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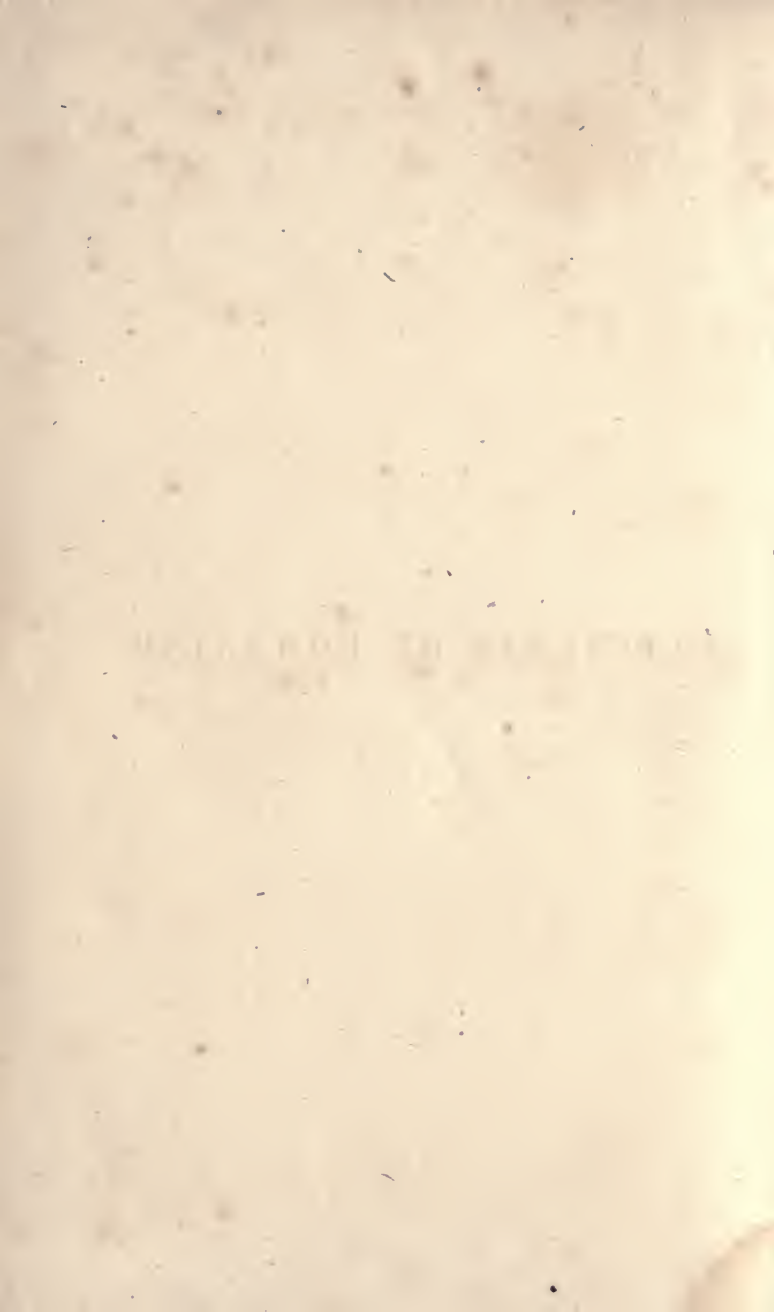
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LECTURES ON ROMANISM.

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LECTURES ON ROMANISM,

BEING

ILLUSTRATIONS AND REFUTATIONS

OF THE

ERRORS OF ROMANISM AND TRACTARIANISM.

52572
BY THE

REV. JOHN CUMMING, D. D.

MINISTER OF THE SCOTTISH NATIONAL CHURCH, CROWN COURT, COVENT GARDEN,
LONDON.

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” — JUDE iii.

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PREFACE.

LARGE editions of this Work have been sold in England. This edition contains much additional matter. The first two Lectures were delivered at the Hanover Rooms in the autumn of 1850. The other Lectures have been recast by their author, their positions strengthened, the quotations verified, and the references given. The Lecturer has rewritten some parts, rendered plainer and more perspicuous other parts, and, where it appeared desirable, he has added new explanatory and illustrative notes. The absorbing controversy of the age will lie between the principles of the Reformation on the one side, and the principles of Romanism, whether openly avowed and embodied in the Canons of the Council of Trent, and in the Canon Law, or more dimly shadowed forth and expressed by the Tractarian party. The unhappy disputes which have divided Protestants, both in England and in Scotland, about mere abstractions or questions of ecclesiastical finance, or forms and ceremonies, or patron-

age, or popular elections of ministers, are, it is feared, the too successful attempts of the great enemy to weaken the side of truth, in order to strengthen the forces and facilitate the victories of Antichrist. It is certainly the fact, that great divisions among Protestants have always preceded Rome's greatest triumphs.

Believing this, every true Christian ought to do his utmost to repress internal disputes and contentions among true believers; and where it is impossible to secure outward uniformity, to labor to nourish that forbearance in love—that gentleness and tenderness of language—that peacemaking and peace-maintaining course of action, which, if it do not heal, will at least mitigate the schisms and heart-burnings and strifes of the day. The noblest uniformity consists in resembling Christ, and the truest unity in loving Christ.

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THE GREAT APOSTASY.

LECTURE I.

THE TEACHING OF CARDINAL WISEMAN.*

I RISE to express my deep regret that so many are inconvenienced by the pressure, on the one hand; but, on the other, to own my gratitude to God that the popularity, or rather invasion of Dr. Wiseman, has brought together so large a number to protest against his new and daring assumption of power, preëminence, and spiritual jurisdiction in this land. I cannot, I believe, do better than commence the lecture which I am asked to deliver, by reading what appears to me to be one of the most precious and memorable documents that have proceeded from high official authority at any period, or under any crisis, in our history since the Reformation, or from any quarter—I allude to that noble, Protestant, and faithful letter addressed by Lord John Russell to the Bishop of Durham, which has just appeared; a document which, I confess, I expected from his Lordship, believing that his principles were as they are there so eloquently and justly embodied. It is, I think, a document that gives the crowning blow to the mighty, wide spread, and, I doubt not, ultimately successful efforts that have been made by the daily metropolitan press to enable all to appreciate the crisis, as well as to arouse the sympathies of Protestants against this invasion. It is, perhaps, supererogatory

* Delivered in the Hanover Square Rooms, Thursday, Nov. 7, 1850.

to read the letter of his Lordship, as it is, I believe, in all the morning papers. But there is one part of it which I cannot but notice with delight: "I confess, however," says his Lordship, "that my alarm is not equal to my indignation." We feel no alarm. There is no ground for alarm. We feel just and strong indignation. He then states, "that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumptions of power deliberately considered." I have no doubt that this will be done. It is demanded by the country at large; and such a sentiment comes with the greater grace from that distinguished nobleman, who advocated what are called the claims of 1829, than from those who were despised as prophets at the time, and who spoke but too near the truth, when they expressed their fears, that that measure was not so expedient in all respects as some supposed it to be. Lord John Russell penetrates the secret of this unprecedented invasion. There must have been a previous temptation. I need not tell you that even the cholera itself does not strike its victim unless there be a contaminated air to act as its conductor; and Cardinal Wiseman, who personates a moral and spiritual pestilence, as I am prepared to show, would never have been pontifically dropped in the midst of us, if it had not been represented to the Pope — more or less truly, it remains for each to determine for himself — that our moral and ecclesiastical atmosphere was thoroughly tainted, and that he might expect to meet not with resistance, but with a cordial welcome. The Premier says, therefore, "Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, 'step by step to the very verge of the precipice.'" [A slight disturbance here took place in some of the most densely crowded parts of the room:] I beg to make one little request, and it

is this: I know there are Roman Catholics present in the room; and I know, too, that the friends of the new Archbishop of Westminster will be most gratified, if they can only prevail upon Protestants not acquainted with their tact to call out, "Quiet," "Order," or to make any noise that will prevent me from being heard. Having, with my friend Admiral Harcourt, some practical experience in this matter, I will promise to manage the Cardinal's friends, if the Protestants will only take care of themselves and their own interests, and be quiet. "The honor," says the Premier, "paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the muttering of the liturgy, so as to disguise the language in which it is written, the recommendation of auricular confession." Perhaps some do not know what is meant by muttering the language of the liturgy: I have heard some ministers *read* it—I do not like that; I have heard some ministers *intone* it—I like that still less; I have heard other ministers *pray* it—I like that excessively. "All these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his Charge to the clergy of his diocese." I must say, in reference to the letter of the Bishop of London, to which Lord John alludes, addressed to the Westminster clergy, and after thorough examination, that it is a document truly Protestant, and well fitted to direct the clergy to a healthier tone of preaching.

Having read these extracts from the letter of the Premier, I beg to state, in addressing you this day, that I have no pretensions to greater acumen, or to a juster appreciation of the crisis in which we are placed, than thousands of my brethren in London; but having long and laboriously studied this subject, I felt that there was a possibility of the tide which has set in with such strength and force, running in the wrong direction:—that it was just possible we might, in our hatred of this gross invasion, fly to the extreme of

renewing pains and penalties which are not expedient, or engaging in a proscriptive and persecuting, and merely political course, which I conceive would be attended with no great practical advantage.

As you may suppose, I have no personal hostility to his Eminence, if you will allow me to call him so, or to the Archbishop, as he assumes to be, of Westminster. Cardinal Wiseman is a distinguished scholar, a most accomplished scientific writer; and any one acquainted with his work upon science and religion will be ready to own that he is a scholar of the very highest order in that particular department; but this must not lead you to suppose that being a perfect scholar, he has therefore a presumption that he must be a perfect theologian and a true Christian. It is possible to know every star in the firmament, and yet to be ignorant of the "Bright and Morning Star;" it is possible to know all the stores that are in the golden mines of the earth, and yet to be as destitute as ignorant of "the unsearchable riches of Christ;" it is possible to know every flower that beautifies the garden, and yet not to know the "Rose of Sharon;" to have all the knowledge of all the encyclopædias of the world, and yet to be ignorant of that which even a Sunday school child knows — the answer to the question, which the Protestant Church alone can give, "What must I do to be saved?" — "Believe in the Lord Jesus Christ, and thou shalt be saved." I have no desire, on the other hand, to interfere with the rights and the privileges, whatever they may be, of my Roman Catholic fellow-countrymen. Cardinal Wiseman has as great liberty to tread the soil, and breathe the air of Old England, provided he conform to its laws, as the Archbishop of Canterbury, the Bishop of London, or any layman in the arch-diocese of the one or the diocese of the other. We do not wish to take from him his civil rights and privileges, but we meet here to protest — while we acknowledge he is entitled to all the rights of a citizen — that

he has no right, at the dictation of a foreign potentate, and that potentate an Italian priest, and that priest notoriously a mischief-maker, to parcel out Old England into Popish dioceses, and claim all baptized men as subjects amenable to his power and jurisdiction. But I do not desire, at least in this lecture, to regard our visitor in red as a cardinal at all. He assumes, on the one hand, to be a cardinal—that is, a temporal prince; and if as a temporal prince he meddle with the rights and the privileges and the jurisdiction of our most gracious Sovereign, judging from the letter of Lord John Russell, and no less so from the mettle and temper of our country, I am satisfied he will meet with that resistance which will tell him how great a blunder his master has perpetrated in sending him here. As a minister of the Gospel myself, I treat him on this occasion as an archbishop, professing to teach certain doctrines, and to inculcate certain lessons; and I wish to ascertain by sober analysis—not by presenting to you the sunshine of rhetoric or of flowers, but the daylight of plain truth, argument, and fact—whether Westminster will be very much benefited by getting rid of or superseding the ministers that now instruct it, and opening its ears to the instructions of his Eminence the Cardinal Archbishop of Westminster. Whatever, let me add, be his teaching—however obnoxious his presence, we must be careful not to tread in the least degree upon the verge of what might be considered or construed as persecution. I believe that persecution never yet recovered a pervert, and it never yet made a convert. If the sword is to be unsheathed, let it be unsheathed by the friends of the Cardinal, not by the friends of the Protestant Church. If the fagots are to be kindled, let them be kindled by Pius IX., not by those who have learned a more excellent lesson. For if you begin to persecute, depend upon it, men's sympathy with the suffering victim will make them forget the deadliness and darkness of the error which he teaches; and

instead of advancing the grand design you have in view, you will materially impede and arrest it.

I do not, in the next place, I confess, sympathize very much with those who wish to treat the Cardinal on what are called mere ecclesiastical grounds. You are aware that there is a class alluded to by the Prime Minister who say: "We, the Protestant Church, will not send a bishop to Rome to teach Protestantism there; and we ask you, in all courtesy and in all fairness, not to send a Popish bishop to London to teach Popery there." It is not a question of orders. I confess, if Protestantism be what the Pope designates it — a deadly heresy, and if Popery be what Cardinal Wiseman contends it is — a great truth, the Pope has done or intended an act of great kindness in sending a cardinal missionary to instruct us. But, on the other hand, if it be the reverse, I cannot sympathize with that compact which says to the Pope: "You keep your bishops in Austria, in Italy, and in Spain; and we will keep our bishops in England and Ireland, and in the realms of her Majesty." Wherever you have free trade, let there be no free trade with Popery — no compromise, no compact with the representatives of the Pope, or with the Pope himself; we must protest against him and his principles, as our fathers did, conceding, indeed, the largest husk of prejudice, but not compromising the least living seed of vital Christianity.

Again, the Pope having, it is truly said, ignored the Protestant Church, and stated that it is no church at all, that its ministers are not ministers at all, and that it cannot show the people the way to heaven, I am astonished that any should have expressed surprise at this phenomenon: it only shows how important were the remarks of Admiral Harcourt — when he stated that we should have learned this controversy before. Instead of being surprised at what has occurred we should have expected it. The predecessors of Pio Nono thought the same.

But I may mention one thing that I have noticed, and frequently thought of before — that if there be something so excellent in Roman Catholic teaching that it is worth the Pope's while to send a cardinal to London to supersede or ignore the Protestant Church and teaching, it may be worth while inquiring what has been the practical fruits of the teaching of the Pope himself, the very chief of all, as well as of the cardinals of Rome, to whose number Cardinal Wiseman has recently been added in the city itself. In 1848 a great convulsion shook almost the globe — certainly Europe — to its very centre. It has been found, in looking back to 1848, that there was then in Rome an ecclesiastic of some sort for every thirty people, and that there was a priest for every seventy or eighty people. Now what I argue is, that if the doctrine of the Church of Rome be so precious, it has had a most splendid opportunity of developing its effects and bearing fruits in what is called the capital of the Christian world; so that if Popery has failed in Rome, it has failed, not from want of hands to work it, or of priests to represent it, but from some inherent vice or defect in the system itself. On looking to London, it is found that there is not a minister of any denomination for every ten thousand people; and it might justly be argued, that if Protestantism has failed in London, it has failed from the simple fact, that it is not adequately represented, and efficiently carried out, and so brought home to the hearts, habits, and consciences of the people. But what are the facts? When that revolution shook Europe in 1848, the subjects of the Pope — of that city which was to be the model city of the world — whose people, being at head-quarters, might be presumed to be the holiest in the world — whose contiguity to the Vicar of Christ should insure something *par excellence* spiritual, holy, loyal, devoted, and perfect — on feeling the first vibration of that earthquake, rose *en masse* — his “beloved subjects,” his own dear metropolitan people, his own

pet representatives of what Popery makes a people, and what a people ought to be — rose *en masse*, and murdered his prime minister before his face, dismissed him in a footman's livery upon a coachman's box ; and, judging by facts that have since transpired, they are the last people to wish him back again. But what took place in London? The same wave that washed away the Pope, swept the metropolis of Old England. A few of the Cardinal's friends, as pioneers and preparatives, began to disturb our capital with their crotchets, and to shout for some points which they professed or tried to believe to be right, but which were known by all sensible men to be inconsistent with the rights of the Sovereign and the liberties of the subject. They threatened a rising, and began to agitate, and what actually occurred? Here, where Protestantism is inadequately brought home to the people, from the want of a sufficient supply of teachers and ministers — and this should make us cease our internal quarrels — the whole mass of our population rose, as I saw myself, and lined every street ; put down, by presenting themselves, the pretensions and the crotchets of the troublesome, and rallied round their hearths and their homes, ready to live for their Queen, and to die for their religion ; showing that Old England's shores are not more proof against the influx of the sea, than her head and heart against the tides of revolution. If, then, Protestantism makes us so loyal, it is worth keeping ; and if the Pope's religion has utterly failed to make his own dear people loyal, it is scarcely worth having.

I am most anxious we should stand on firm ground. I therefore hope there may be nothing personal in our present movement ; it is a conflict with principles, not with persons. While we have a deep sorrow that the Cardinal is so falsely deceived, deep indignation that he should so intrude, with alien jurisdiction, within the jurisdiction of Her Majesty ; there must at the same time be a deeper commiseration for

the victims of those deadly errors of which he is the exponent. Pity the people — detest rebellion — confute error. Our controversy must not be person against person; nor must it be Church against Church; it is not the Church of England against the Church of Rome; but it is light against darkness, freedom against slavery; it is the rights and privileges of Old England against the crafts and assaults of Old Rome; it is the glory of our Blessed Lord against him who sits in the temple of God, showing himself as if he were God. And viewing the controversy in that light, I proceed to notice what has been designated in the announcement of the lecture, the teaching of the Cardinal Archbishop of Westminster.

First of all, let me presume, that when the Cardinal was made an Archbishop, he received the *pallium*, a robe woven from the fleece of certain sheep, tended, I believe, by certain nuns; ceremoniously spun, ceremoniously woven, and ceremoniously put upon the Archbishop. When he received the *pallium*, he repeated a solemn oath, as is required in his Pontifical, which will be found in the *Pontificale Romanum*. I have the book, and have carefully examined all that he must say: it is the edition of Clement VIII., Antwerp edition, 1627. One clause of the oath is as follows:—

“Hæreticos, schismaticos, et rebelles, Domino Nostro, vel successoribus prædictis, PRO POSSE, PERSEQUAR ET IMPUGNABO.”

That is, he solemnly swore, on his most solemn oath (I wish thus to prepare you for his reception):—

“All HERETICS [that is, Protestants], SCHISMATICS [that is, members of the Greek Church that separated, as they say, from Rome], and rebels against our Lord, or foresaid successors, I will PERSECUTE and ATTACK to the utmost of my power,” — the correct translation, I believe, of *pro posse*.

Cardinal Wiseman believes, no doubt, what Cardinal Bellarmine teaches: “If the heretics are stronger than we, and

if there is danger that if we ATTACK them (the words of the oath) in war, more of us may fall than of them, we are to keep quiet ;” but his obligation remains. I wish to impress upon you, that you have here a man who will not come into collision with principles merely, but with persons : he does not say, “I will attack *schism*, and persecute *heresy*,” which he might lawfully do ; but, “I will attack *schismatics*, and persecute *heretics*.” But in looking over the *Pontificale Romanum*, in order to find out if there were any canonical weapons in that arsenal which the Cardinal might probably use in case he should get the upper hand in Westminster (and if he get the upper hand there, he will soon get it elsewhere), I noticed one remarkable weapon which he will no doubt forthwith employ ; I know there are others, but the following caught my eye. It seems that while the true Church is distinguished for blessing, the Cardinal’s Church has an amazing taste for, and sympathy with, cursing. I find that if the daughter of any parent in this assembly should fancy that she has what is called “a religious inclination,” a “mission,” and were to go into a nunnery, and were her parents to try to rescue her, the following curse would be pronounced upon him, and also upon any one who should take the property of the monasteries or of the nunneries — and many in our country actually hold such property in their possession just now : —

“Auctoritate omnipotentis Dei et beatorum Petri Pauli apostolorum ejus, firmiter et sub interminatione anathematis inhibemus, ne quis præsentēs virgines seu sanctimoniales a divino servitio, cui sub vexillo castitatis subjectæ sunt, abducatur, nullus earum bona surripiat, sed eam cum quiete possideant. Si quis autem hoc attentare præsumperit, maledictus sit in domo et extra domum ; maledictus in civitate, et in

“By the authority of the omnipotent God, and of St. Peter and St. Paul, his apostles, we firmly, and under the threat of anathema, enjoin that no one carry off these virgins or religious persons here present from divine service, to which, under the standard of chastity, they have been dedicated, that no one plunder their property, but that they enjoy it in quiet. If any one shall have presumed to attempt this, may he be

agro; maledictus vigilando et dormiendo; maledictus manducando et bibendo; maledictus ambulando et sedendo; maledicta sint caro ejus et ossa, et a planta pedis usque ad verticem non habeat sanitatem. Veniat super illum maledictio hominis quam per Moysen in lege filiis iniquitatis Dominus permisit. Deleatur nomen ejus de libro viventium, et cum justis non scribatur. Fiat pars et hereditas ejus cum Cain fratricida cum Dathan et Abiron, cum Anania et Sapphira, cum Simone Mago et Juda proditore, et cum eis, qui dixerunt Deo, Recede a nobis, semitam viarum tuarum nolumus. Pereat in die judicii, devoret eum ignis perpetuus cum diabolo, et angelis ejus, nisi restituerit et ad emendationem venerit. Fiat. Fiat. [Pont. Rom. Clement VIII. p. 160. Antv. 1627.]

cursed in his home and out of his home; may he be cursed in the state (or city), and in the field, cursed in watching and cursed in sleeping, cursed in eating and drinking, cursed in walking and sitting; may his flesh and his bones be cursed, and from the sole of his foot to the crown of his head may he enjoy no health. May there light upon him the curse which the Lord sent in the law, by Moses, on the sons of iniquity. May his name be erased from the book of the living, and not be recorded with the righteous. May his portion and his heritage be with Cain the fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon Magus and with Judas the traitor, and with those who said to God, 'Depart from us, we will not follow thy ways.' May eternal fire devour him with the devil and his angels, unless he make restitution, and come to amendment. So be it. So be it."

Such is the cursing subscribed to by Cardinal Wiseman, as pronounced in his own document, and which, when he has the *pro posse*, according to his oath, he will pronounce with all the proper accompaniments.

I wish, in the next place, to show what is the actual teaching of the Cardinal, by bringing before you the books that he approves and the principles of the men that he approves, and has commended, and will commend, to the study of the priests and others of his diocese.

There is a celebrated personage, named Alphonsus Liguori,* who was canonized — that is, enrolled among the

* See some valuable extracts from Liguori, by my dear friend and brother, Mr. Blakeney, who first directed special public attention to the saint.

Saints in heaven by the pronouncement of the Pope — so late as the year 1839. The congregation of Sacred Rites stated that they had examined his manuscripts and printed works, and that there was “nothing censurable in any thing St. Alphonsus Liguori had written.” In consequence of that, there is in Cardinal Wiseman’s breviary, and also in his missal, which every Roman Catholic is bound to use — and if he will produce it I will be happy to point out the place — the following prayer for the 2d day of August:—

“Oh God, who, by the blessed Alphonsus, thy Confessor and Pontiff, inflamed with the love of souls, hast enriched thy church with a new offspring, we implore that, taught by his instructions, and strengthened by his example, we may be able to come to thee through the Lord.”

Every Roman Catholic, then, prays that he may be strengthened by the example and taught by the instructions of the blessed Saint Liguori. But this you remark is general authority, “catholic authority” — if I may please certain individuals who are fond of that expression. But in what way do I identify Cardinal Wiseman with this? I answer, first of all, I read the following extract from a sermon preached by Dr. Wiseman on the 2d day of August last, (the day of St. Alphonsus Liguori,) at the Clapham Roman Catholic Chapel. It is quoted from the *Tablet*, the Roman Catholic Newspaper, of August 16th, 1850:—

“Friday, August 2d, being St. Alphonsus’s day, the Redemptorists had a grand function at Clapham. The Right Rev. Dr. Wiseman preached in the evening. The bishop took for his text the words, ‘The first shall be last and the last first;’ and said that among the many applications this passage would bear, there was one which particularly struck him as he was standing beneath the rising walls of a church dedicated to the first — the Mother of Saints, and to the last of the canonized servants of God — St. Alphonsus [Liguori]. . . . The great St. Alphonsus

was raised up when minds were confused with controversies and heresies, with clear intellect and delicate hand to trace the thread of traditional truth amid the mazes of error, and to be a beacon to future ages. St. Alphonsus was necessary for an age when all things were infected with a Jansenistic spirit, when confession was made repulsive and difficult, instead of persons being drawn to it as the balm of a wounded spirit. Then St. Alphonsus came to *systematize the sweet devotions* to the passion and the holy childhood of Jesus, the blessed sacrament, and our blessed Lady; not that these devotions are not to be found in St. Bernard and St. Bonaventure; but as a language may be fully formed, and perfect without there being either a grammar or dictionary of it, so these devotions were unsystematized, and therefore difficult to acquire: there was no scientific and regular way of approach, they were left to personal experience and personal gifts; but St. Alphonsus has simplified the way for us, *he has provided our grammar and dictionary, and the language may now be easily learned*, and that not only by those who are secluded from the world, but also *by lay persons*. Again, persons nowadays can happily have no experience of what confession was before St. Alphonsus; what a harsh and bitter thing the spirit of Jansenism had made it, and how severe were the external penances enjoined: he has so changed the face of the church that *now there is perhaps not a theological school in the world which would care to give its students any treatise of moral theology opposed to the spirit of St. Alphonso, gentle to past sins, severe to the occasion of them*. What immense influence has he exercised! and yet he is in all senses a saint of modern times, adapted to the wants and to the circumstances of the age, lived in the time of our fathers, and his canonization was but yesterday." This is no mean eulogium of Dr. Wiseman on Liguori.

There is a book also which was the first that led me to

follow up the subject of this lecture, and which I regard as singularly applicable to the present crisis, called the "Life of St. Alphonsus Liguori," published by Dolman, 1846, by the Rt. Rev. Dr. Wiseman — that is, Cardinal Wiseman. This Alphonsus Liguori, and his principles and practices, he has commended in this work. The Cardinal is so charmed with this saint of 1839 that he has written his life in 1846, giving its minutest passages, and amongst other things explanatory of his entire sympathy with Liguori, he makes this remark at page 57: —

"The lives of extraordinary men are the text-books of all real study and excellence, the charts which we lay down for the tract of virtue. The moral instructions which in the lives of statesmen and philosophers are obscure and tainted, are in the lives of these holy men deliberate, clear, and definite."

He then begins his life by stating: * —

"The angelic St. THOMAS, the seraphic St. BONAVENTURE, [of whom I also wish to speak if I have time] are the best models wherein to study and explain that system of virtue and perfection which they traced in their works; while St. Alphonsus Liguori is celebrated throughout the world for his theological writings, his great virtues, his extraordinary sanctity, which proved how close was the connection between the wisdom of his understanding, and the purity of his heart."

Next, to show how excellent this saint was, Cardinal Wiseman says, that while he preached a discourse upon his favorite subject, the patronage of the blessed Virgin, from her countenance a ray of light like the sun was reflected upon the faces of all present, which shows that the winking of the Virgin of Rimini is not at all a novelty in the experience or history of the Church of Rome. "On that occasion many persons were in tears, many of the women were

* See Dr. Wiseman's Lives of the Canonized of 1839. Dolman, 1846.

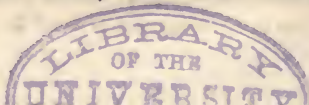
seized with such intense sorrow, that they mounted themselves upon the platform at the preaching of the saint, and began to *discipline* themselves [that is, to scourge themselves with a rod], and cry aloud for mercy." [p. 12.] He states in another passage of the same document, that "the saint's bread was black, and not even leavened, through the inexperience of his lay brethren. This miserable food, which he ate kneeling, or stretched upon the ground, they rendered still more nauseous by sprinkling over it some bitter stuff, and many of them, with the saint among them, licked the floor with their tongues, and disciplined themselves three times in each week." [p. 15.]

Cardinal Wiseman here gives his new Westminster subjects a model of saintly excellence. I might justly say here, after reading this model, if such are the saints of the Roman Church, what must their sinners be!

He states in the next place, that whilst he was preaching on the patronage of the blessed Virgin, and exciting his hearers to look with confidence to her, again a miracle was showed, and every one burst into a flood of tears. He said "Be glad, for the Virgin has granted your prayers." Cardinal Wiseman says, that "his food was of the most inferior kind, and he sprinkled it with wormwood and bitter herbs. Such was his severity in scourging himself, that his friends had to burst open his door, and snatch the discipline (a beautiful canonical name for the scourge) out of his hands, fearing he might cause his death." [p. 317.] Here was a saint almost a suicide.

He then states, in the next place, that St. Alphonsus saw the Virgin, and adds that "his feelings on the occasion made him compose the Glories of Mary." X

Then he enumerates two among many works of this saint; one, the "Moral Theology," dedicated to Benedict XIV., and the other the "Glories of Mary." I have the "Moral Theology," published by Mr. Burns, a bookseller recently



perverted to the Roman Catholic faith, being once, I believe, a Scottish Protestant, then becoming an English one, then a Puseyite, and ultimately a Roman Catholic. These works I have purchased in 9 vols. Being thus applauded by the Cardinal Archbishop, and his life being thus mentioned as a model, and his doctrines thus inculcated as true, I purchased the saint's books, and have spent a great deal of time, — more perhaps than they deserved, except for the Cardinal's visit, — in making extracts from them, which must help to prepare Westminster for its new diocesan. This "Moral Theology" contains, first of all, the following statements: —

"Scripturæ et libri controversiarum in lingua vernacula non permittantur, sine autem permissione legi non possunt."

"The Scriptures and books of controversies may not be permitted in the vernacular tongue; as also they cannot be read without permission."

In other words, says Liguori, or rather Cardinal Wiseman, his echo, the Bible must not be permitted to you in the vernacular tongue. But do not go away, my hearers, as some Protestants have done, and say that the Roman Catholic Church denies the Bible to the people. She does not do so. She will allow the laborers and peasants of England to have it in French, the French to have it in Dutch, Dutchmen in Russian, and the Russians in Hebrew — in any language you like except the one you understand. Do not then say that Cardinal Wiseman denies the Bible to the people: neither he nor the Church of Rome does any such thing; they will allow it, provided it be in a language you do not understand — that is all.

I proceed, however, to quote illustrations yet more socially mischievous from the teaching of Cardinal Wiseman; and if he, or any priest or Romish bishop in the room, is dissatisfied with what I say, let him meet me and settle the question upon this platform. My charges are either utterly

damaging to Cardinal Wiseman's teaching, or they are untrue. I am not speaking rashly: I do not present extracts I have picked up from sources that have not been explored. I have gone to the original, and I quote page, and chapter, and verse, of what Cardinal Wiseman holds, and comes to teach. I will read first Cardinal Wiseman's illustrations of Lying.

"Interim vero, etsi licitum non est mentiri, seu simulare quod non est, licet tamen dissimulare quod est, sive tegere veritatem verbis, aliisve signis ambiguis et indifferentibus, ob justam causam, et cum non est necessitas fatendi. Est Comm. S. Thom. Kon. dis. 15. dub. 2. n. 9. Laym. 1. 2. t. i. c. 11."

"Notwithstanding, indeed, although it is not lawful to lie, or to feign what is not, however it is lawful to dissemble what is, or to cover the truth with words, or other ambiguous and doubtful signs, for a just cause, and when there is not a necessity of confessing. Est Comm. S. Thom. Kon. dis. 15. dub. 2. n. 9. Laym. 1. 2. t. i. c. 11." [Vol. 2. B. 3. ch. 3. p. 116.]

Then he says, in the next place:—

"Cum non rogaris de fide, non solum licet, sed sæpe melius est ad Dei honorem, et utilitatem proximi, tegere fidem quam fateri; ut si latens inter hæreticos plus boni facias; vel si ex confessione plus mali sequeretur, verbi gratia, turbatio, necesse, exacerbatio tyranni, periculum defectionis, si torquereris. Unde temerarium plerumque est offerre se ultro. S. Th. Sanch. Laym. c. 11. n. 2."

"When you are not asked concerning the faith, not only is it lawful, but it is often more conducive to the glory of God and the utility of your neighbor, to cover the faith than to confess it; for example, if concealed among heretics you may accomplish a greater amount of good; or, if from the confession of the faith more of evil would follow—for example, disturbance, death, the irritation of a tyrant, danger of defection, if you should be tortured: whence it is often hazardous to offer one's self uncalled for. S. Th. Sanch. Laym. c. 11. n. 2." [Vol. 2. ch. 3. p. 117.]

"His positis, certum est et commune apud omnes, quod ex justâ causâ licitum sit uti æquivocatione modis expositis, et eam juramento firmare. Ita Less. 1. 2. c. 41. n. 47.

"These things being settled, it is a certain and a common opinion among all divines, that for a just cause it is lawful to use equivocation in the modes propounded, and to

Card. diss. 19. n. 35. Salm. tr. 17. confirm it (equivocation) with an
de Juram. cap. 2. n. 115. ex. S. oath. Less. 1. 2. c. 41. n. 47. Card.
Hieron. c. 22. q. 2." diss. 19. n. 35. Salm. tr. 17. de Ju-
ram. cap. 2. n. 115. ex. S. Hieron. c.
22. q. 2." [Vol. 2. B. 4. treat. 2. p.
316.]

There was a recent discussion in the papers about leaving out the prayer for the Queen in Roman Catholic Missals and Churches. Dr. Ullathorne, who has lately been enthroned as the bishop of Birmingham, wrote a letter to the *Times*, in which he denied every thing that had been asserted on the subject. He has perplexed and puzzled you, but not cleared himself. When you read Dr. Ullathorne's letter, just compare what he urges as explanations with the extracts which I have given from Liguori, authenticated by Cardinal Wiseman, stating that among heretics, when a greater amount of good can be accomplished, it is perfectly lawful to equivocate, and to conceal the truth, and to confirm the equivocation by an oath.

In the next place, it is said by Liguori, whose doctrines are authenticated by Cardinal Wiseman, and accepted by every Roman Catholic:—

"Hinc infertur, I. Confessarius affirmare potest etiam juramento se nescire peccatum auditum in confessione, subintelligendo *ut hominem*, non autem *ut ministrum Christi*, ut docent S. Th. 2. 2. 9. 70. Art. 1. ad. 1. Lug. disp. 22."

"Et si quis temere petat a confessorio, an audierit tale peccatum in confessione, bene potest respondere: *Non audiui*, scilicet *ut homo*, vel *ad manifestandum*. Card. cum Lug. n. 66."

"Sed satis probabiliter Lugo de Just. d. 40. n. 15. Tamb. lib. 3. c. 4.

"Hence it is inferred, first, that a confessor can declare, even upon oath, that he does not know a sin heard in confession, by understanding *as man*, not *as the minister of Christ*, as St. Thomas, 2. 2. 9. 70. art. 1. ad. 1. Lug. disp. 22 teach." [Ibid. 319.]

"And if any one rashly should inquire of a confessor whether he may have heard such a sin in confession, he can rightly answer, *I have not heard it*, that is to say, *as a man*, or *for the purpose of making it known*. Card. cum Lug. n. 66."

"But probably enough Lugo de Just. d. 40. n. 15. Tamb. lib. 3. c.

§ 3. n. 5. cum Sanch. Viva q. 7. art. 4. n. 2. Sporer de Præc. c. 1. num. 13. item Elbel dict. num. 144. Card. in Propt. Innoc. XI. diss. 19. num. 78. cum Nav. Less. Sa. et Fill. et aliis pluribus dicunt, posse reum, si sibi immineat pæna mortis, vel carceris, aut exilii perpetui, amissionis omnium bonorum, tiremium, et similis, negare crimen, etiam cum juramento (saltem sine peccato gravi), subintelligendo, *se non commisisse quatenus teneatur illud fateri, modo sit spes vitandi pœnam.*"

"Qui mutuum accepit, sed postea satisfecit, potest negare, se accepisse mutuum, subintelligens, *ita ut debeat solvere.* Salm. n. 140. et Sporer de 2. Præc. c. 1. n. 122. cum Suar. Nav. Az. Laym. Sanch. Cov. et aliis."

"Qui venit de loco falso putato infecto, potest negare se venire ex illo, scilicet *ut pestilenti*, quia hæc est mens custodum. Salm. n. 141. Less. cap. 42. n. 47. Sanch. Dec. lib. 3. cap. 6. n. 35, et Sporer, loc. cit. n. 140. cum Tol. Nav. Suar. Henr. Rod. etc."

"Si quis invitatus interrogetur an sit bonus cibus qui revera sit insipidus, potest respondere esse bonum, scilicet, *ad mortificationem.*"

4. § 3. n. 5. cum Sanch. Viva q. 7. art. 4. n. 2. Sporer de Præc. c. 1. num. 13. item Elbel dict. num. 144. Card. in Propt. Innoc. XI. diss. 19. num. 78. cum Nav. Less. Sa. et Fill. with many others, say, that the accused, if threatened with death, or imprisonment, or perpetual exile, the loss of all property, the galleys, and such like, can deny the crime, even with an oath (at least without great sin), by understanding that he did not commit it, *so that he is bound to confess it*, only let there be a hope of avoiding the punishment." [Vol. 2. p. 34.]

"He who has accepted a loan, but has afterwards returned it, can deny that he received the loan, understanding *so as that he ought to pay it.* Salm. n. 140. et Sporer de 2. Præc. c. 1. n. 122. cum Suar. Nav. Az. Laym. Sanch. Cov. and others." [Ibid. 322.]

"He who comes from a place falsely supposed infectious, can deny that he came from that place, to wit, *as from a pestilent place*, because this is the mind of the *cordons sanitaires.* Salm. n. 141. Les. cap. 42. n. 47. Sanch. Dec. lib. 3. cap. 6. n. 35. et Sporer, loc. cit. n. 140. cum Tol. Nav. Suar. Henr. Rod. etc."

"If any one invited to dine, is asked if the food which is in fact unpalatable be good, he can answer, *It is good*, to wit, *for mortification.*"

I have noticed that in Ireland criminals who have suffered the penalty of death for murders perpetrated by them in their country, have in their last moments stoutly denied their guilt. This is very frequent. Recollect to place this fact in juxtaposition with the authorized teaching of Cardinal Wiseman. A woman guilty of adultery is asked

whether she is guilty, and if the sin sacramentally was taken away, she can answer: "No, I am innocent of this crime," because it was taken away by confession. [Ibid. 323.]

I have heard that in the west end of London, as I suppose in the west ends of other towns, certain masters who do not wish to receive certain visitors, instruct their servants to say, "Not at home." Let me just say, that such is one of the domestic pioneers of Cardinal Wiseman. It is early initiation in Popish habits. If you teach Popery to your domestics, do not be surprised that Cardinal Wiseman comes to teach it to your parishioners in Westminster.

"Quæritur, 5, An famulus ex jussu domini possit negare ipsum esse domini. Card. diss. 19. n. 75. admittit ipsum posse fingere pedem in lapide, et respondere, *Non est hic*; quia non est restrictio mentalis: sed huic non assentior, si alter nullo modo possit id advertere. Potius concederem, eum posse dicere, *Non est hic*, scilicet non in hac janua, vel fenestra; vel (ut ait Tourn. Mor. tom. i. pag. 689). *Non est hic* quatenus videri possit. Item ait Carden, posse eum respondere, *Egressus e domo est*, intelligendo *in præterito*; non enim tenemur, ait cum Less. ut supra, respondere ad mentem interrogantis, si adsit justa causa."

"It is asked, 5, — Whether a servant, by the order of his master can deny that he [the master] is at home. Card. diss. 19. n. 75. admits that he can feign his master's foot on the step, and answer, *He is not here*, because it is not mental restriction; but to this I do not assent, if the other can by no means understand that. Rather I would concede that he can say, *He is not here*, that is to say, *not in this door or window*, or, (as Tourn. Mor. tom. i. pag. 689,) *He is not here so as that he may be seen*. Also Carden says that he can answer that *he has departed from the house*, by understanding a departure which took place in some time past; for we are not bound, he says, with Lessius, as above, to answer to the mind of him that interrogates, if there is a just cause." Ibid. 525.

Let me now allude to the subject of oaths, which are the *vincula* of our social system; which may be reformed, which may, as some say (though I doubt it), be done away with, but which, if perverted, contaminated, and vitiated, must lead to interminable and incalculable mischief.

"Illud certum est quod, si ex eo quod jurasti, tantummodo parum aliquid non serves, non sit grave: v. gr. si jurasti te non bibiturum vinum, non peccas mortaliter parvum bibendo, (Sanch. t. 1. lib. 4. c. 32. n. 21.) quia tunc excusat parvitas materiæ; et sic excusantur, qui jurant servare statuta alicujus capituli, collegii, universitatis, etc. si postea parvum aliquod statutum violent. Et idem dicimus de tabellionibus juratis et aliis ministris justitiæ; ut de eo qui ex summa quam alteri se daturum jurasset, parvum tantum detraheret. Navar. Suar. Sanch. Vide Laym. Bon. p. 13.

"Obligaris probabiliter juramento promissario, etsi extortum a te sit per injuriam, ac metum: ut si oblitus uti equivocatione, jurasti prædonibus dare lytrum, usurario usuram."

"Excipe tamen, si jurasses Titia eam ducere: nam eo casu potes, ea relicta, ingredi religionem; quia juramentum sortitur naturam actus, cui apponitur; promissioni autem matrimonii hæc tacita conditio inest, *nisi ingrediar religionem*. Vide Laym. c. 6. Bon. d. 4. q. 1. p. 3."

"It is certain that if you transgress only some small part of what you have sworn, it is not a grievous sin: for example, if you have sworn that you would not drink wine, you did not sin mortally in drinking a very little, (Sanch. t. 1. lib. 4. c. 32, n. 21,) because then the smallness of the matter excuses; and thus they are excused who swear to observe the statutes of some chapter, college, university, etc., if afterwards they violate the statutes in some small way. And we say the same concerning sworn public registrars and other ministers of justice; as also concerning him who, from the sum which he swore that he would give to another should subtract only a little. Navar. Suar. Sanch. Vide Laym. Bon. p. 13.

"Probably you are obliged by a promissory oath, although it may be extorted from you by injury and fear, as if, forgetting to use equivocation, you promised to robbers to give booty, or usury to usurers."

"Nevertheless, make an exception if you have sworn to Titias to marry her; for in that case you can forsake her, and enter a religious order: because the oath regards the nature of the act to which it pertains; but in the promise of matrimony there is this tacit condition, *unless I enter a religious order*." See Laym. c. 6. Bon. d. 4. q. 1. p. 3. [Ibid. p. 337.]

So that any gentleman who has made a vow to marry a lady, has only to turn monk to escape all the responsibility of that vow. If he goes into a convent, he has a "dispensation," according to the theology of Alphonsus Liguori, for his dishonesty and lying. Speaking of oaths it is again said:—

"*Talia juramenta verius relaxatione non indigent, quum de se sint nulla, juxta dicta n. 177. v. Aliter. Etsi tamen essent valida, ab ecclesia relaxari possunt. Salm. ibid. n. 6. cum Sanch. Pal. L. Guitier. Nominem autem Ecclesiæ veniunt non solum Pontifex, sed etiam episcopi, capituli sedibus vacantibus, et alii jurisdictionem episcopalem habentes, ut Salm. n. 7. et 8. et etiam confessarii.*"

"*Pontifex irritare potest omnia juramenta circa beneficia officia ecclesiastica.*"

In reference to the Fourth Commandment, Liguori states, or rather Cardinal Wiseman by his mouth:—

"*Sed urget magna oppositio, videlicet: præceptum Sabbati erat certe naturale et morale; nam ideo inter Decalogi præcepta numeratum fuit: ergo dominica quæ sabbato substituta fuit, etiam de jure naturali, sive divino est. Respondetur, quod licet sit de jure divino et naturali, ut designetur aliquod tempus determinatum ad Deum colendum, determinatio tamen hujus cultus, et dierum, quibus conferendus erat, fuerit a Christo depositioni Ecclesiæ relicta; ita ut possit tunc Papa decernere ut observantia dominicæ duret tantum per aliquas horas, et quod licerent aliqua opera servilia, ut dicit Salm. dict. n. 38.*"

He says, again:—

"*Unde, si filius sentiat se a Deo vocatum ad religiosum vel clerica-*

"*Such oaths truly do not need relaxation, since they are of themselves null and void, in accordance with what is said in n. 177. v. Aliter. However, let them be ever so valid, they can be relaxed by the Church. Salm. ibid. n. 6. cum Sanch. Pal. et Guitier. But in the name of the Church are included not only the Pope, but also bishops, chapters, the episcopal seat being vacant, and others having episcopal jurisdiction, as Salm. n. 7. and 8. and also confessors.*"

"*The Pontifex can render null and void all oaths respecting benefices and ecclesiastical offices.*"

"*But a great objection stands in the way; viz. the command of the Sabbath was certainly natural and moral, for on that account it was numbered amongst the precepts of the Decalogue; therefore the Lord's day, which was substituted for the Sabbath, is also either of natural or divine right. It is answered, that although it be of divine and natural right, some determinate time should be allotted for the worship of God; however, the determination of that worship, and of the days in which it was to be offered up, have been left to the arrangement of the Church, so that the Pope can decree that the observance of the Lord's day should continue only for a few hours, and that certain servile works would be lawful as Salm. dict. n. 38.*"

"*Hence, if a son thinks that he is called to a religious or clerical state,*

lem statum, et advertat parentes injuste impedituros, consultius aget rem iis celando, divinamque voluntatem exequendo.”

“Ex his omnibus concluditur, non solum, non peccare filios religionem assumentes, parentibus inconsultis: sed, ordinarie loquendo, valde errare, si participes eos faciant de sua vocatione, ob periculum cui se exponunt, quod sint ab illa avertendi. Et hoc utique confirmatur ab exemplo tot sanctorum, quorum discessus, parentibus insciis, aut invitis, Deus etiam miraculis approbavit, et benedixit. Idemque sentit doctus P. Elbel de Præcept. n. 358. dicens: ‘Si filius sentiat se a Deo vocatum ad statum religiosum, et advertat parentes id ægre laturos atque ex affectu carnali ac futilibus motivis se opposituros, non tenetur iis consulere, quia consultius aget rem eis celando.’”

and supposes that his parents would unjustly impede him, he conducts the business more advisedly, by concealing it from them, and by following the divine will.”

“From all these authorities we conclude, that not only do children not sin, who enter a religious state without consulting their parents; but, generally speaking, they err very much, on account of the danger to which they expose themselves of being averted from it, if they consult with them concerning their own call. And this, verily, is confirmed by the example of so many saints, whose departure, the parents being unconscious or unwilling, God approved and blessed even by miracles; and the learned P. Elbel, de Præcept. n. 538, thinks the same thing, saying: ‘If a son thinks that he is called to the religious state, and considers that the parents would bear it grievously, and that they would be opposed to it from a carnal affection and groundless motives, he is not bound to consult them, because he conducts the matter more advisedly in concealing it from them.’”

Then, on the subject of theft, the following sentiments are taught:—

“Si quis ex occasione tantum furatur, sive uni, sive pluribus, modicum, non intendens notabile aliquid acquirere, nec proximo graviter nocere, singulis furtis non peccat graviter, neque ea simul sumta unum mortale constituunt; postquam tamen ad quantitatem notabilem pervenerit, eam detinendo mortaliter peccare potest. Verum et hoc mor-

“If any one on an occasion should steal only a moderate sum either from one or more, not intending to acquire any notable sum, neither to injure his neighbor to a great extent, by several thefts, he does not sin grievously, nor do these, taken together, constitute a mortal sin; however, after it may have amounted to a notable sum by detaining it, he

tale evitabit, si vel tunc restituere non possit, vel animum habeat paulo post restituendi ea saltem quæ tunc accipit." [Vol. 3. p. 256.]

"Quer. II. Si furtula quæ simul ad magnam quantitatem perveniunt, sint facta diversis dominis certis, an fur teneatur sub culpi gravi eis restitutionem facere, vel an satisfaciatur debita illa pauperibus distribuendo. Ex una parte, Videtur dicendum sub gravi restitutionem faciendam esse dominis, nisi excuset periculum famæ amittendæ vel gravissimum damnum aut incommodum." [Vol. 3. p. 257.]

"Unde videtur, quod sufficienter fur satisfaciatur suæ gravi obligationi ex præsumpto consensu reipublicæ, si restituat pauperibus, aut locis piis, qui sunt egentiores reipublicæ partes." [Ibid. p. 258.]

Speaking of the examination of parties suspected or accused of crimes (I am now showing what would be the courts of justice which our new Pontifical governor will set up in Westminster), he says:—

"Demum si reus fatetur delictum, proceditur ad sententiam: si non, proceditur ad eum convincendum, vel ad torturam." [Vol. 5. p. 144.]

"Quia tortura instituta est ad subsidium probationis, quando argumenta et indicia sunt valde efficacia, ut sic plena probatio eliciatur." [Ibid. p. 146.]

"Sed dicendum omnes ad denunciationem teneri ex eadem ratione ut supra, quia heresis est pestis ita noxia, quod difficile habet reme-

can commit mortal sin, but even this mortal sin may be avoided, if either then he be unable to restore, or have the intention of making restitution immediately of those things which he then received."

"Query II. If small thefts which together amount to a large sum, be made from various known masters, whether a thief be bound under great blame to make restitution to them, or whether he may satisfy by distributing them to paupers? On the one hand it appears that a restitution should be made to the original possessors, unless the danger of losing fame, or very grievous loss, or inconvenience excuse."

"Whence it appears that a thief may have rendered sufficient satisfaction to his own weighty obligation from the presumed consent of the republic, if he make restitution to paupers, or pious places which are the more needy parts of the republic."

"Finally, if the accused confess his crime, the sentence is to be given: if not, he is to be led to conviction or the torture."

"Because torture is a help to proof, when arguments and signs are very efficacious, that thus a full proof may be elicited."

"But all are bound to denounce for the same reason as above, because heresy is so noxious a pest that it may require a severe remedy,

dium, et facile in damnum vergit and very easily it may tend to the commune." [Ibid. p. 84.] common loss."

These are but meagre extracts from a work which contains instructions in one volume so revolting that their infamy is their only, and to the English public, their imperishable, protection.

Are not these doctrines which I have quoted subversive of all social confidence — of all domestic happiness — of all national peace? Yet these are the elements of the teaching of Liguori, and by fair construction of Cardinal Wiseman.

I will now give you some specimens of the worship taught by this saint, and recommended by Cardinal Wiseman. You have had the moral doctrines that are to regulate our social intercourse; here is the sort of worship Cardinal Wiseman intends, I presume, to set up in the new Cathedral of Westminster; it is taken from a document approved by four Pontiffs, applauded by Cardinal Wiseman, circulated among Roman Catholics, and well known to every member of that church, — "the Glories of Mary,"* by the same St. Liguori, from which I will give you the following extracts:

"'From the moment that Mary consented to become the Mother of God,' says Saint Bernardine of Sienna, 'why should not the Mother enjoy conjointly with the Son the honors of royalty?' Mary is then Queen of the Universe, since Jesus is its King; thus, as Saint Bernardine again observes, 'As many creatures as obey God, so many obey the glorious Virgin, every thing in heaven and on earth which is subject to God is also under the empire of his most holy Mother.'

"'Reign, O Mary,' says the Abbot of Gueric, 'dispose at pleasure of the goods of your Son, power and dominion belong to the Mother and spouse of the King of kings.'

* This little book is published in various editions, at sixpence and a shilling each, by the Romish booksellers, and almost on every page these and worse specimens of idolatry occur.

"She is queen of mercy alone; she is a sovereign, not to punish sinners, but to pardon and forgive them. Writing on those words of the Psalmist, 'I have learned two things, power belongs to God, and mercy to the Lord,' Gerson observes, that as the kingdom of God consists in mercy and justice, the Lord has, as it were, divided it, reserving to himself the dominion of justice, and yielding to his Mother that of mercy.

"Saint Bernard, asking the question, why the church calls Mary Queen of Mercy? answers it himself by saying, it is because she opens at pleasure the abyss of the divine mercy, so that no sinner, however enormous his crimes may be, can perish if he is protected by Mary.

"Let us go, then, Christians, let us go to this most gracious Queen, and crowd around her throne, without being deterred by our crimes and abominations. Let us be convinced that if Mary has been crowned Queen of mercy, it is in order that the greatest sinners may be saved by her intercession, and form her crown in heaven.

"If to evince the love of God the Father for men, it is said, that he delivered up his own Son for them, may we not use the same terms to express the love of Mary? 'Yes,' says Saint Bonaventure, 'Mary has so loved us, that she has given us her only Son:' 'she gave him to us,' says F. Nie-remberg, 'when, in virtue of her jurisdiction over him as mother, she permitted him to deliver himself up to the Jews; she gave him for us when she silently listened to his accusers without saying a word in his defence, though there was every reason to believe that the advocacy of a mother so wise and prudent would have made a strong impression, at least on Pilate, who was already conscious of the innocence of Jesus; in fine, she has given us this well-beloved Son a thousand times during the three hours she spent at the foot of the cross.' SS. Anselm and Antoninus even assert, that to accomplish the will of the eternal Father, she would, de-

spite of natural tenderness, have immolated him with her own hands. For if Abraham was so obedient, how much more so was Mary!

“St. Bernardine of Sienna asserts, that if God has not destroyed man after his sin, it was in consideration of the blessed Virgin, and out of the singular love he bore her; he even doubts not, that all the mercies granted to sinners in the old law have been given in consideration of Mary.

“The glorious St. Bonaventure, to animate our confidence in Mary, represents to us a raging sea, in which sinners, already fallen from the vessel of divine grace, are tossed about by the billows of temptation, torn by the gnawings of remorse, and horrified by the terrors of divine justice, without light or guide, are ready to be swallowed up in the gulf of despair; but just then the Lord shows them Mary, the star of the sea, and seems to say to them, Sinners! unfortunate sinners! despair not, fix your eyes on this brilliant luminary, its lustre will save you from the tempest, and conduct you to the port of salvation.

“Mary presents herself between God and his offending creatures: ‘and no person is so fit,’ says Bonaventure, ‘to avert the sword of divine wrath and indignation.’ Richard, of St. Lawrence, also observes on this subject, that in the old law, God often complained that there was none to interpose between him and sinners, but since Mary, the Mediatrix of peace, has appeared on earth, she restrains his arm, and averts his wrath.”

Then I find the following prayer addressed to the Virgin Mary:—

“O purest of Virgins! I venerate your most holy heart, which is the delight of the Lord, the sanctuary of purity and humility, the abode of divine love. My heart, which I present to you, is of clay; sin has therein made most dreadful wounds: Mother of mercy, cure it, sanctify it, refuse not your pity to him for whom Jesus has not refused his blood.”

“O Mary, our faithful mediatrix! Virgin full of grace! Ladder of Jacob! Gate of heaven! Treasury of divine grace! May all Christians honor you with all their hearts; to use the beautiful expression of St. Bernard, and cling to you with the utmost fidelity. Let us implore grace, but let us do so through you; in fine, let us present to God through your sacred hands, all the prayers and good works in our power, if we desire that this, our incense, may be acceptable to the Lord.”

“Happy are they who know you, O mother of God,” says Bonaventure, “for to know you is the way to eternal life, and to celebrate your praise, is the high road to heaven.”

Liguori says:—

“We read in the Chronicles of St. Francis, that brother Leo once saw in a vision, two ladders; one red, at the summit of which was Jesus Christ; and the other, white; at the top of which presided his blessed mother. He observed, that many who endeavored to ascend the first ladder, after mounting a few steps, fell down; and on trying again, were equally unsuccessful, so that they never attained the summit; but a voice having told them to make trial of the white ladder, they soon gained the top; the blessed Virgin having held forth her hands to help them.”

“Wherefore all of you who will have life eternal, serve and honor Mary; for she is, as it were, the bridge of salvation, which God has prepared for us, in order to pass securely over the troubled waters of this life.”

I ask you, if such sentiments, authorized by Cardinal Wiseman, do not substantially teach that it is easier to get to heaven by the Virgin Mary, than by the Lord Jesus Christ? I by the Virgin do not say that he, in his creed or theory, supersedes Christ, but I do hold, that practically in the worship he authorizes he does so. We Protestants need not the Virgin, or any of the saints of heaven to assist

us ; if they were to proffer their services, we could answer, and answer emphatically, that we can well do without them.

It is recorded of Alexander the Great, the Macedonian conqueror, that he one day visited Diogenes, the Cynic philosopher, who was basking in his tub in the sunshine. It is stated that Alexander was so impressed with the moderation and simplicity of the Cynic, that he said to him, "Tell me what I can give to you. Any thing you want, to the third of my kingdom, shall be at your service." What was the answer of the philosopher? "Please your majesty, stand aside from between me and the sunbeams. That is the only favor I have to ask." So I would say, if the Virgin Mary or the most illustrious saint in glory were to come down in all the splendor of the beatific vision, and ask, "What is the greatest favor I can do for you?" my answer would be, "Stand aside, that I may bask in the beams of that Sun of righteousness who has risen with healing under his wings, and who alone can save those who come to him."

There are frequently quoted in the writings of Liguori, and in the opening part of his life recommended by Cardinal Wiseman, the sayings of St. Bonaventure, a saint, a cardinal, and doctor. I have by me, what I purchased about ten years ago, the Psalter of Bonaventure, a very scarce one written in the black letter. It is extremely valuable, and supposed to be some three hundred years old. In this document, of which Cardinal Wiseman approves, Bonaventure has expunged from every psalm the name LORD, GOD, and substituted for it the name of Mary, or Virgin Mary or Lady. Thus we have, "Come unto Mary, all ye that are heavy laden, and she will give you rest." In the 95th Psalm, which is used in the English Liturgy every morning, it is written, "O come, let us sing unto our Lady, let us heartily rejoice in the Virgin, who brings us salvation. Let us come before her presence with thanksgiving and let us be glad in her with Psalms." In another Psalm we have,

"Let Mary arise, and let her enemies be scattered." Again this Bonaventure, for whom there is a collect in Cardinal Wiseman's Missal, and whose writings the Cardinal recommends to us, has taken the magnificent *Te Deum*,—which is not the monopoly of the Church of England, for it was composed before that Church was established, but the privilege and the possession of all, for it is more ancient than us all,—he has taken that beautiful anthem, and has thus translated it: "We praise thee, O Mary! we acknowledge thee to be the Virgin. All the earth doth worship thee, spouse of the Eternal. To thee angels and archangels cry, Holy, Holy, Holy, art thou, Mary mother of God," and so on to the end. Remember, Cardinal Wiseman says this is a teacher whose lessons you ought to study. And as if this were not enough, Saint Bonaventure has taken the Litany and altered it in the following manner: "Be merciful to us, spare us, good Lady, from the wrath of God." "In all time of our tribulation; in all time of our wealth; in the hour of death; and in the day of judgment, and from the torments of the damned, Deliver us, good Mary." Such is the Psalter of Saint Bonaventure. And to show that this Psalter is not an ancient and obsolete document, I quote not only Cardinal Wiseman's published and emphatic approval of its author, not only St. Alphonsus Liguori's frequent extracts from it, as from an authority, but I have myself ten editions of the Psalms of Bonaventure, of which I have given a specimen extracted from it; the first published in 1834 under the sanction of Gregory XVI., and the last published in 1844, only a short time before Gregory XVI. was taken to his account. In this Psalter, published in the Italian language, very cheap and plainly for popular use, the Psalms are thus blasphemously perverted.

I have stated at the commencement of my remarks, that my object was not to attempt to give you sunshine, but to submit to you facts. I have now told you what Cardinal

Wiseman holds, what he is bound to teach, and what he is not ashamed to avow in his writings. It is not merely because his tenets are false that I expose them, but because they are fraught with great social mischief. I trust that this will lead you not to detest the man, but to shrink with horror from the principles he teaches. My strong conviction, however, is, that the Pope has made a grievous blunder, infallible as he is, by his recent appointment, a blunder nevertheless he cannot repair. It must cleave to him and he to it inseparably. Pope Pius IX. felt the pulse of the Protestantism of England, and because it was calm he thought it was weak, because it was quiet he thought it was indifferent; he imagined or was informed it was so dead that Old England would bear a Cardinal. He will find in six weeks that England will not even bear a monk; and if I may judge from the manly spirit exhibited in the Prime Minister's letter, and from the mettle of the people, she will not long bear even a Puseyite. This appearance of a cardinal in our capital has been like the appearance of the French flotilla off Boulogne in former days—the one aroused, it could not increase, the loyalty of England, the other has stirred its latent Protestantism to its very depths. It is plain enough that another result of the Cardinal's presence will be the utter, though unintended, rout of Puseyism and Puseyites in all their shades. We have now the *real* thing in the midst of us, and the *sham* thing will not be able to hold up its head beside it. If the comparative merits of the two Churches are to be tested by splendor of ritual, by gorgeousness of robes, by sensuous grandeur of service, the Church of Rome, which has only an exterior and material glory, will beat us. Saint Barnabas in the West will grow pale and be utterly swallowed up amid the splendors of Saint George's Cathedral in the Borough. It is well. The comedy of Oxford is passing into the tragedy

of Westminster. If we are to have Popery at all, let us have Italian Popery under the Italian flag, not Italian Popery under the flag of Old England. This importation, I solemnly believe, will do much to unite us all. We needed it. I can speak for my own beloved Church — the Church of Scotland. She has moved in sympathy with that Church, Admiral Harcourt, of one of whose noblest prelates you are a son. I tell the Churchmen in this room, they cannot afford to do without the sound evangelical Dissenters in England; and I tell the Dissenters in this room, (and I rejoice that Mr. Binney has told them thoroughly so,) that they cannot afford to part with the sound and evangelical section of the Church. You may depend upon it, that a crisis is coming that will demand the combined faithfulness and efforts of all. Cardinal Wiseman claims Dissenters and Churchmen both as his “subjects.” It is time for both to look about them.

I may just add, as I pass along, the very remarkable fact, that the Pope has parcelled out England, but, strange to say, he has not yet meddled with Scotland. Whether it was that the Pope thought it was too hot for the Cardinal, I do not know. I suspect John Knox did more good there than you give him credit for; and the time may come when a John Knox will be wanted in England, to lift up his voice like a trumpet, not against beautiful churches, which he never assailed, but against Popish interference and superstition, which he warred with to the death. God gives martyrs just when martyrs are required. I expect, every day, however, to hear of an irruption of the Roman militia into Scotland also.

Let us all unite in righteous resistance. All the sections of the Protestant Church differ only in ceremonial details, and agree in all that is vital, permanent, and precious. All our churches are trees, the planting of the Lord. Each

grows best in its own native soil ; but their branches wave in the same unsectarian air, their fruit ripens in the same catholic sun, and their roots blend with each other in the soil beneath, invisible but not unknown to us, and all cohere with the roots of the tree of life which is in the midst of the paradise of God. Let us, then, be brethren in arms, rivals only in renown ; forget not that part of the Bishop of London's letter to the Westminster clergy, where the Bishop states with great force and great truth, that the Pope is not the centre of unity, but the Lord Jesus Christ. I accept the Bishop's definition of unity. In the church of Rome they will forgive you all differences, if you will cleave to the chair of St. Peter, and look to the Pope. In the Protestant church we must learn to forgive all minor differences, on condition that all behold "the Lamb of God that taketh away the sins of the world." They honor an earthly, we a heavenly head.

You may depend upon it, and I speak to all parties, uniformity is not God's will, but unity truly and eternally is. Uniformity a tailor can produce by cutting all our coats alike, but unity the living God alone can produce by changing all our hearts alike. So it is in nature. If I were to take Cardinal Wiseman's plan of making Westminster at one with Rome, I would go out some fine autumn to a forest, and take an axe with which I would chop every tree into the form of a beautiful cone. Then I would invite, like the Cardinal, all heretics to come and see what a splendid specimen of sylvan uniformity I had created in this disorderly forest. After I had done so, and retired for some six months, I would go back in the season of "leafy June," taking my friends with me to show them the perpetuity of my splendid specimen of sylvan uniformity ; but, to my horror and to their surprise, every tree has shot forth its branches at its own "sweet will," and burst into all sorts of shapes, in all

directions. The only trees that are as I left them are the dead ones. Wherever there is life there will be unity but no uniformity; wherever there is death there will be perfect uniformity, but no unity. Let us then melt our common quarrels and disputes in the coming crisis; let us, preferring each our own ecclesiastical communion, all coöperate heartily in protesting against the daring intrusion of Rome, and in holding fast Protestant and vital Christianity. I believe this invasion will do much good in furthering this; it will coerce into one those that would scarcely be conciliated; it will reveal points of unsuspected contact—and render audible too long latent harmonies. I protest as a loyal subject against the presence of this chartered representative of the Pope,—a foreign ruler, neither our monarch, nor the Queen's subject,—against this apportionment of England as of a colony of the Pope of Rome—against this assumption of prerogatives that belong to our Queen; against this resumption of a jurisdiction long ago forfeited by the crimes of the Papacy, and repudiated by the constitution of our country; and I say it becomes every Protestant in England to feel and shout, "Down with the tiara, and up with the crown, and if possible, higher still."

I deprecate, as the Prime Minister has said, the sentiments and example of those gentlemen who, like Mr. Denison, whose letter has appeared in the *Times*, entertain a far intenser horror of what is so healthy in these days, State control, but feel so indifferent to the presence of a Cardinal who carries in his bosom the principles of Liguori or Bonaventure, and in his pocket, perhaps, other ammunition of a still more combustible kind. If it is to be the mere interpretation of a document (I do not speak of defining doctrine) I would prefer the Privy Council to any General Council that has sat for the last thousand years; and if we are to be under, as we must be, a governor, let us have, in preference

to the impudent intruder Pius IX. or to any of the infant Holinesses he is training in England, the sway of our most gracious, our most Protestant Queen.

I protest, too, let me say, — and it comes with more propriety from me, — against the atrocious assumption of the Pope in ignoring the Church of England. He assumes that England is a heathen country, that we have had no religion for the last 300 years : and so indoctrinated are his subjects, that “The Catholic Standard,” a Romish weekly newspaper in London, speaks of the “*Protestant* Bishop of London, and the *Protestant* clergy,” and of “his *grace* the Archbishop and the *clergy* of Westminster ;” contrasting most favorably in another article, “the Heresiarch of Canterbury,” with his “Eminence the Cardinal Archbishop of Westminster.” I say all this is ignoring the Church of England. But if there be a church under heaven — and I say it, having nothing to fear and nothing to expect from it — if there be a church under heaven signalized by the possession of splendid Protestant scholarship, and from whose mines we must all dig and draw up enriching ore, it is the Protestant Church of this country. It has, I believe, more faithful ministers, if unfortunately many unfaithful, by its altars in 1850, than I believe it has had in any previous period. The ignoring such a church is the ignoring of the first church in Christendom, and so the ignoring of us all ; and the indignation we feel, as the Prime Minister has said, should exceed far any alarm that we have upon the subject.

But my weightiest protest is not that the Pope has ignored the Church of England, but that Rome ignores the Church of Christ. My most solemn reason of protest is not that he has insulted by his usurpation our most gracious Queen, but that the Church of which the Pope is head has dishonored the Lord Jesus Christ. My main charge against him and his cardinals and priests, while I do not forget

his usurpation of English rights, is that they inculcate doctrines which must defile the purity of our firesides, disturb the whole texture of social life, and shed a tarnish on the glory of Him whose glory it is our first duty to seek, and ought to be our last effort to defend. I hope this daring, this insulting attempt, will create, kindle, and deepen still more throughout England, a flame of sacred and enthusiastic antipathy to the principles of Rome. I say, enthusiasm, — I don't mean fanaticism. Fanaticism is never inspired by hate, enthusiasm is truth inspired by love; fanaticism would build an inquisition, enthusiasm built, under God, the Church of the Apostles: fanaticism is like the rocket, which ascended yesterday, and died leaving the darkness denser; enthusiasm is like those subterranean fires in southern lands, to be detected, not by their volcanic explosions, but by the fertile soil and the golden harvests that appear above them. Let us have such enthusiasm. By God's grace we will fan and feed it. Depend upon it, Admiral Harcourt, the time is come when every man must take his place — every one is now coming under his true polarity. All society is splitting into two great sections: those that are with Christ, and those that are with Antichrist. By-and-by there will be but two churches — the one the Apostasy, the other Christ's. You must learn, as I have told you, to forget the minor things in which we differ, and to recollect the mightier things in which we agree; we must recollect our differences are small even when magnified, and that our points of coincidence are many and precious. Liberality, not latitudinarianism, becomes us all, and is the demand of the day: and if the worst come to the worst let there be reproach to our names, — confiscation to our goods, — martyrdom to our ministers; but let there be loyalty to our Queen, and faithfulness to our God. A great writer, who has so often and so successfully reflected true

English feeling in his magnificent compositions, — magnificent with all their moral faults, — makes a royal one of old say to one Cardinal, what the Queen of England need not hesitate to say to Cardinal Wiseman : —

“Thou canst not, Cardinal, devise a name
So slight, unworthy, and ridiculous,
To charge me to an answer, as the Pope.
Tell him this tale; and from the mouth of England
Add this much more, — that no Italian priest
Shall tythe or toll in our dominions.”

LECTURE II.

CARDINAL WISEMAN, "HIS OATH, AND ITS OBLIGATIONS."

LET me begin this Lecture by presenting the oath taken by Roman Catholic Bishops and Archbishops, as given in every edition of the *Pontificale Romanum* :—

"Ego N. Electus Ecclesiæ N. ab hac hora in antea fidelis et obediens ero B. Petro Apostolo, Sanctæque Romanæ Ecclesiæ, et Domino nostro, Domino N. Papæ N. suisque successoribus canonicè intransibilibus. Non ero in consilio, aut consensu, vel facto, ut vitam perdant, aut membrum; seu capiantur mala captione; aut in eos manus quomodolibet ingerantur; vel injuriæ aliquæ inferantur, quovis quæsito colore. Consilium verò quod mihi credituri sunt, per se, aut Nuncios suos, seu literas, ad eorum damnum, me sciente nemini pandam. Papatum Romanum et Regalia Sancti Petri adjutor eis ero ad defendendum et retinendum, salvo meo ordine, contra omnem hominem. Legatum Apostolicæ Sedis in eundo et redeundo honorificè tractabo, et in suis necessitatibus adjuvabo. Jura, honores, privilegia, et auctoritatem Sanctæ Romanæ Ecclesiæ, Domini nostri Papæ et Successorum prædictorum conservare, defendere, augere, promovere curabo. Neque ero in consilio, vel facto, seu tractatu in quibus contra ipsum Dominum nostrum, vel ean-

"I. N. Elect of the Church of N. from henceforward will be faithful and obedient to St. Peter the Apostle, and to the holy Roman Church, and to our Lord, the Lord N. Pope N. and to his successors canonically coming in. I will neither advise, consent, or do any thing that may lose life or member, or that their persons may be seized or hands anywise laid upon them, or any injuries offered to them under any pretence whatsoever. The counsel which they shall intrust me withal, by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice. I will help them to defend and keep the Roman Papacy, and the Royalties of St. Peter, saving my order, against all men. The Legate of the Apostolic See, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges, and authority of the holy Roman Church, of our Lord the Pope and his foresaid successors, I will endeavor to preserve, defend, increase, and advance. I will not be in any counsel, action, or treaty,

dem Romanam Ecclesiam aliqua sinistra vel præjudicialia personarum, juris, honoris, status et potestatis, eorum machinentur. Et si talia à quibuscunque tractari vel procurari novero, impediam hoc pro posse, et quanto citius potero significabo eidem Domino nostro, vel alteri per quem possit ad ipsius notitiam pervenire. Regulas Sanctorum Patrum, decreta, ordinationes, seu dispositiones, reservationes, provisiones et mandata Apostolica totis viribus observabo, et faciam ab aliis observari. Hæreticos, Schismaticos et Rebelles eidem Domino nostro vel successoribus prædictis pro posse persequar et impugnabo. Vocatus ad Synodum veniam, nisi præpeditus fuero canonica præpeditio. Apostolorum limina singulis trienniis personaliter per me ipsum visitabo et Domino nostro ac successoribus præfatis rationem reddam de toto meo pastoralis officio ac de rebus omnibus ad meæ Ecclesiæ statum, ad cleri, et populi disciplinam, animarum denique quæ meæ fidei traditæ sunt, salutem quovismodo pertinentibus, et vicissim mandata Apostolica humiliter recipiam et quàm diligentissimè exequar. Quod si legitimo impedimento detentus fuero præfata omnia adimplebo per certum Nuntium ad hoc speciale mandatum habentem de gremio mei Capituli, aut alium in dignitate Ecclesiastica constitutum, seu aliàs personatum habentem; aut, his mihi deficientibus, per diocesanum Sacerdotem; et clero deficiente omnino per aliquem alium Presbyterum sæcularem vel regularem spectatæ probitatis et religionis de supradictis omnibus plenè instructum. De hu-

in which shall be plotted against our said Lord, and the said Roman Church, any thing to the hurt or prejudice of their persons, right, honor, state, or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power; and as soon as I can will signify it to our said Lord, or to some other by whom it may come to his knowledge. The rules of the Holy Fathers, the Apostolic decrees, ordinances or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. Heretics, schismatics, and rebels to our said Lord or his foresaid successors, I will to my utmost power persecute and wage war with. I will come to a Council when I am called, unless I be hindered by a canonical impediment. I will by myself in person visit the threshold of the Apostles every three years; and give an account to our Lord and his foresaid successors of all my pastoral office, and of all things anywise belonging to the state of my church, to the discipline of my clergy and people, and lastly to the salvation of souls committed to my trust; and will in like manner humbly receive and diligently execute the Apostolic commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially empowered, a member of my chapter, or some other in ecclesiastical dignity or else having a parsonage; or in default of these, by a priest of the diocese; or in default of one of the clergy (of the diocese) by some other secular or

jusmodi autem impedimento docebo per legitimas probationes ad Sanctæ Romanæ Ecclesiæ Cardinalem Proponentem in Congregatione Sacri Concilii per supradictum Nuntium transmittendas. Possessiones verò ad mensam meam pertinentes non vendam, nec donabo neque impignorabo, nec de novo infeudabo vel aliquo modo alienabo, etiam cum consensu Capituli Ecclesiæ meæ, inconsulto Romano Pontifice. Et si ad aliquam alienationem devenero, pœnas in quadam super hoc edita constitutione contentas eo ipso incurrere volo. Sic me Deus adjuvet et hæc Sancta Dei Evangelia.”—[De consecratione Electi in episcopum. Pontificale Romanum, pp. 59–61. Antverpiæ, 1627.] [Romæ, 1738, vol. 1. p. 178.] And [page 88, edit. Paris. 1664, at Cardinal Wiseman’s episcopal residence, Golden Square.]

regular priest of approved integrity and religion, fully instructed in all things above mentioned. And such impediment I will make out by lawful proofs to be transmitted by the foresaid messenger to the Cardinal proponent of the holy Roman Church in the congregation of the Sacred Council. The possessions belonging to my table I will neither sell nor give away, nor mortgage, nor grant anew in fee, nor anywise alienate, no not even with the consent of the chapter of my church, without consulting the Roman Pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter. So help me God and those holy Gospels of God.”

Owing to the special importance of the subject on which I am now to enter, especially as Cardinal Wiseman, who has not appeared here himself, in answer to my invitation, has sent a missive which I will read in your hearing by and by, I have to request that the reporters who are present, and the auditors who are listening, will notice well, and weigh well, the *ipsissima verba*—the very words I am now about to use. In the *Times* newspaper of Monday last, to which you, Sir, have alluded, I read a report of a sermon preached by Bishop Doyle in the Roman Catholic Cathedral in Southwark. In that sermon the following words occur:

“Amongst other things they have spoken of an ‘oath,’ which they assert *every Cardinal*, upon his appointment, takes before the Sovereign Pontiff.”

My remark upon this subject will be best understood by my reading the precise words that I employed in the speech

which I delivered here at our last meeting. On that occasion I said, (p. 9,) "Let me presume, that when the Cardinal was made an Archbishop, he received the *pallium*." "When he received the *pallium*, he repeated a solemn oath, which will be found in the *Pontificale Romanum*," Antwerp, 1627.

Bishop Doyle says that the statement made by me was that every *Cardinal*, upon his appointment, takes a certain oath. My statement, however, was that every *Archbishop* on receiving the *pallium* takes a certain oath. A Cardinal, as I explained to you before, is a temporal officer, with temporal prospects, for whose consecration the Pontifical has no form, who may be made Pontiff and Sovereign of the States of the Church as well as chief Bishop of the Roman Catholic Communion. An Archbishop is an ecclesiastical officer, and I stated, not as if I had been a witness to the transaction at Rome, which I was not, but speaking on the documents of that Church, authorized, accredited, signed, supersigned, of all dates, that the Archbishop of Westminster, like any other Archbishop of the Romish Church, on receiving the *pallium*, must have repeated the oath which, as a Bishop, when first consecrated, he had taken before. Bishop Doyle goes on to say:—

"I will not repeat the words of that terrible oath, for no doubt you have all read it, and the less said about it the better; for from this sacred spot I declare that the accusation is a falsehood. No such oath has been taken by his Eminence. It has been commented upon at public meetings, and in newspapers, and the public mind has been thus inflamed against the Roman Catholics. I asked the Cardinal all about it. The very first words I addressed to him were, 'Now, your Eminence, what about this dreadful oath?' His answer was, 'No such oath was taken.'"

Then mark what follows: "There is an oath taken by a Bishop, but there is no such oath taken by a Cardinal. Let me inform you what the oath taken by a Bishop is. He

promises in that oath to *pursue and combat error*, and to uphold the sacred doctrines of the Church. Surely it is not a dreadful thing to swear to combat error." He admits here that there is an oath taken, in which oath he says there is a clause which I never saw, which never was produced, which never can be produced, and which is in no standard whatever of the Roman Catholic Church. His admission, however, is a catchword, which discloses the existence of the true clause. Then he goes on to state what I wish you specially to notice:—

"They talk of the edict of Queen Mary, and lay it at the door of the Catholic clergy. I deny that it is true; and I refer our detractors to that history which they so wilfully pervert. What is the fact with regard to this very edict of Queen Mary? And now that I may presume many Protestants are present, let me impress upon them the justice of paying attention to what I am about to state. Now the true version of Queen Mary's edict, in connection with the Catholic clergy, is this. On the very day that that Edict was sent forth, that GREAT, and GOOD, and FEARLESS friar, ALPHONZO DE CASTRO, when he preached before the Court, in the presence of Her Majesty, *denounced it as most intolerant, unjust, and in every degree opposed to the glorious principles and spirit of our holy religion*. That fearless man, in the name of the Church, denounced the acts of Mary as opposed to the Church. *And it is THE SAME Church now as in the day that De Castro defended it against the acts of those who were sinning against it.*"

I will speak of this by and by; meantime I return to the oath. First of all, then, I wrote a letter to the *Times* newspaper, in which I said, "As Bishop Doyle has made so explicit a disclaimer, I feel it my duty to write to you what I did say. The words I used were, 'First of all, let me presume, that when the Cardinal was made an Archbishop, to which he was appointed before he was made Cardinal, he received the *pallium*, and repeated a certain oath.'"

Now, if you heard that a certain individual had been made a Bishop according to the rites of the Church of England, and if you wished to know what he said and pledged, what would you do? You would open the Prayerbook, and read the Form and Order for the Consecration of Bishops, and you would say that if any Bishop had been consecrated contrary to, or in the omission of what is there authoritatively enjoined, there would be wanting in that Bishop's appointment, or in that Bishop's consecration, something that in the views of a Churchman was essential, and necessary, and dutiful. I quoted then, first of all, the *Pontificale Romanum*, published at Antwerp; and I gave you the date of it, 1627. To be perfectly sure, though I had no doubt of it, that every *Pontificale Romanum* was a *fac-simile* of this, I procured one with the notes of Catalano. This volume which I hold in my hand is one of the three volumes which cost sixteen guineas. It is called the Roman Pontifical, or that book according to which every Bishop must be consecrated, every Archbishop receive the *pallium*, every Priest be ordained, bless, curse, baptize, and excommunicate. It is the *Pontificale Romanum*, as revised and issued on the authority of two Popes, Clement VIII. and Urban VIII.; having the valuable illustrative notes of Catalano, and dated Rome, 1738. That you may have as clear an apprehension as possible of the force, weight, and value of this document called the Roman Pontifical, I will read a single sentence from the Constitution of Clement VIII. prefixed to it:—

“Statuentes Pontificale prædictum nullo umquam tempore in toto vel in parte mutandum, vel ei aliquid addendum, aut omnino detrahendum esse, ac quoscumque, qui pontificalia munera exercere, vel alia quæ in dicto Pontificali continentur, facere, aut exequi debent, ad ea peragenda, et præstanda, ex hujus Pontificalis præscripto, et

“Determining that the foresaid Pontifical shall not at any time be changed in whole or in part, that nothing shall be added to it, and nothing be subtracted from it, and that all those who ought to exercise pontifical functions or other acts which are contained in this Pontifical, are bound to perform them after the prescription and order of this

ratione teneri, neminemque ex iis quibus ea exercendi, et faciendi munus impositum est, nisi formulis, quæ hoc ipso Pontificali continentur, servatis satisfacere posse. Omnibus igitur, et singulis Patriarchis, Archiepiscopis, Episcopis, Abbatibus, et ceteris Ecclesiarum Prelatis, necnon aliis quibuscumque personis Ecclesiasticis, secularibus, et regularibus utriusque sexus, ad quas id spectat, præcipimus ac mandamus, ut omissis, quæ sic suppressimus, et abolevimus, ceteris omnibus Pontificalibus, hoc nostrum in suis Ecclesiis, Monasteriis, Conventibus, Ordinibus, Militis Diocesis, et locis prædictis recipiant, illoque posthac perpetuo utantur."

Pontifical, and that not one of those on whom the duty devolves of performing these offices can satisfy the requirements unless in the formulas which are contained in this Pontifical," etc. etc.

I turn now to the place, (p. 236,) in which an account is given of the Pallium, as received by the Archbishop. It is as follows:—

"Cum Pallium a Sede Apostolica mittitur, Pontifex, cui res ipsa committitur, statuta die cum Electo convenit in Ecclesia sua, si commodè fieri potest; vel alia Ecclesia suæ diocesis, vel Provinciæ magis commoda, in qua missarum solemnità peragantur. Et, facta communione per celebrantem Pallium reponitur supra medium Altaris extensum, et serico, in quo involutum portatum fuit, coopertum. Deinde peractis Missarum solemnibus, Pontifex indutus Amictu, Stola Pluviali, et Mitra, sedens ante Altare, super faldistorio, CAPIT JURAMENTUM FIDELITATIS NOMINE Sedis Apostolicæ, ab ipso Electo, omnibus Pontificalibus ornamentis, ac si celebraturus esset, Mitra tamen et chirothecis demptis, induto, ante se genuflexo, juxta formam, per litteras Apostolicas traditam,"

"When the Pallium is sent from the Apostolic See, the Pontiff to whom the delivery of it is committed, meets with the elect in his own church, or in some church of his diocese on a fixed day. Then the Pallium is spread on the altar covered with the silk in which it was carried to Rome. Mass being finished, the Pontiff sitting before the altar on a faldstool, receives the oath of fidelity from the (Archbishop) elect, in the name of the Apostolic See—the elect kneeling before him in his pontificals, and without gloves."

To see that the Archbishop, on receiving the *pallium*, takes the oath exactly as it is given in the Consecration of a Bishop, I turn to page 178, to which I am referred. The oath is there given at full length; and in it is the clause which I quoted :—

“Hæreticos, Schismaticos, et Rebelles, eidem Domino Nostro, vel successoribus prædictis, pro POSSE PERSEQUAR ET IMPUGNABO.”

“All heretics, schismatics, and rebels against the same our Lord, or foresaid successors, I will persecute and attack to the utmost of my power.”

Anxious to know whether I had translated the words aright, I opened an admirable sermon, preached by a first-rate man upon this subject—Dr. Wordsworth, Canon of Westminster. He gives the words of the oath as follow: “I, Nicholas, [applying it to Archbishop Wiseman,] elect of the Church of Westminster, to the utmost of my power will persecute *and wage war* with heretics, schismatics, &c.” I have been charged with giving too strong a translation, but Canon Wordsworth, than whom I do not know a more able scholar on this subject, translates it more strongly than I do. The only other translation I know of is that of the Rev. Mr. Burgess, Rector of Chelsea, who said that it ought to be translated, in order to enable an Englishman to understand it, “I will persecute and *pitch into*.” *

This document, this *Pontificale Romanum*, of which a bull of Urban VIII. says that nothing is to be added to it, and nothing to be subtracted from it, and if any one do either, he fails in the conditions that are to be observed,—in other words, there is a flaw in the consecration, or a fault in the appointment,—this document adds :—

“Juramento præstito, Pontifex surgit cum mitra, et pallium de altari accipit, etc.”

“The oath being performed, the Pontiff rises with the mitre, and he takes the *pallium* from the altar and puts it on the shoulders of the elect.”

* In the Roman Missal I have found the verb “persequar” employed at least six times, and in every instance implying persecution by violence.

I read in Cardinal Wiseman's Pastoral: "In that same Consistory we were enabled ourselves to ask for the archiepiscopal *pallium* for our new See of Westminster; and this day we have been invested, by the hands of the Supreme Pastor and Pontiff himself, with this badge of metropolitan jurisdiction." [A VOICE: "What is a *pallium*?"] A *pallium* is a sort of robe, which an Archbishop receives, woven of wool which belongs to lambs, presented for this purpose by certain nuns of St. Agnes, on the feast-day of the patron saint. If any Roman Catholic wishes for an explanation of the *pallium* he had better not ask for it. He will then save himself the pain of hearing of the puerility that cleaves to too many of the ceremonies of his Church.

Have I not shown you from a document to which, as infallibly declared, nothing is to be added, and from which nothing is to be subtracted, that the Archbishop, on receiving the *pallium*, (as he says he did receive it,) had to make that oath, a portion of which I have read, and the rest of which I will come to discuss by and by?

Now, lest it should be supposed that I had quoted from an obsolete work, lest also it should be supposed that the Church may have changed, I set out, only two days ago, and after search I found and bought the same book, the *Pontificale Romanum*, in three vols. dated *Mechlin*, 1845. I opened this book, and found not only the horrible curse which I formerly read, but also, as in the others, that the Archbishop on receiving the *pallium* is to make the same oath precisely as I have read it. And I find prefixed to it the Bull of Urban VIII. and another Bull of Benedict XIV. quoted by Cardinal Wiseman in his defence in the *Times* newspaper of yesterday. Benedict XIV. says in his Bull:—

"This our Pontifical, restored and reformed, we command [mark the words], to be observed by all the churches of the world, (*Omnibus universi terrarum orbis ecclesiis*,) even in exempt places. Resolving that the aforesaid Pontifical is

in no part to be changed, in no part to be added to, in no part to be subtracted from."

I have shown you the Antwerp edition, also Catalano's edition of the Pontifical, with the Bull attached to each; and I have now shown you the Pontifical of 1845 published at Mechlin, with almost the same words, only more stringent, prefixed to it. I find from all these, that when Archbishop Wiseman received the *Pallium*, he had to repeat the oath I have mentioned before he could receive it. Then what must be our inference from all this? (The books are open here, and on the table, for any one's inspection.) That Cardinal Wiseman, if there be any truth in these documents, if there be any authority in this Pontifical, did swear: "*Hæreticos, schismaticos et rebelles, Domino Nostro, vel successoribus prædictis, PRO POSSE PERSEQUAR ET IMPUGNABO.*"

But a new disclosure is now to come. I received to-day a letter, dated St. George's Cathedral, Southwark, with a cross prefixed to it, and signed "Francis Searle, Secretary to Cardinal Wiseman."

"+ St. George's, Southwark, Nov. 21, 1850.

"Sir, — The accompanying is the copy of a letter which I took myself to the Times printing office on Tuesday afternoon. It has not been inserted in the number of either yesterday or to-day, and as the perusal of it may save you some trouble this morning, I take this means of bringing it before your notice.

"I am, Sir,

"Your obedient Servant,

"FRANCIS SEARLE,

"Secretary to Cardinal Wiseman."

"To the Editor of the Times.

"St. George's, Southwark, Nov. 19th.

"Sir, — Dr. Cumming, in his letter of your paper of to-day gives an extract from the oath taken by Bishops and Archbishops copied from the Pontifical printed at Antwerp in 1627, and states, 'I presume that Cardinal Wiseman on receiving the *pallium* took that oath.' To prevent further misunderstanding I have the Cardinal's permission to state to you that by a rescript of Pope Pius VII., dated April 12, 1818, the clause quoted by the Rev. Dr. and so subject to misunderstanding, is omitted by the Bishops and Archbishops who are subject to the British Crown. [This private indulgence, if true, shows what is the repressive splendor of that crown, and what is the pressure of the opinions of the subjects of that crown, even on the habits and doings and unchangeable laws of Rome itself.]

"The authorized copy now lying before me is headed :

"'FORMA JURAMENTI.'

"'Pro Episcopis et Vicariis Apostolicis Episcopali dignitate præditis qui in locis Magnæ Britanniae subjectis versantur, præscripta a SS. Pio P. VII. die 12 Aprilis, 1818.'

"In the copy of the Pontifical, kept at the Episcopal residence in Golden Square — the copy *perhaps generally* used in the consecration of bishops in England — the sentence is cancelled."

Is not this strange? Let me read that to you again. Englishmen are plain matter-of-fact men, honest men, strangers to shuffling, especially to Popish shuffling; and we must have plain matter-of-fact downright statements. The Cardinal states:—

"In the copy of the Pontifical, kept at the Episcopal residence in Golden Square — the copy PERHAPS (!) GEN-

ERALLY (!) used in the consecration of bishops in England — the sentence is cancelled.”

Perhaps! Does he not *know* all about the Romish bishops of England? What a sleepy archbishop not to know what his bishops are doing! What! an archbishop to go and consecrate bishops, and not know whether they have taken the oath or not! What! an archbishop, with a Pontifical that he dares not subtract from, that he dares not add to; and whose conditions, if violated, may render his consecration null and void for what I know — who is this archbishop, who does not know whether these things are done or not? *Credat Judæus.* Are there no penances for careless Romish archbishops?

“Dr. Cumming is at liberty to inspect this if he will arrange with me for that purpose.”

I'll go there. I will probe the matter to its depths. I want this clearly settled in your minds; because I will not let Archbishop Wiseman escape by any jesuitical sophistry. [A VOICE: “Go to Golden Square with the police with you.”] No, I will go without police. Did you ever hear of a Scottish Protestant being afraid of anybody? still less of a Romanist. He adds (for I wish you to know all): —

“When Cardinal Wiseman was consecrated Bishop in Rome, he took the English form of oath. On receiving the *pallium*, at which ceremony I assisted, his Eminence took no oath, Cardinals being exempt. (How?) (where?) (why?) Had he been required to do so, he would no doubt have repeated the same form.”

Do their laws bind these men? In what authorized document are Cardinals exempt? Here is a solemn Pontifical, which Archbishop Wiseman is bound to observe under the most solemn conditions, with the most solemnly prefixed bulls — a document which all bishops, all priests, all archbishops are bound to observe; on which Catalano writes

illustrative notes, which explain that when the archbishop receives the *pallium* he must take the oath, and that till he has taken that oath he cannot receive the *pallium*—and here Archbishop Wiseman says he did not take that oath! Suppose he did not, what follows? Urban VIII. and Benedict XIV. say,—“This is a Pontifical in which nothing is to be changed, to which nothing is to be added, from which nothing is to be subtracted.” Gregory XVI. and Pius IX. say,—“Any thing may be added to it that Cardinal Wiseman likes, any thing subtracted from it *that will suit it to the British people.*” The boast of Romanists is, that the Church of Rome is a united church, and that we heretics are all at issue with each other. Here are two Popes saying of the Pontifical,—“You must not add to it, you must not subtract from it; if any thing is done contrary to it, your functions are not done at all;” while two other Popes (Gregory XVI. and Pius IX.) say,—“You may chop it and change it in any way that you think will least offend and best deceive the English people;”—and all is right notwithstanding. I protest, if such be the *unity* of the Church of Rome, we are better with the disunion, as it is called, of Protestantism. If I assume the Cardinal’s statement as true, what is the fact? That the Pope is not only the interpreter of the law, but he is the creator of the law, and the changer of the law, making the Papacy at present suit the specific and untoward circumstances in which his subjects are placed in this gloriously Protestant country. If this be the fact, what is the *unity* of the Church of Rome? It is this:—that the Pope, whoever he be, keeps all under him and in order. If this be true, then the bishops for the time being are the minions and creatures of the Pope, subject to him, sworn to him; and they must be obedient to him. Did you ever happen to pass before the National Gallery? I used to cross Waterloo Bridge, and I often saw there the same man with a large square cage, with

open wires in front. One day the man came and asked me to come and see "the happy family." I looked into the cage, and certainly I did see what much startled me — cats, mice, birds, owls, rats, and a hawk; conflicting animals living in perfect order. I was so charmed with this type of the millennium — this foretaste of what will be — that I gave the man my penny and passed on. I saw the same thing several days in succession; but one day I was passing on the other side of the road, and was looking across at my old millennial type, which I enjoyed very much, when I saw my friend watching a cat in one corner, that was looking with most popish-like eyes at a little bird perched on a stick opposite. The cat was preparing to spring on her prey: what do you think the man did? He took a thin lath from his pocket, put it between the wires of the cage, and hit the cat a smart stroke on the head, when puss became as peaceable and quiet as a cat could possibly be. I said to myself, "That is the very type of the Church of Rome." Whenever a bishop begins to be disorderly, whenever it is convenient to subdue one, to keep in order a second, to check a third, to chastise a fourth, the Pope steps in, smites him on the head ecclesiastical, makes him quiet, and then exclaims, "What a united family are we!"

You have heard Dr. Wiseman's disclaimer of that clause of the oath. Public sentiment has been justly shocked by it. If I were the only person who had quoted it, I should almost have mistrusted my own eyes, but Canon Wordsworth quotes it at full length. Cardinal Wiseman says that he took the oath, as a bishop, with the exception of that clause. Is not this odd? The very clause we have seized, and shown to be most plainly and most powerfully incompatible with loyalty to the Queen, and charity to her subjects, is the very clause he shuffles out of, and announces he was lucky enough not to take at all. Fortunate Bishop! happy coincidence of circumstances! tender deferee to the British

crown! But has Rome penitently renounced this clause? Has she cancelled it for ever? Is it only in abeyance? If it be good, why is Dr. Wiseman denied taking it? If it be bad, why are his brother bishops on the Continent forced to take it? More than this; I find that Bishop Doyle, who is merely the Cardinal's mouth-piece, in his cathedral says, that bishops do take an oath. I am glad they do. Archbishop Wiseman says he took that very oath, with this clause omitted. Bishop Doyle says that bishops do take an oath, and he explains what that oath is. "He promises in that oath to pursue and combat error, and to uphold the sacred doctrines of the Church. Surely it is not a dreadful thing to swear to combat error." Mark this, he gives you enough of catchword to enable you to see that this is the clause he alludes to, and is the form which Bishop Wiseman says he did not take, — for he says he did not take it in any form at all. Bishop Doyle says he did take it! I solemnly declare that that letter of Cardinal Wiseman, and the sermon preached by Bishop Doyle, have turned over a new leaf in that dread chapter which will be unfolded in our country, with all its terrible results, if Protestants are not true to their Bible, and Englishmen to our Constitution.

I have now given you all particulars about the oath. I regret the Cardinal is not here. I think I must next issue an invitation to the Cardinal to discuss the rest of the principles of his Church; and having got him to renounce and repent of one clause, I hope we shall get him to renounce his creed clause by clause till there will be nothing left.

I now call your attention to the words of Bishop Doyle, in his sermon in the pulpit of St. George's Cathedral. After mentioning his conversation with his Eminence, Cardinal Wiseman, Bishop Doyle says:—

"They talk of the edict of Queen Mary, and lay it at the door of the Catholic clergy. Now, the true version of Queen Mary's edict, in connection with the Catholic clergy,

is this: On the very day that that edict was sent forth, that GREAT and GOOD and FEARLESS FRIAR, ALPHONZO DE CASTRO, when he preached before the court, in the presence of her Majesty, *denounced it as most intolerant, unjust, and in every degree opposed to the glorious principles and spirit of our holy religion.* That fearless man, in the name of the Church, denounced the acts of Mary as opposed to the Church; and it is the same Church now as in the day that De Castro defended it."

What would you infer from this? Would not your inference be, that this "great, this good, this courageous friar," denounced the persecuting edicts of Queen Mary, as contrary to the spirit of Romanism? When the Bishop says that the principles of the Church are to-day precisely what they were as exemplified by Alphonzo de Castro, would you not instantly say, "This Alphonzo de Castro must have been a grand exception amid the Liguoris and Aquinases. He surely never persecuted heretics, he ever denounced every thing like proscription, confiscation of property, destruction of life, deposition of Queens, release of subjects from the oaths of their allegiance?" Would you not suppose that, praised by a Bishop the mouth-piece of a Cardinal, in the Cardinal's own Cathedral, in the pulpit which the Cardinal is by and by to occupy, and has occupied, in close and familiar connection with the Cardinal, having his confidence, able to speak to him in such a familiar manner as: "Now, your Eminence, what about this dreadful oath?"—would you not suppose that this man, this Alphonzo de Castro, thus reprobating the deeds of his fathers, thus denouncing the persecution of Mary, thus declared by Bishop Doyle to be the true exponent of the charity, the meekness, and the mildness of the Church of Rome—would you not suppose that one has only to open his writings to find that all is charitable, lovely, amiable, beautiful as Christianity can be depicted, and mild as Rome would wish herself to be exhib-

ited "*under the British Crown*," and before the British people? The moment I heard that Bishop Doyle had recommended Alphonzo de Castro, as an expositor of the gentleness and mildness of his Church, I went to Mr. Darling, of the Clerical Library, Little Queen Street, and said, "You must get me Alphonzo de Castro, if in London, at any price." Off he went with others, to beat up the booksellers of London. A copy was purchased for £2 10s., and added to his library, and that copy I have on the table. Alphonzo de Castro was a friar, made an Archbishop just before his death, and no doubt if he had lived longer, such are his principles, he would have been made a Cardinal. The title of his book is "*Alfonsi de Castro Zamorensis, ordinis minorum, regularis observantiæ provinciæ sancti Jacobi. In quo libri tres de justa Hæreticorum punitione, atque libri duo de Potestate legis pœnalis continentur. Madrid, 1773.*" This is the gentleman recommended by Bishop Doyle as a true exponent of his Church. This is the gentleman who, he says, rebuked the sanguinary edicts of Queen Mary, and who is in fact, as Bishop Doyle alleges, the true representative of what the Church of Rome is, and what the Church of Rome should be. In order to save your time, I have sat up nearly one whole night and translated out of it the following extracts. Any one can refer to the volume as I go along, as it lies here on the table.

This exponent of the Church of Rome, this rebuker of Queen Mary for her persecution, this man who is what the Church of Rome wishes to be seen to be by the British public — this meek and excellent, this "great and good and courageous friar" says: —

"Multæ et variæ sunt pœnæ, quibus Ecclesiasticæ sanctiones, Imperatorumque leges hæreticos plecti jubent. Quædam enim sunt spirituales pœnæ, quæ animam solam respiciunt. Aliæ sunt corporales, quæ

"There are various punishments with which ecclesiastical sanctions and imperial laws order heretics to be punished. Some are spiritual and affect the soul alone; others are corporal, and afflict the body. We

corpus affligunt. De singulis suo ordine dicemus, et primo de corporalibus, postea vero de spiritualibus pœnis disseremus. Inter corporales pœnas una et quæ non parum, hæreticos vexat, est bonorum omnium proscriptio et confiscatio."

"Altera hæreticorum pœna est, privatio cujuscumque prælationis, jurisdictionis, et dominii, quod ante super homines cujuscumque conditionis habuissent. Nam qui hæreticus est, ipso jure omnibus talibus rebus privatus est.

"Hoc dominium habent reges, duces, comites, et reliqui domini qui populis præsent. Hi super quos tale dominium habetur, non dicuntur servi, sed subditi, et vocabulo jam ab omnibus recepto, dicuntur Vassalli. Hoc dominium etiam amittitur per hæresim manifestam, ita quod Rex factus hæreticus, ipso jure est regno suo privatus, et Dux suo ducatu, et Comes comitatu, et idem de aliis populorum dominis quocumque nomine censeantur, dicendum est: Nam de omni dominio generaliter loquitur illud cap. fin. de hæret. Nec mirari debet aliquis, quod Papa propter hæresis crimen Regem à regia dignitate deponat, et regno privet: quoniam in negotio fidei etiam Reges, sicut et alii inferiores, subdantur Summo Pontifici. Quo fit ut illos sicut quoslibet alios punire possit."

will speak of each in its order, and first of corporal punishments, and afterward about spiritual. Among corporal punishments one which very much annoys heretics is the proscription and confiscation of their property." — Cap. v. p. 98.

"Another punishment of heretics is the deprival of every sort of pre-eminence, jurisdiction, and government, which they previously exercised over persons of every condition. For he who is a heretic is, *ipso jure*, deprived of all such things." — Cap. vii. p. 105.

"This authority have kings, dukes, earls, and other governors who rule the people. Those over whom this authority is exercised are not called servants but subjects: they are also called by the universally received term vassals. This authority is also lost by manifest heresy; thus a King having become a heretic, is *ipso jure* deprived of his kingdom, a Duke of his dukedom, an Earl of his earldom, and so with other governors of the people by whatever name they are known. Nor should any one wonder that the Pope, on account of the crime of heresy, deprives a King of his royal dignity, and strips him of his kingdom; for in the matter of faith, Kings, like other subordinates, are the subjects of the Sovereign Pontiff, who can punish them as he does others." — Cap. vii. p. 108.

This is what is recommended from the CATHEDRAL PULPIT of ST. GEORGE'S in the Borough, which the Cardinal regulates who is not to have Westminster with all its glory subject to him, but only the poor and degraded population whom he says he is to elevate, whom he is to dignify, and

whom he is to make peaceable neighbors, and holy and happy Christians. Listen further to the instruction given for the guidance of the newly constituted hierarchy in our country.

“Si Rex fiat hæreticus, ad quem regni illius dominium, et potestas jure devolvitur? Non quidem ad Imperatorem, præsertim si Rex non erat Imperatori subjectus, quales sunt Hispanorum, Gallorum, et Anglorum Reges.”

“Si Rex hæreticus nullum habet hæredem, aut ille quem habet, est etiam hæreticus, tunc si regnum non est etiam hæresi infectum, dicerem Regnum ipsum habere jus et potestatem eligendi Regem, juxta id, quod in primo lib. Regum dicitur: *Populus facit sibi Regem*. Si vero regnum est etiam eadem peste infectum sicut Rex, regnum etiam erit ipso jure privatum potestate eligendi sibi Regem, et tunc negotium devolvitur ad Summum Pontificem.”

“If the King become a heretic, on whom does the sovereignty and power devolve? Not on the emperor, especially if the king be not subject to the emperor, such as the kings of Spain, France, and *England*.” — Cap. vii. p. 108.

“If an heretical king have no heir, or if the heir be also a heretic, then if the nation be not infected with heresy, I should say it has the power and right of electing the king, as it is said in the 1st Book of Kings, ‘The people makes itself a king.’ But if the people be infected with the same pestilence (of heresy) as the king, the people will be deprived *ipso jure* of the power of choosing for itself a king, and then the business will devolve on the Sovereign Pontiff.” — Cap. vii. p. 108.

Hear again the theology recommended from the pulpit of St. George’s cathedral in the Borough.

“Ultima se jam offert corporis poena: mors scilicet, qua hæreticos, nisi tempestive resipiscant, juste puniendos esse apertissime Deo favente demonstrabimus.”

“Quo fit, ut ad tanti criminis horrorem, et odium aliis ingenerandum, justum sit hæretico incorrigibili mortis poenam inferre.”

“At nullum est (ut super libro primo docuimus) gravius hæresi

“The last punishment of the body for heretics is death, with which we will prove by God’s assistance heretics ought to be punished.” — Cap. xii. p. 123.

“It hence comes to pass, in order to create a horror of so great a crime, and to produce in others detestation of it, that it is just to inflict the punishment of death on an incorrigible heretic.” Cap. xii. p. 126.

“But there is no greater sin (as we have shown above, in book first),

peccatum, nullum est ergo crimen cuius odium sit Christiano viro magis incutiendum, et inde per consequens sequitur, ut nullum sit crimen pro quo justius aliquis possit occidi, quam pro hæresi fixa et insanabili. Si Martinus Lutherus, cum primum cœpit effundere venenum suum, et legitime admonitus noluit respiscere, fuisset (ut decebat) capitis animadversione punitus; cæteri timorem habuissent, et non prorupissent tot tantæque pestiferæ hæreticorum factiones, quales, proh dolor! hodie Germania sustinet. Sed quia impunitio evasit Lutherus, ausi sunt prodire in publicum et suas effutire hæreses Æcolampadius, Zuïnglius, Carolstadius, et omnium hæreticorum pessimi Anabaptistæ.”

than that of heresy, and therefore there is no crime the hatred of which is more to be impressed on a Christian. Whence it follows that there is no crime for which one may be more justly put to death than for fixed and incurable heresy. If Martin Luther, when he first began to pour out his poison, and after being lawfully admonished would not repent, had been capitally punished as he deserved, his followers would have been terrified, and there would not have burst forth so many and so great heresies, as alas! Germany now endures. But because Luther escaped with impunity, Æcolampadius, Zwingle, Carlstadt, and the Anabaptists, the worst of all heretics, dared to go abroad in public and vent their heresies.” — Cap. xii. p. 126.

He gives an account of the different modes in which heretics are to be publicly treated: he says:—

“Ostendimus jam satis (ut opinor) aperte justum esse, ut hæreticus occidatur, quo autem genere mortis sit occidendus, parum ad rem facit. Nam quocumque modo occidatur, semper consulitur Ecclesiæ; quia semper tollitur nocumentum, quod vivens aliis præstare posset, et aliis incutitur timor, ne similia docere, aut quomodolibet dicere, audeant.”

“We have shown already, plainly enough, as I think, that a heretic may be put to death, but in what manner he may be put to death is of very little consequence. For in whatsoever way a heretic may be put to death, it is always for the good of the Church, because a nuisance is always removed, which, if alive, he may create; and terror is struck on others, so that they shall not dare to teach, or in any way speak such things.” — Cap. xii. p. 128.

“In Flandria et aliis inferioris Germaniæ partibus, quum ego illic ante annos decem versarer, vidi hæreticos capitis obtruncatione puniri. In Geldria tamen hæretici

“In Flanders and other parts of Lower Germany, when I was there ten years ago, I saw heretics punished by decapitation. In Guelders, however, heretics, tied by the

manibus et pedibus, legati jussu Caroli tunc Geldriæ Ducis, in flumen aliquod mittebantur vivi, ut a flumine absorberentur. Eodem genere mortis (ut à multis qui viderunt audivi) punitus est Antverpiæ quidam insignis Lutheranus jussu Dominæ Margaretæ Caroli Cæsaris Amitæ quæ tunc ob Cæsaris absentiam, patriam illam gubernat. Audivi etiam Brugis in Flandria à multis fide dignis oculatis testibus consuetum esse in illa civitate, hæreticos vivos mitti in oleum fervens, ut ab eo citissime comburerentur."

"In cæteris Christiani orbis Regnis, aut Provinciis, nota, perpetua, et inviolabilis est consuetudo hæreticos igne comburere; sic vidi fieri in Francia, præsertim Lutetiæ. Sic in Hispania, et credo sic factum fuisse semper in Italia. Nam beatus Gregorius libro primo Dialogorum, cap. 4, narrat Basilium quemdam Magum Romæ combustum esse, et rem gestam laudat."

"Ex quibus verbis apertissime constat non esse recentem inventionem, sed antiquissimam sapientum Christianorum sententiam hæreticos esse igne cremandos."

"Quo fit, ut postquam de illius hæresi post mortem constiterit, corpus illius si ab aliis fidelium corporibus possit discerni, sit ab ipsa sepultura, tamquam a re injuste possessa, separandum, et extra Ecclesiam ejiciendum. Sic enim Consilium Constantiense de corpore Joannis Wiclef hæretici jam tunc defuncti, censuit esse faciendum."

hands and feet, by order of Charles Duke of Guelders, were cast alive into a river, there to be swallowed up by the stream. A Lutheran was punished in this way at Antwerp, as I heard from many that saw it, by order of Lady Margaret, aunt of Charles Cæsar, who, in Cæsar's absence, governs that country. I heard also at Bruges in Flanders, from many eye-witnesses worthy of credit, that it was the custom in that city to cast heretics alive into boiling oil, that they might thus be the more speedily burned." — Cap. xii. p. 128.

"In other kingdoms and provinces of the Christian world there is a KNOWN, INVIOABLE, and PERPETUAL CUSTOM of BURNING heretics. I have seen it thus done in France, especially at Paris. So also in Spain, and I believe it to have been always thus done in Italy. For St. Gregory in his first book of Dialogues, cap. 4, states that a certain magician was burned at Rome, and praises the transaction." — Cap. xii. p. 128.

"From which words it is abundantly plain *that it is not a modern invention, but that it is the ancient opinion of wise Christians, that heretics should be burned with fire.*" — Ibid.

"Whence it is that when one has been convicted of heresy, after death his body, if it can be distinguished from the bodies of the faithful, is to be separated from burial as from an unjust privilege, and cast without the Church. For thus the Council of Constance decided it to be done in the case of the body of John Wickliffe after his death." — Cap. xix. p. 158.

You recollect their treatment of the buried body of Wickliffe at Lutterworth, (when I pass by upon the railway, I never forget that glorious Morning Star of the Reformation); they dug up his dust and threw it into the river; but

“The Avon to the Severn runs,
The Severn to the sea;
And Wickliffe's dust did spread abroad
Wide as the waters be.”

And so it has. They thought to extinguish or repress the glorious truths which that faithful martyr preached, and preaching and holding which, he died in peace. But what has been the fact? That the Avon that carried his dust to the Severn, the Severn that carried his dust to the sea, and the sea that carried that dust to all the shores of the world, have awakened civilized humanity to a sense of that horrible transaction. The wide world has snuffed that deed upon every shore, and it will continue to stir the emotions of a righteous, a growing, and a burning indignation; nations have felt that the “unchangeable church” will do again “*pro posse*” what the “unchangeable church” has done before. And what we ask you now, in the name of Him whom you love, and for the sake of that country to which you belong, is, to protest with all your might against the setting up of a system which I deliberately assert combines all the wickedness of the damned with all the corruption of the dead.

Let me give you two more extracts from the same theologian, recommended by Bishop Doyle in his sermon in St. George's cathedral pulpit:—

“Postquam totum hoc opus, de justa hæreticorum punitione, absol-
veram, juvenem quemdam in sacra-
mentali confessione peccata sua mihi
referentem, audire contigit, quem

“After I had completed this work
about the just punishment of here-
tics, I happened to hear a young
man relating to me all sins in sacra-
mental confession. When I had ques-

cum de rebus ad fidem et Christianam religionem spectantibus interrogarem, invenissemque rectam illum et Catholicam fidem tenere; quæsi deinde ab illo, an hæreticum aliquem latentem agnosceret, et an cum aliquo hujusmodi conversationem aliquam habuisset. Cui quæstioni respondens: aperte dixit se scire patrem suum esse hæreticum, propterea quod illum in fide adeo pertinaciter errare viderat, ut sæpe ab eo admonitus nunquam ille voluerit errorem suum deserere; immo potius contra pater, nitebatur eundem filium in errorem suum trahere. Hoc ego audiens, hortabar filium, ut patris crimen quamlibet occultum Inquisitoribus revelaret, et quamvis id necessario esse faciendum multis evidentibus rationibus convincerem, nunquam tamen ut id facere vellet, illi persuadere potui. Nam hoc scuto se tuebatur, quod non erat decens, neque ratio naturalis patiebatur ut filius patrem ad mortem duceret."

"Ex quibus omnibus apertissime constat eum, qui secreto novit aliquem hæreticum, non teneri ad servandum ordinem illum correptionis fraternæ a Christo salvatore nostro præfixum."

tioned him concerning the Christian faith and religion, and found that he held the true Catholic faith, I asked him whether he knew of any concealed heretics, and whether he had conversed with any such. To this question he openly replied that he knew his father to be a heretic, for he had seen him so pertinaciously err in the faith, that he had often admonished him concerning it, but he would never forsake his errors; he strove, on the contrary, to lead his son into them. On hearing this, I advised the son to reveal the hidden crime of the father to the Inquisitors; and although I convinced him by many evident reasons that this should of necessity be done, yet I could not persuade him to do it; for he shielded himself by saying that it was not becoming or natural that a son should lead his father to death." — Cap. xxvi. p. 185.

"From all these things it is plain that he who knows any one to be a heretic is not bound to observe the order of fraternal correction laid down by Christ our Saviour." — Cap. xxvi. p. 182.

You Protestants are not perhaps aware, till you read this, that the moment one becomes a Roman Catholic, he must kneel before the priest, and tell him every thing he believes to be a mortal sin. *Liguori's work, recommended by Dr. Wiseman, contains things connected with the confession of sins so horrible, so atrocious, so pestilential, so offensive to every sense of delicacy, and every feeling of religion, that their horribleness is their only and their impenetrable shelter.* I dare not read them. Before I read the extracts

I gave from Liguori, as recommended by Dr. Wiseman, I consulted a number of friends about these portions of his book. They said: "They are so horrible, that nobody dare read them; let them lie in Latin for the direction of the priests of Cardinal Wiseman, in the Archiepiscopal diocese of Westminster." More than that: if you are once brought to kneel before a priest, to tell him all he asks, that priest will soon know your thoughts, your weak points and your strong points, the peculiar facts in your family, and every accessible feature in your connection; and how he can best ply the power beneath the scenes most effectually to promote the *ecclesiasticam utilitatem*. What follows this? The man that knows me as well as I know myself is my master, and I am his slave for life.

I have given you the sentiments of Alphonzo de Castro, of whom Bishop Doyle in the pulpit of St. George's cathedral thus speaks: "That great and good and fearless friar denounced the acts of Mary as opposed to the Church; and it is the same Church now as in the day that De Castro defended it against the acts of those who were sinning against it." Let Bishop Doyle con over his author again.

Mark the result of my evidence up to this moment. First, I have identified Cardinal Wiseman with St. Alphonsus Liguori: he has authenticated the antisocial and idolatrous sentiments of that canonized saint as substantially his own. In his letter he does not attempt to contradict a tittle of what I have said on this. He found in my speech only one seemingly vulnerable point; he dashed at it; he says he left out the clause I quoted—the worst clause, as he thinks—in his oath. His assault indicates what he would, if he could, and how invulnerable my position is. I have identified, in the next place, Bishop Doyle with the theology and sentiments of Alphonzo de Castro. I wish now to identify the master of them both, Pope Pius IX., to whom

they owe allegiance, and whose subjects they are, with Pope Pius V. who has been made a saint, and for whom there is a collect in the Missal and Breviary, in which collect it is said, "O God, who in order to crush the enemies of thy church (*ad conterendos hostes*), didst deign to elect Blessed Pius the chief Priest," etc.

In a letter to the Vicomte de Falloux, author of the Life of Pius V. the present Pope says:—

"L'ouvrage dans lequel vous retracez la vie du saint Pontife Pie V. nous est parvenu, et il a été très agréable à nous, qui nous appellons du nom de notre si grand prédécesseur, bien que nous manquions de ses vertus. Mais de même que nous l'avons choisi pour patron, au premier jour de notre souverain pontificat, de même nous continuons à lui adresser nos instantes supplications, afin que sous ce patronage le courage ne nous fasse jamais défaut, et que nous puissions comme lui servir le troupeau du Christ par la parole et par l'exemple. — Donné à Rome, le 5 Juillet, 1847. Pie IX."

"The work in which you have traced the life of the holy Pontiff Pius V. has been received, and has been very agreeable to us, called as we are by the name of so great a predecessor, though wanting in many of his virtues. As we have chosen him as our patron, on the first day of our sovereign pontificate, so we continue to address our instant supplications to him, that under his patronage we may not lack courage, and that we may be able, like him, to defend the flock of Christ, by word and by example. — Given at Rome on St. Mary Major, 5th July, 1847, the second year of our Pontificate. Pius IX."

Notice what Pius IX. says — that the example and the sentiments of Pius V. are to be his example and sentiments. Now, what was the history of this Pope Pius V.? He was a great supporter of the Inquisition, promoter of the Bull *Cœnæ Domini*, and the author of an infamous Bull for dethroning Queen Elizabeth. "Christ," says Pius V. whose example Pius IX. is to follow, and whose teaching he accepts, "has constituted me king over all nations and realms, to pluck up, destroy, scatter, demolish, and build." "The said Queen [Elizabeth]," he adds, "we deprive of her pretended right to the kingdom, and of all dominion, dignity, and privilege whatever; and absolve all nobles, subjects,

and people of the kingdom, and whoever have sworn to her, from their oath and all duty whatever." — (Mag. Bull. vol. 2. p. 324. Luxembourg, 1727.)

Here you have what Pope Pius V. did to Queen Elizabeth. His example and teaching Pius IX. says he will follow. Very well. There is another Queen upon the throne now, the splendor of whose crown eclipses that of Elizabeth's, and whose love of Protestantism is, if possible, stronger, and certainly purer than hers. Whether what Pius V. taught in that Bull, in an unchangeable Church, and what he did by that Bull, was right, I care not. Pius IX. holds he does nothing wrong in warning us that he will imitate the same example, that he will do the same deed — *pro posse* — *i. e.* when he has the power. And therefore I say, with the profoundest reverence and loyalty for our gracious Queen, and with especial and direct reference to what Pope Pius V. did, *mutatis mutandis*, "De te fabula narratur."

I have thus identified the three great Romish moving powers with three great Romish authorities. Are we safe in their hands? I ask, what is to be done? Neutrality is ruin. But let there be no violence — no "No Popery" mob cry. Let me warn you. The Jesuits are moving among Protestants, and are trying to drive you to make riots and disturbance; and if they can urge you to plunge into excesses, to make violent attacks upon chapels or churches, they will be only too well pleased. This is what they want; and if they succeed they will thus do more to vitiate and destroy that noble, burning feeling which animates you, than by any other course they can urge. What is it, then, we are to do? Here is my proposal; and I hope it may be taken down in the papers. Let our Queen and our statesmen and our Parliament (and I think they will be pretty united upon this), say to Pope Pius IX. "Take back your Bull." I have looked into the whole system; and in

proposing this I speak with great caution and from clear knowledge. Let England's Queen and Parliament and people say, "You, Pope Pius IX. are a foreign sovereign. [Roman Catholics admit that.] You have sent into this country a certain Bull, parcelling it out [I don't care one fig what you call it, ecclesiastical, or spiritual, or what]; you have divided it into districts. You have sent a Bull for doing this. You take back that Bull; we bid you do so; or as sure as you are alive, if you do not take it back, then every Bishop that that Bull constitutes, and who assumes its pretensions, shall be put on board a 120 gun ship, with Admiral Harcourt on the quarter-deck, and delivered in Italy duty free." I am asking and suggesting what is reasonable. Do not meddle with Cardinal Wiseman; he is not worth your notice. Do not meddle with Bishop Doyle; he is no more worth noticing. Let this country say to the Pope: "You take back your Bull. Take it as publicly down the Thames as you brought it up the Thames. If you do not do so — you, a foreign Pontiff, a foreign prince, having thus intruded into our realm — your Bishops made under your Bull shall be franked home to their congenial element in Italy." And it is very proper that the son of one of our English Archbishops should take charge of them.

Let us kindle and increase while we purify and direct the public indignation. I have great faith in public sentiment on this subject. The lightning is strong, Sir; the thunder is strong; the earthquake is strong; but there is that inspired, pure, Protestant, Scriptural, public sentiment which smites the loftiest cedars, and overturns the strongest fortresses, which is stronger still, and which the Pope and his wiles will not be able long to withstand.

All these remarks have arisen from Bishop Doyle's disclaimer, and from Cardinal Wiseman's letter; and it has kept me off the most important part of my statement. That part, if you will bear with me a little longer, I will give you.

If I believe what Cardinal Wiseman says, he repudiates one clause. It is perfectly possible. I can only speak of what is authorized. If I want to know the form of worship in the Church of England, I open the Prayerbook. If I want to know her doctrines, I refer to her Thirty-nine Articles. The Church of England is not afraid of the light. There are, however, clauses in the oath which the Bishop does not deny, far worse, as I shall show you, than that which he does deny. They are as follows :—

“Papatum Romanum et Regalia Sancti Petri adiutor eis ero ad defendendum et retinendum, salvo meo ordine, contra omnem hominem.”

“Jura honores, privilegia, et auctoritatem, sanctæ Romanæ Ecclesiæ, Domini nostri Papæ et successorum prædictorum, conservare, defendere, augere, promovere curabo.”

“Regulas Sanctorum Patrum, decreta, ordinationes, seu dispositiones, reservationes, provisiones, et mandata Apostolica totis viribus observabo, et faciam ab aliis observari.”

“Ego N. Wiseman electus Ecclesiæ Westminster ab hac hora in antea fidelis, et obediens ero Beato Petro Apostolo, sanctæque Romanæ Ecclesiæ, et Domino nostro Pio Nonno, Papæ suisque successoribus canonice intrantibus.”

“I will help them to defend the Roman Papacy and the Royalties of St. Peter [the sovereign prerogatives of the Popes], saving my order, against all men.”

“The rights, honors, privileges, and authority of the holy Roman Catholic Church of our Lord the Pope and foresaid successors, I will endeavor to preserve, defend, increase, and advance.”

“The rules of the holy fathers, the apostolical decrees, ordinances or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others.”

“I, N. Wiseman, elect of the Church of Westminster, from henceforward will be faithful and obedient to the blessed Peter the Apostle, to the holy Roman Church, and to our Lord Pius IX., the Pope, and his successors canonically coming in.”

The Archbishop thus promises fealty to this Pope; and that fealty (*fidelitas*) is defined by ancient writers as the allegiance that a good subject owes to a prince.

One thing I find I have omitted, in alluding to Cardinal Wiseman's statement, that he had left out one clause in his oath. I found the other day, in “Delahogue's Maynooth

Class Book," (cap. viii. p. 370,) the following statement: "The Church *commands* that, as far as possible the canons be observed. She *indulges*, in cases of necessity, that they be occasionally relaxed. She *tolerates* whatsoever she cannot punish without much inconvenience." What light does that throw upon the Cardinal's letter!

Now, this oath, which, it is said, has one clause omitted when it relates to England, has, nevertheless, one clause remaining, even for England, that which makes the Cardinal say that he will defend and support the Pope's *regalia*; that is, the sovereign pretensions of the Popes and their successors. Now, what do these Popes think? What are these royalties, what do they assume? Let me quote from Baronius's Annals:—

"Politicum Principatum sacerdotali esse subjectum nulla potest esse dubitatio."

"There can be no doubt that the political power is subject to the sacerdotal."

I have by me on this table the canon law of the Church of Rome (*Corpus Juris Canonici*), in two volumes, containing constitutions, decretals, bulls, and the canons of the Council of Trent. Also I have had access to the Bullarium Magnum, and Labbe and Cossart's Sacred Councils. These works have each an admirable index, which has enabled me to hunt out what I am going to give you: you have it, therefore, from the original, and not second hand. In the bull of Pope Sixtus V. against Henry King of Navarre, it is said:—

"Ab immensa eterni Regis potentia Beato Petro ejusque successoribus tradita auctoritas omnes terrenorum Regum et Principum supereminet potestates. Dominiis, regnis, nos illos, illorumque posteros privamus in perpetuum. A juramento hujusmodi ac omni prorsus dominis fidelitatis et obsequii debito, illos omnes

"The authority given to St. Peter and his successors by the immense power of the eternal King, excels all the powers of earthly kings and princes. We deprive them and their posterity forever, of their dominions and kingdoms. By the authority of these presents we do absolve and set free all persons as well jointly as

tam universe quam singulatim auctoritate præsentium absolvimus et liberamus; præcipimusque et interdiciamus eis, universis et singulis, ne illis eorumque monitis legibus et mandatis audeant obedire."

severally, from any such oath, and from all allegiance whatever, in regard of dominion, fealty, and obedience; and do charge and forbid all and every of them that they do not dare to obey them, or any of their admonitions, laws, and commands." — Bulla Sixti V. contr. Henry Navarre, &c.

Pope Boniface VIII. has a decree in the Canon Law: —

"Porro subesse Romano Pontifici omni humanæ creaturæ declaramus, dicimus, diffinimus et pronunciamus, omnino esse de necessitate salutis."

"Moreover, we declare, assert, define, and pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman Pontiff." — Extrav. Comm. lib. 1. tit. 8. p. 1160. Pars 2. Leips. 1839.

He says also: —

"Oportet gladium esse sub gladio, et temporalem auctoritatem spirituali subjici potestati. . . . Ergo, si deviat terrena, judicabitur a potestate spirituali."

"One sword must be under the other sword, and temporal authority must be subject to spiritual power. . . . Whence, if the earthly authority go wrong, it shall be judged by the spiritual." — Ibid. p. 1159.

There is a dispute in the papers at present as to whether there is an assumption of civil power in England on the part of Rome. They that know the Canon Law, now set up in England by Pius IX. and Cardinal Wiseman, perfectly understand it. But give me a man's soul, and I will make you a present of his body; give me a man's conscience to regulate, and I will take care to regulate all the rest. Yet there is plenty of proof of this pretension. I find in a bull of Leo X., passed in the Lateran Council: —

"Constitutionem ipsam, sacro præsentì concilio approbante, innovamus et approbamus."

"We do renew and approve this constitution with the approbation of this present holy Council." — Concil. Lat. Sess. 11. p. 153. vol. 14 Paris, 1671.

Recollect, the most infallible thing to a Roman Catholic is a General Council, with a Pope at its head. The Italians say the Pope is infallible; the French say a General Council is infallible; Cardinal Wiseman says a Pope at the head of a General Council, or both together, must be infallible. Now, both Pope and Council have decided that the civil power must be subject to the spiritual power. Melchior Canus, quoting this, says:—

“Quam extravagantem renovavit et approbavit concilium Lateranense sub Leone X.”

“The Lateran Council under Leo X. did renew and approve that constitution.”—Lib. 6. cap. 4. p. 316. Colon. 1605.

Again, Baronius, the celebrated Roman Catholic historian, says:—

“Hæc Bonifacius, cui assentiuntur omnes, ut nullus discrepat, nisi qui dissidio ab Ecclesiâ excidit.”

“This all assent to, so that no one dissents who does not by such disagreement cut himself off from the Church.”—Baron. anno 1053. s. 14. vol. 11. Rome, 1605.

Nothing can be stronger than this. Either the Church of Rome, as represented by her Popes and her Councils, has erred, and proved herself fallible, or Cardinal Wiseman must hold that Queen Victoria's sceptre is to be subject to his crosier.* There is no medium. I put him upon either horn of the dilemma; if he will not stick upon one, I will pitch him upon the other: he shall either admit that his Church, as represented by a Pope and General Council, has failed—has decreed and pronounced what is as inconsistent with the Catholic faith, as it is injurious to the rights of the Sovereign, to be repudiated by him and every loyal subject

* A Letter from Lord Beaumont, a Roman Catholic Peer, states that the recent procedure of the Pope leaves him the alternative of disobedience to the Pope, or disloyalty to the Queen.

The Duke of Norfolk has nobly repudiated the notorious ultramontaniam of the whole procedure of Pius IX.

or he shall stand by his principles, and acknowledge himself prepared to seize the spiritual sword of Rome, and to make the temporal sword of Queen Victoria subject and obedient to it.

Innocent IV. (Lab. vol. ii. p. 1. col. 640. Paris, 1671) deposed the Emperor Frederick II. and enjoined none to obey or regard him — absolving his subjects from their oath of allegiance. And Matthew Paris (Ann. 1253) says Innocent called kings *mancipia Papæ*, the tools, or puppets made over to the Pope as his property. Innocent III. deposed Otho IV. "*Imperatorem ab Imperio depositum percussit.*" (Naucl. ann. 1212.)

Roman Catholic bishops of Ireland, when examined before the House of Lords, have declared the persecuting canon of the fourth Council of Lateran to be spurious, and not to be found in the original copy. I open, however, the canon law, edit. 1839, and I find that Gregory IX., predecessor of Innocent IV., inserted in his decretals the notorious decree of the fourth Lateran, held by Innocent III.*

"Excommunicamus et anathematizamus omnem heresim extollentem se adversus hanc sanctam, orthodoxam et Catholicam fidem quam superius exposuimus — condemnantes hæreticos universos, quibuscumque nominibus censeantur, facies quidem habentes diversas sed caudas ad invicem colligatas, qui de vanitate conveniunt in id ipsum. Damnati vero præsentibus sæcularibus potentatibus aut eorum ballivis relinquantur animadversione debita puniendi, clericis prius a suis ordinibus degradatis, ita quod bona hujusmodi damnatorum, si laici fuerint, confiscen-

"We excommunicate and anathematize every heresy exalting itself against that holy, orthodox, and catholic faith, which we have above set forth — condemning all heretics, by whatever names they may be denominated, having indeed different faces, but tails tied together, because they all agree in the same folly. Let these persons when condemned, be abandoned to the secular authorities being present, or to their officers, in order that they may be duly punished — those who are clergymen being degraded; so that the property of persons thus condemned, if lay

* Five successive Popes, (except Celestine IV., who lived only twelve days,) viz. Innocent III., Honorius III., Gregory IX., Innocent IV., and Alexander IV., decreed the extermination of heretics.

tur: si vero clerici, applicentur ecclesiis a quibus stipendia receperunt. Qui autem inventi fuerint sola suspicione notabiles, nisi juxta considerationem suspicionis qualitatemque personæ propriam innocentiam congrua purgatione monstraverint, anathematis gladio feriantur, et usque ad satisfactionem condignam ab omnibus evitentur, ita quod si per annum in excommunicatione persisterint, ex tunc velut hæretici condemnentur. Moneantur autem et inducantur, et si necesse fuerit, per censuram ecclesiasticam compellantur sæculares potestates, quibuscunque fungantur officiis, ut, sicut reputari cupiunt et haberi fideles, ita pro defensione fidei præstant publice juramentum, quod de terris suæ jurisdictioni subjectis universos hæreticos ab ecclesia denotatos, bona fide pro viribus exterminare studebunt, ita, quodammodo, quandocunque quis fuerit in potestatem sive perpetuam sive temporalem assumptus, hoc teneatur capitulum juramento firmare. Si vero dominus temporalis satisfacere contempserit, infra annum significetur hoc summo Pontifici, ut ex tunc ipse vasallos ab ejus fidelitate denunciaret absolutos, et terram exponat Catholicis occupandam, qui eam exterminatis hæreticis, absque ulla contradictione possideant."

"Adjicimus insuper ut quilibet archiepiscopus vel episcopus per se aut per archidiaconum suum aut alias honestas idoneasque personas, bis aut saltem semel in anno propriam parochiam in qua fama fuerit hæreticos habitare, circumeat, et ibi tres vel plures boni testimonii viros, vel etiam, si expedire videbitur,

men, shall be confiscated, and in the case of clergymen applied to the churches from which they drew their stipends. But let those who are discovered as only notably suspected, unless according to the nature of the suspicion and the quality of the person they show their innocence by a suitable purgation, be struck with the sword of anathema.

Let the secular powers, whatever offices they may hold, be advised and instructed, and, if need be, compelled by ecclesiastical censure, and as they desire to be reputed and held faithful, to take a public oath for the defence of the faith, that they will study to the utmost to exterminate from all territories subject to their jurisdiction all heretics so marked by the Church.

And if the secular power refuse to comply, let it be told to the Sovereign Pontiff, and let him denounce the subjects as released from their fealty, and give the country to Catholics, who, having exterminated the heretics, may peaceably possess it."

"We add, moreover, that every archbishop or bishop, by himself or by his archdeacons, or other honest and fit persons, should traverse at least once or twice a year every parish in which it is rumored that heretics reside; and there compel three or four men of good repute, or if expedient, the whole neighbor

totam viciniam jurare compellat, quod, si quos ibidem hæreticos sciverit, vel aliquos occulta conventicula celebrantes, seu a communi conversatione fidelium vita et moribus dissidentes, eos episcopo studeat indicare."

hood, to make known to him any heretics, or person holding secret conventicles, or dissenters from the life and manners of the faithful."—Decretal headed Innocent III. in Concilio Generali, vol. 2. p. 758.

Cardinal Wiseman, in his defence, (in which I could point out a hundred holes if I had time,) states that one reason why he requires a new constitution of the Papal hierarchy in England, is that the *canon law* could *not be set up* under Vicars Apostolic. It is this canon law out of which I have been reading. What does this imply? That the canon law, commanding the extermination of heretics, is now set up, or soon will be set up in England by Cardinal Wiseman's own admission. Let us hear a little more of it.

Pope Urban II. (anno 1088) says: "Subjects are by no authority constrained to pay the fealty which they have sworn to a Christian prince who opposeth God and his saints." (Corp. Jur. Canon a Petro Pittæo et Francisco, vol. 1. Paris, 1695.)

Gregory VII. in depriving Henry, son of the Emperor, said, "It is right that he should be deprived of dignity who doth endeavor to diminish the majesty of Christ." [Plat. in Greg. VII.] And in a Synod at Rome, addressing the holy princes of the Apostles, he says: "If it be your part to judge angels who govern proud princes, what becometh it you to do towards your servants? Put forth this judgment, that all may understand that not casually, but by your means, this son of iniquity doth fall from his kingdom."

Gregory II., says Baronius, (anno 730,) "did effectually cause both the Romans and Italians to recede from obedience to the Emperor." And Baronius adds: "He did leave to posterity a worthy example that heretical princes should not be suffered to reign in the Church of Christ."

In the Pope's own canon law, of which I am now speak-

ing, and which could not be set up under the Vicars Apostolic two years ago, it is said:—

“Juramentum contra utilitatem ecclesiasticam præstitum non tenet.”

“An oath contrary to the utility of the Church is not to be observed.”
— Vol. ii. p. 358. decret. Greg. IX. lib. 2. tit. 24. cap. 27. Leipsic, 1839.

Again, this canon law says:—

“Non juramenta sed perjuria potius sunt dicenda quæ contra utilitatem ecclesiasticam attentantur.”

“These are to be called perjuries rather than oaths which are attempted against ecclesiastical utility.”—Ibid.

Now, this is from the CANON LAW SET UP BY CARDINAL WISEMAN ON HIS INVASION, or rather to be set up, for there may be a quibble about that. This is the new and serious act in the Papal aggression. He says that one reason for requiring regular bishops with dioceses is that the canon law could not be set up while there were Vicars Apostolic. Vicars Apostolic have now ceased to be, and a hierarchy is constituted; and that canon law now set up or soon to be set up, says that those are not to be called oaths, but rather perjuries, which are contrary to the good of the Church. Again:—

“Vos juramento hujusmodi non tenemini, quin pro juribus et honoribus ipsius ecclesiæ, ac etiam specialibus vestris, legitime defendis contra ipsum principem stare libere valeatis.”

“You are not bound by an oath of this kind, but, on the contrary, you are freely bid God speed in standing up against kings for the rights and honors of that very Church, and even in legislatively defending your own peculiar privileges.”—Decret. Greg. IX. lib. 2. tit. 24. cap. 31. vol. ii. p. 360.

“Fidelitatem quam Christiano Principi jurarunt, Deo ejusque sanctis adversanti, nulla cohibentur auctoritate persolvere.”

“The fealty which subjects have sworn to a Christian King who opposes God and his saints, they are not bound by any authority to perform.”—Vol. i. p. 648.

Do not tell me it is not seasonable to bring forward such statements: this is the canon law set up or to be soon set up in England: [A VOICE, "To be soon set down"] or, as it is nobly and prophetically said by some one beside me, to be soon *set down*. I have thus given you these extracts explanatory and illustrative of the royalties of St. Peter (Regalia Petri), as these are defined in the canon law. But Archbishop Wiseman says:—

"The royal supremacy is no more admitted by the Scotch Church, by Baptists, Methodists, Quakers, Independents, Presbyterians, Unitarians, and other dissenters, than by the Catholics."

This shows, if he has been most infallible in leaving out a clause of his oath, he is most fallible in stating facts about a Protestant country, the strength and principles of which he does not know. He says the Scotch Church does not admit the Queen's supremacy. Why, the Queen or her representative always sits on the throne in the General Assembly of the Church of Scotland. And if the General Assembly passes any law that trenches on the supremacy of the Queen, what is done? They are brought to account, as was done in 1843, and kept within their own bounds. My fear in the present day, I own, is not of what is called the Erastian element, but of the Ecclesiastical and priestly element. As to Dissenters, if they do not admit the Queen's supremacy, they do not admit the supremacy of a foreign prince or potentate. And if the civil power trample on the rights of Dissenters, what do they do? Complain, and ask for redress: and if they cannot get it, they complain and suffer. But if the civil power should intrude upon the rights and liberties of Pope Pius IX. and of Cardinal Wiseman, what will they do? Absolve "pro posse" the subjects of that civil power from their oath, and make them free from their fealty. There is here a broad, a very broad distinction. Moreover, Dissenters do not preach in a single chapel

in this country, till they have a license under the Queen's supremacy ; but this Cardinal takes hold of a whole diocese, and rules it without asking any license but the Pope's, and in spite of the Queen's supremacy. Archbishop Wiseman again says :—

“The appointment of a Catholic hierarchy does not in any way deprive the English Establishment of a single advantage which it now possesses. Its bishops retain, and for any thing that the new bishops will do, may retain for ever their titles, their rank, their social position, their pre-eminence, their domestic comforts, their palaces, their lands, their incomes, without diminution or alteration.”

Dr. Wiseman is bound by that canon law which he has set up, to purge his diocese of heretics, whether the heretics be Deans or Canons. He says, Westminster Abbey may exist, with all its rights, jurisdiction, and privileges. So it may, *as long as he has not the power to make it otherwise*, but the instant he has the power, he is commanded by the canon law to purge the abbey and the diocese of all heretics. His oath is inconsistent with what he states, so that if he leave out a clause, I do not think he will gain much advantage by leaving it out. He says, bishops may still retain their privileges and lands. I dare say they may ; but I hope and believe that few and far between are the bishops of that Church or the Ministers of any other Church whatever, who prefer their titles, their lands, their goods, to those precious souls which this system ruins, or to the glory of that God, which this system eclipses, and to the interest of this their great and dear native land, in which alone there is a home in which Englishmen can live freely and die happily, and be conscious that they shall do well in leaving their children, when they are gone, beneath the overshadowing wings of the public peace ; and know that when these children shall tread upon their graves, they shall be constrained to admit (oh ! I beseech you to make it so,) “If our fathers

did not increase our national privileges, they have not diminished or destroyed them."

Cardinal Wiseman again says:—

"The act of Emancipation forbids any one from assuming or using the style or title of any bishopric or archbishopric of the Established Church in England or Ireland. From this it follows that they are allowed to assume any other titles."

But why did he not assume those titles? Because he has not the power:—it was not want of will. What a very odd archbishop is that who says that he will steer his course as near as he can to a breach of the law! It may be found to be as illegal to take a title *out of* a diocese as to take the title *of* a diocese, and so Jesuitism may prove itself beaten. But just remove the penalties of that law, and see what will be the effect. We Protestants are accustomed to love and observe the law, not because we dread its penalties but because we love its privileges and excellences: these Roman Catholic bishops are accustomed to bear the law or reverence it, in order that they may escape its penalties. This is just the distinction between a man who is a Christian and one who is not. And what, let me ask, as I pass, makes a true Christian? No priest upon earth can change man's heart; no ecclesiastical rite, or sacrament, or ceremony, can regenerate the soul. The disease is too desperate for that. If man were merely stunned by Adam's fall, I do not see why a little water sprinkled on his forehead by a priest might not resuscitate him: but if man be not stunned, but *dead* in trespasses and in sins, then that power alone that can open the sepulchre of the dead, can change our hearts, and make us Christians indeed. But when a man is a Christian he does not want to get rid of sin and the violation of God's law, because he then gets rid of hell; he shrinks from it, not because he dreads the penalties, but because he hates the poison of sin. And if this man were

a right-minded archbishop, he would obey England's law, not because he dreads its penalties, but because he loves the freedom it gives and the privileges which it insures.

Dr. Wiseman adds (which is the point I have already alluded to, and think most vital, and should like the press to take up :) that "the Canon Law is inapplicable under Vicars Apostolic." Because it was inapplicable we were safe; we shall see by and by how it is to be applied, and how soon it will be applied.

Looking at the whole of this document, the assumption of absolute, unqualified jurisdiction appears its plainest and most perspicuous trait. "We decree," the Pope says, "to be null and void whatever may happen to be attempted by any one against these things, on whatever authority, knowingly or ignorantly." Here is a challenge flung into the Parliament of England; it is flung into the House of Lords: it is laid down before the throne of Queen Victoria. The Prime Minister has given an intimation that the challenge will be taken up: I long for the results, and I have no doubt that they will be what we all heartily desire.

The *Tablet*, a Roman Catholic newspaper, says, "The work is done—the Pope has done it; we must accept it. He may be a foreign potentate, but if Englishmen choose to acknowledge his authority, they have a constitutional right to do so." Who told him that we have a constitutional right to rebel against the Queen, and to accept the Roman Pontiff in her stead? He says Englishmen have it. On what grounds does he say so? I venture to say, there is not a Protestant Englishman who does not shrink with horror at the compliment paid to him.

In his Pastoral, Cardinal Wiseman says: "At present, and till such time as the Holy See shall think fit otherwise to provide, we govern, and shall continue to govern the counties of Middlesex, Hereford, and Essex, as ordinary thereof." Mark what he says. If he had been wanting

spiritual jurisdiction only, he would have said this — “We *teach* and shall continue to teach Roman Catholics in the counties of Middlesex, Hereford, and Essex;” but he is not satisfied with that, and he says “we *govern* ;” not “we teach persons,” but “we govern places” — not as long as the Queen likes, but as long as the Pope permits.

I may mention one awful sentiment contained in a report of a sermon by Bishop Gillies in the *Dumfries Courier*, in which Dr. Gillies stated, that if the appointments that had now been made should be reversed, he could point to the Catholic powers of Europe, who would interfere to prevent it. I am ashamed that a Scotchman should be found, who Roman Catholic though he be, should go into a pulpit, and state that if England did its duty by its Constitution and Englishmen their duty by their Bibles, Austria and France and Spain, the Roman Catholic powers, would interfere to put it down. I should think, what Bishop Gillies has likely forgotten, the Pope has enough to do to keep himself in his own see. Let us comprehend the true character of the jurisdiction of the Roman Catholic Church: (I have received a note from Lord Ashley asking for evidence on this subject). Cardinal Wiseman says that he only governs the *faithful, i. e.* Roman Catholics. I quote from his own standard book, Liguori, vol. viii. p. 137.

“Hæretici, apostatæ, et schismatici, possunt affici censuris, quia per baptismum sunt subjecti ecclesiæ.” *

“Tenetur Episcopus etiam in locis ubi officium sanctæ Inquisitionis viget, sedulo curare ut creditam sibi diocesim, ab hæreticis purget.”

“Excommunicationem incurrunt etiam hæreticorum credentes, i. e.

“Heretics, apostates, and schismatics may be visited with the censure of the Church, because by baptism they are the subjects of the Church.”

“The bishop is bound, in places where the holy Inquisition flourishes, to purge the diocese committed to him of heretics.” — Vol. 9. p. 345.

“They incur excommunication who show that they assent to the

* I have other documentary proofs of this, which I hope to give in some remarks on the Cardinal's Manifesto.

qui eorum erroribus se assentiri, errors of heretics; as if one should
 externe manifestant—ut g. si quis say, ‘I believe what Calvin says,’
 dicat, ‘Credo quod Calvinus ait or that ‘Calvin was a holy man.’ ”
 quod fuit vir sanctus.’ ” — Vol. 8. p. 321.

The *Tablet* says, “Rome has spoken. England is parcelled out into dioceses, and in future there will be a bishop in every diocese, and a parish priest in every parish. The whole community of baptized persons in the kingdom of England will owe obedience to the Church of Rome under pain of eternal damnation.” Truly said. According to the Romish canon law we do owe it; according to our Bibles we do not owe it; according to our Constitution we do not owe it. We have but one head in spiritual things, the Lord of Glory on his throne; and but one Queen supreme in the government of all the subjects of this realm, Queen Victoria, whom God preserve!

I purchased the other day, in the shop of Messrs. Seeley, a “Catholic History of England.” This book shows that Roman Catholics are not ashamed of their creed. The only instance I know of any Roman Catholic being ashamed of a part of his creed is that of Cardinal Wiseman, who is ashamed of a clause of the oath; and I should think that was the only blush that has passed upon the Cardinal’s face for a long time. They are not ashamed, let not us be ashamed of our religion. If they are not ashamed of these atrocious, persecuting principles, “God forbid that we should glory save in the Cross of Christ.” Let us say, “I am not ashamed of the Gospel of Christ, for it is the wisdom of God and the power of God unto salvation.” This “History of England from the earliest times to the present day” is dedicated to “the Catholic children of England who, in their childhood pursuing a silent course of dependent obedience, follow the footsteps of Jesus, that like Him also they may, in their after-life, give themselves, with an entire devotion and singular love, to the work of God, in winning back our

country to the 'old paths' of the Catholic faith." (Lambert & Burns, 1850.) Hear what is said in this book, published by a Romish bookseller. A Roman Catholic bookseller is not at liberty to publish any thing he likes; for a Roman bishop has authority over his subject's shop as well as his conscience:—

"Cranmer wrote the most violent and disgusting papers, saying that the mass was the invention of Satan, and that the Catholic Church was full of lies. At last the Queen and her Council had Cranmer and a great many Protestant bishops put in prison, and they were burnt for heresy. It is very difficult to say now what should or should not have been done. The whole country was unsettled and diseased with heresy, and it was clearly impossible to stop it by gentle means. In this case, you know, when men are determined to destroy not only their own souls, but the souls of many others, they have to be treated as malefactors, and are given over by the Church to the law, to be punished. It was very shocking that people should be burned, but it was much more shocking that they should be leading so many people to be burned in the flames of hell for ever; and this was what Bishop Gardiner thought."—p. 254.

Now seeing that the Pope has been so kind as to offer us his canon law—to present to us this hierarchy—to set up these dread dogmas, this terrible oath, that horrible curse; let me ask, Shall we be benefited? Inquire what has been the effects of Romanism on those countries over which it has exercised an unchallenged sway? I will appeal to Macaulay, who, in a fine passage, perhaps known to you all, thus writes:—

"Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in

intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among the monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality; in Switzerland, from a Roman Catholic to a Protestant canton; in Ireland, from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization."

In drawing my remarks to a close, I beg to state that I believe that the Roman Catholic laity do not profess to hold the principles of the Canon law, and the documents of the Papacy as I have laid them down. [A VOICE: "Do they know them?"] It is impossible that high-minded Roman Catholic Englishmen can accept, if they know, their canonical atrocities. This aggression is a priest's concern alone. The laity are bound, however, to accept them when they are taught by their bishops and priests; but they do not yet know them. I believe (just as God tells us in his Word), that there are men in the Church of Rome, Christians, in spite of it. I believe there are Roman Catholic laymen in the servitude and bondage of the priesthood who are Christian and loyal men in spite of that bondage and servitude. Our charge, then, against Cardinal Wiseman — a charge that I draw from the whole of what I have now been stating — is not that he has been teaching, as a Vicar Apostolic,

certain spiritual errors, but that he has brought with him a missive of a foreign prince, assuming power and jurisdiction in the midst of this land; and that from Westminster, as from a Popish fountain, he will spread and diffuse anti-social principles, which must dilute the loyalty of Roman Catholics in proportion as they embrace them, and must injure that reverence and that homage which is due to our Queen as the head of our country, and which she deserves, as the noblest, the purest, and the most beloved sovereign that ever swayed the sceptre in these realms. If we owe spiritual allegiance to anybody, let it be here to the Primate of England, who is bounded and limited by the laws, and who does not contradict them, justly and rightly so; or in Scotland, let us give it to the General Assembly, if you like, which is bounded and limited by the same laws, and neither dares nor desires to exceed or contradict them. If we are to give allegiance in spiritual things to any person, let it be to a person within the realm, and to our Queen, not to a potentate without the realm, who is neither her subject nor our sovereign. I have said, in speaking on this topic, that our opposition must not be that of violence; it must be that of enlightened, religious, Protestant, and holy feeling. I believe, as I have said before, there is great strength and force in enlightened, Protestant, public opinion. Every minister of the Gospel must try to inspire it; every Christian father at his fireside must try to teach it; and to you, mothers, of whom I see some around me, let me say, no one's influence exceeds yours. The father teaches, the mother instils; her strong influence, like a delicate aromatic perfume, penetrates where the coarser influence of the father cannot have access. On the faithful Protestant teaching of the mothers of England very much depends whether this intrusion shall be re-established for a season, or overthrown finally, and fully, and for ever.

I have, Sir, no doubt of the ultimate issue; I have no

fear about what shall be the upshot of all this excitement. Let us have religious principle; let us be inspired by pure, religious, and holy principles, and I am sure that the dominant excitement, so far from plunging you into excesses, will lead you to do what is loyal, and what becomes you as subjects, what is right and worthy of you as professing Christians. Hate not the error of Popery so much as you love the truth of Holy Scripture. Do not forget, in your detestation of a Cardinal's hat, that an immortal soul is under it, and needs to be saved. Love the poor misguided victim, but protest against his principles, and yet more against his procedure. Pray against their spirit; petition the throne; petition the Parliament; petition God; speak what you feel, and speak what you know. Be Britons. Be Christians.

We are at the commencement of a great crisis: the thin edge of the wedge is introduced. Be quiet, be neutral, and all is gone and lost for ever. I cannot be satisfied with the protests that we sometimes hear. Let it not be ecclesiastical system against ecclesiastical system, nor Church against Church, nor orders against orders. This is the collision of earthen vessels; this is fighting on Popish ground; and the Pope, on his own ground, will be sure to beat you. The Protestantism which evaporates in empty plaudits, and has made Exeter Hall to be almost a byword to the public press — this is not the Protestantism we want, — such is not the fountain that perpetually plays, it is the accidental jet: not the deep stream that deepens as it goes, but the mountain cataract, fed by the sudden shower, and suddenly dried up. Let us make that national protest, and have that scriptural Protestantism which has all the fixity of an everlasting principle, and all the fervor of an undying passion. Let us look not behind to see what numbers follow to encourage us nor look before to see what numbers may be opposed to us to frighten us. If we are told, as Martin Luther was told

"Luther, the whole world is against you," let our noble reply be: "Then England will be against the whole world."

Let yours be that Protestantism which in little things is yielding as the osier bough, but in this thing, and all great things, is like the old British oak that grows on our good British soil; its gnarled roots interwoven with the everlasting rocks; evermore lifting its great head, careless whether the storm cloud burst upon it, or the sunshine cover it with its noontide splendor; prepared to overcome the one, and rejoicing to be refreshed by the other. If such be our Protestantism, all the Bulls that Cardinals can bring from the arsenals of Rome, all the weapons that Jesuits can hurl against it, shall lie in splinters at its glorious roots, or shall be hung upon its branches as memorials of Rome's impotence, and trophies of England's strength.

LECTURE III.

WHAT IS POPERY ?

THE prize for which we are exhorted to contend earnestly, is called in Titus i. 4, "the common faith;" Jude 3, "the common salvation;" Phil. iii. 16, "common hope;" and, in Ephesians iv. 3, "one Lord, one Spirit, one body, one faith, one baptism, one hope, one God and Father of all;" that is, the sevenfold or perfect unity of the Christian Church, embosoming within it the principles that lie at the very roots, and nourish the very substance, flower, and fruitage of the Gospel — those great and everlasting truths, the exhaustion of which is the extinction of Christianity itself, and the corruption of which is the contamination of men's hearts here, and the perdition of men's souls hereafter.

It is declared by the Apostle Jude that this faith was "once delivered to the saints." It was specially delivered to the Apostles and Evangelists by the Holy Spirit, by whom it has been infallibly recorded for our instruction. It was intrusted to believers — or, if it be preferred, to the Christian Church — of every age, country, and outward formula, to be witnesses to its sacredness, to be the guardians of its integrity, for this end, that ministers and people might drink from its pure and refreshing streams, "without money and without price." The Old Testament was intrusted to the Jews — "to them were committed the Oracles of God;" the Old and New Testament together have been intrusted to the Christians. In both cases the Sacred Scriptures are the only conclusive and binding directory; "to the law and to

the testimony," is the only legitimate tribunal to which Jew and Gentile are commanded to appeal in all things sacred.

This faith was "*once* delivered to the saints." The very same Greek word which is here translated "*once*," and applied to the Gospel record, or the Scriptures, as delivered to the saints, is also used to describe the atonement of our blessed Lord, which is declared to have been "*once for all*."* The original word denotes finality and completeness. The full weight and force of the expression is, unquestionably, this: that the doctrines contained within the commencement of Genesis and the close of the Apocalypse are the centre and circumference of saving truth, so complete and so perfect, that addition must necessarily be corruption, and in every instance grievous sin. Subtraction from this book is to incur subtraction of our name from the Book of Life; and any addition to it is to draw down the infliction of all the curses that are written in this book.

The reason which St. Jude assigns for this command to his converts, "*earnestly to contend for this faith*," is declared to be the fact that there were "*certain men crept in unawares*," who are said to have been inculcating pernicious principles, and, in addition, abetting certain immoral practices. Now we maintain, that the circumstances of the present day are, to a great extent, parallel in spirit, if not in letter, with those of the Apostle Jude's day. Never did superstition seem to menace so powerfully the eclipse of all we love, the extinction of all we revere. Never did the Church of Rome, on the one hand, attain a spread so rapid, and a power so gigantic: even already she is weaving anticipatory chaplets for her victories. And never in the whole history of the Protestant Church, on the other hand, has there evolved so rapid and so fatal an apostasy, as that

* Thus, in Heb. ix. 26, ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, "*once in the end of the world*," contrasted with "*often*." Heb. ix. 28, ὁ Χριστὸς ἅπαξ προσεγενθείς, "*Christ was once offered*."

which has carried many into the great apostasy, and is still overshadowing not a small section of the clergy of the Church of England. It is time, therefore, to contend for the faith once delivered to the saints.

There are, in fact, two forms, or rather degrees of Popery, in the present day: there is Popery in the blossom, and Popery in the bud. There is Popery in its full-blown, destructive, and wasting practices; and there is Popery in principle, but disclaimed in profession, and only more perilous because thus concealed, which waits for the moment when the pressure of Protestant watchfulness and Protestant faithfulness shall be withdrawn, to expand and develop its bud in that overshadowing despotism which has enslaved the free, tainted the holy, and made kings and nations to be prostrate at the foot of an insolent hierarch.*

The principles of the Church of Rome may be very briefly summed up. The document, specially binding upon every priest and member of the Roman Catholic Church is what are called the Canons of the Council of Trent.† It

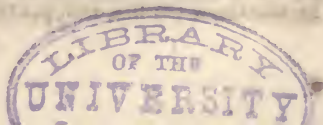
* The Rev. Mr. Garbett, Professor of Poetry at Oxford, well observes:—"It will be a fatal day for the Church of England—her glory will be set, her influence gone, her independent position incapable of maintenance—when it shall go forth to the world at large, and the nation whose soul she has hitherto been, that we only differ from Rome in words or modes; and when our prelates shall plead with her as an intrusive, instead of warning against her as an heretical and idolatrous Church. All this may be conclusive to dialecticians, and seem inexpugnable strength to closet theologians; but men are governed, and the world is moved, not by the definitions of logicians, but by the broad tangible differences of things. The Church of the Reformation is a power and an energy; her position decisive, her attitude commanding, her principles intelligible; with the Bible in hand she is unconquerable:—the Anglican Church of Tractarian theology is a poor and emasculated mimicry of Rome, with her wishes for domination, without her courage; with the seminal principles of her corruptions, without her grandeur, mystery, and soul-entrancing magnificence: she has no root in the Bible, no place in the heart of the people; and the next storm will overwhelm her. Will she deserve to survive? I think not."

† *Vide Canones et Decreta Conc. Trid. Romæ, 1564.*

would be tedious to read these; but, immediately after that Council, Pope Pius IV. drew up, with the sanction of the Council, a summary of its canons and decrees, now universally received by the Papacy; and on a Protestant abandoning his own church, and joining the Church of Rome, he is obliged to repeat this creed, and set his seal to it, as the profession of his faith. It is usually called the Creed* of Pope Pius the Fourth; and to it every priest, and bishop, and cardinal, and pope of the Roman Catholic Church necessarily subscribes. In reading this document, I read the principles only of the Church of Rome, without any reference to the practical development of those principles in her books of devotion: I shall have occasion, in the course of my lectures, to call attention to the practical development of those principles, as they exist in the popular formularies and devotional works, which bear the imprimatur and the sanction of the Roman Catholic ecclesiastical authorities; but, in the mean time, I will lay before you her summary of articles of faith only.

In the Bull of Pius IV. there is presented first of all what is called the Nicene Creed,—that is, the creed composed by the bishops who met together in the Council of Nice, in the year 325—a creed read in the service of the Church of England, and to which every orthodox Christian would most readily subscribe. After the twelve articles of the Nicene Creed have been presented, there follows what is strictly called the Creed of the Roman Catholic Church, and the evidence of the modern origin of the Church of Rome—the twelve articles of Pope Pius the Fourth's Creed. The Nicene Creed is divided into twelve orthodox propositions, to which we all cheerfully assent. But, as if

* Conc. Trid. apud Bullas, p. 311, Romæ, 1564. Other authorities are the Catechismus Romanus, published by Pius V., 1566; the General Councils, recognized as such by the Roman Church; Papal Bulls; the Episcopal Oath.



to prevent the effects of preadmitted truth, there are administered immediately afterwards the twelve poisonous and neutralizing heresies, which are the peculiar articles of the Papacy; and which contain, compressed in small space, the very essence of the Roman Catholic superstition. The policy of this is obvious: it is just what entitles the Church of Rome to the epithet bestowed upon it by the distinguished Cecil—the masterpiece of Satan. If Satan were to urge at once upon the Christian Church a manifest and foul and unscriptural superstition, every enlightened man would revolt and reject it, as plainly not from God; but this he carefully avoids, and so far shows how well he combines the archangel's wisdom with the demon's wickedness. He makes truth a pioneer to error, and God's word a caterer to man's lie:—he first of all opens twelve panes, clear and transparent, through which the sunbeams of heaven pour with unbroken and undimmed splendor; and as soon as he has tempted his victim, by this display, to come within the territory which is sacred to himself, he puts on the twelve shutters, corresponding to the last twelve articles, which exclude all light, and kindles forthwith the blue lights peculiar to Antichrist. In this amalgam of light and darkness, truth and error, the human and divine, we have the substance of the Roman Catholic superstition.

The first Popish tenet in this creed is as follows:—"I most steadfastly admit and embrace apostolic and ecclesiastical traditions, and all other observances and constitutions of the same Church."* "I also admit and embrace the Holy Scripture, according to that sense which our holy

* *Apostolicas et ecclesiasticas traditiones reliquasque ejusdem ecclesiæ observationes et constitutiones firmissime admitto et amplector.*

Item sacram scripturam juxta eum sensum quem tenuit et tenet sancta mater ecclesia cujus est judicare de vero sensu et interpretatione sacrarum scripturarum admitto; nec eam unquam nisi juxta unanimem consensum patrum accipiam et interpretabor.—*Concil. Trid. apud Bullas, p. 311. Romæ, 1564, et [Parisiis, 1837, p. 416].*

mother the Church has held and does hold; to whom it belongs to judge of the true sense and interpretation of Scripture; neither will I ever take and interpret it otherwise than according to the unanimous consent of the Fathers."

These are the first two propositions. I shall have occasion to direct your attention to these errors in detail: at present I ask of you to mark, at the very outset, the deflection of the Papacy from God and truth, to man and tradition. When speaking of traditions, the Roman Catholic is taught to say, "*I most steadfastly admit and embrace it,*" — the language of a hearty and cordial recognition; but when he comes to speak of Holy Scripture, he is made to say merely, "*I admit,*" — receiving God's word as an unwelcome visitor, whom he dare not altogether, for the sake of appearances, cast out, but whom, it would seem, he would much rather on the whole be rid of. There is a hearty and unfeigned welcome given to ecclesiastical traditions: there is a bare nod of toleration of the word of God. This relative recognition is kept up throughout. It is very significant.

"I also profess, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony; and that these sacraments confer grace; and that of these, baptism, confirmation, and orders cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments." * Baptism, it is here stated, cannot be repeated without sacrilege; that is, if

* This document is also found in English in the *Ordo or Rituale Romanum*, published under the authority of the Romish bishops in England. [Collegiate Press, Prior Park, 1846, p. 57.]

it has been conferred by a Roman priest, who is supposed to have the true and apostolical — or, more strictly, mechanical — succession, then it is not to be repeated. But if the Archbishop of Canterbury, the distinguished and amiable prelate of the Church of England, were to baptize any individual in this assembly, that individual, on joining the Church of Rome, would be rebaptized, his baptism being regarded by that Church as utterly null and void. And, accordingly, when the Rev. Mr. Sibthorp left the Protestant Church, and joined the Church of Rome, he had, first of all, to be baptized, as if he had been an absolute heathen; he had, secondly, to be ordained as a deacon, after the usual examination; and, thirdly, he had to be ordained as a priest, after he had served the requisite time as a deacon; all that he received from the hands of the Church of England being regarded as null and void, whether as respected his baptism or his ordination. And it seems to me a melancholy descent, that has been more or less characteristic of the whole of the Churches in Christendom, and, in some measure, at the present moment. The Church of Rome excommunicates the Church of England; the Church of England excommunicates those that are next to her; and, I fear, these last have not also been guiltless in excommunicating those that are next to them. And this will ever be the result, where any thing is taken to be the essential test of Christian ministry, save the apostolic requirements laid down in the Epistles to Timothy and Titus.

“I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.” Justification, I may here explain, according to the Church of Rome, is partly by Christ’s merit, partly by men’s merit, partly by priestly absolution, and partly by Church power, and practically by and through and in the Church, it is a very compound and heterogeneous result indeed.

“I profess likewise,” continues the Roman Catholic, “that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and there is a true sacrament.” I need not add any explanation of this, as I shall afterwards have occasion more fully to refer to it; I may merely observe, that it is believed by the Romanist that the moment the priest has pronounced over the wafer or bread, flour, and water, “*Hoc enim est meum corpus*,” [“For this is my body,”] that moment, the flour and water cease to be so, and become really and truly flesh and blood, and our Lord Jesus Christ is believed to be present on the altar, not only in spirit (as he is in the midst of his own, in every age), but bodily and substantially; so that the Roman Catholic kneels down and adores that piece of flour and water, as we know and can prove, on the supposition that it is really the body and blood, the soul and divinity, of the Son of God; and then, after this act has been performed, which is called transubstantiation, the priest, as he believes, has power to take up that which we call flour and water, but which he holds to be the body and blood of the Son of God, and present it to God the Father as an atonement, proper and propitiatory, for the sins of the living and the dead. So that the very same trust which we place in the glorious atonement of our Lord once for all on the cross, the Roman Catholic reposes on the sacrifice of the Mass, made and offered day by day by man. The explanation of the last clause is this: that in the Church of Rome, the cup is with-

held from the laity, and allowed only to the officiating priest, the bread alone being given to the others; solely, on their own admission, by a tradition and arrangement of the church, and not according to primitive and apostolic usage.

In the next place: "I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages or prayers of the faithful." Every Roman Catholic believes that there are two sorts of sin—mortal sin, in which if a man die, he goes to hell for ever; and venial sin, in which most men die, and which must be expiated in Purgatory—that is, a middle place of torment. According to the language of the Catechism of the Council of Trent, "there is a purgatorial fire, in which the souls of the faithful suffer for a season," before they are made pure, and fit for the kingdom of heaven.

The next article is, "Likewise I believe, that the saints reigning together with Christ are to be honored and invoked [*invocandos et venerandos*], and that these saints offer prayer to God for us, and that their relics are to be had in veneration." Hence, in most Roman Catholic churches on the Continent, the remains of some saint are deposited below the high altar. When St. Chad's cathedral at Birmingham was erected, they brought the mouldering bones of a saint, as they called him, from abroad, and deposited them beneath the high altar; and from that deposition they believe a peculiar sanctity and sacredness are communicated to the place.

"I most firmly assert," proceeds the Roman Catholic, "that the images of Christ, of the mother of God, ever virgin, and also of other saints, ought to be had and retained, and that due honor and veneration is to be given to them." The explanation of the qualification "due," is this:—the Roman Catholic holds that the worship of *δουλεία*, that is, an inferior worship, is to be given to the saints; that the worship of *ὑπερδουλεία* is to be given to the Virgin Mary; and

then that the loftiest worship, *λατρεία*, or supreme religious worship, is to be given to God. But at the time the bishops met in the Council of Trent, there were great disputes what degree of veneration ought to be given to the image or representation of Christ. Thomas Aquinas, a distinguished doctor and saint of the Roman Catholic Church, held that the highest worship, or *λατρεία*, ought to be given to the picture of Christ, because the worship does not terminate on the picture, but extends to Christ himself; and that the same supreme worship, *λατρεία*, ought to be given to the cross of Christ. And, in fact, on Good Friday, this worship is at this moment actually given, in every Romish Chapel in England, when, at a certain moment, the priest brings forward a wooden cross, which the people fall down and adore. On talking with a Roman Catholic, I was assured that her priest informed her that Roman Catholics alone glory in the cross, and that Protestants do not; and the proof the priest adduced was, that on Good Friday, in the Romish Church, the cross is produced, and the people approach and kiss and adore it, and thereby show that they glory in the cross; whereas, in the Protestant Church, no such exhibition takes place. On Good Friday,* according to the Roman Missal, the priest calls out, the moment he produces the cross, "Come, let us adore" [*adoremus*]; and immediately afterwards he makes another movement, and says, "Come, let us adore the wood of the cross on which the salvation of the world hung." The Council of Trent being placed in a difficulty, whether to side with Thomas Aquinas, or with the more moderate party, defined and decreed, in the exercise of their presumed infallibility, that "due honor and veneration," not expressing the kind or amount of veneration that is due, ought to be given to the images of Christ, of the mother of God, and of the other saints.

* See the Missale Romanum, or the Missal for the use of the laity. Service for Good Friday.

“I also affirm, that the power of Indulgences is left by Christ in the Church, and that the use of them is most wholesome to Christian people.” Now, many Protestants have a wrong notion of what is meant by Indulgences in the Church of Rome. I have heard distinguished Protestant advocates commit themselves very strangely upon this subject; and nothing so rejoices a Roman Catholic as to hear a Protestant make a rash assertion, which cannot be substantiated. An Indulgence does not mean liberty to commit sin for the future, (though Romanists have thus used it,) or pardon for sins that are past; all that it is theoretically understood to mean, is a remission of the temporal punishment that may be due to the individual, after the sin, whether mortal or venial, has its guilt forgiven. The Roman Catholic Church holds, that after God forgives sin, or after the priest *judicially* forgives it in God’s place, there remains a temporal punishment; which if not endured in this world must be borne in Purgatory till the sin be completely burnt out, and the soul thereby made fit for heaven. An indulgence is a remission of this temporal punishment. It is at best a wretched caricature of the real forgiveness of God. Hence, according to Roman Catholic theology, if I have been guilty of a venial sin, which deserves a century of suffering in Purgatory, but if, through my influence with the Pope, or some introduction of a more substantial nature, I receive a bull from the Pope of fifty years’ indulgence, this will exempt me from fifty years of suffering in Purgatory: and if he gives me a full indulgence, it will extend over the whole period, and I shall not have to go into purgatory at all for that sin. You readily perceive how tremendous a prerogative is thus conferred on the priesthood. So vigorously did the priests wield this power on the Continent of Europe, up to a recent period, that a law was lately enacted in Belgium, now under Leopold, that no money left to a confessor by a dying layman should be a valid bequest in

the estimate of the courts ; the whole property of the dying having been found to be daily passing into the hands of the priests, to pay them for saying masses for the soul, and shortening the torments of Purgatory. In Bath, for instance, after Prior College was consumed by fire, circulars were issued, (one of which I saw, and therefore I can speak from my own personal knowledge,) promising to every one who contributed (if I remember the exact sum) five guineas towards the rebuilding, mass offered up for himself or his friends in Purgatory once a day ; to every one who contributed one guinea, a mass once a week ; and to every one who contributed a sum below a guinea, remembrance in the general prayers of the faithful. Now, what is the plain common sense of this arrangement ? It is that if I contribute five guineas, my friend, presumed to be in Purgatory, will have seven prayers offered up for the deliverance of his soul, for one that another's friend will have, who could contribute only one guinea ; the latter receiving but a seventh portion of the meritorious appliances that mine will have ; and the obvious result must be, that my friend will get out of Purgatory seven times sooner than his. In other words, the speed with which the souls of the faithful escape from the regions of suffering, if I may judge from this instance, is precisely in the ratio of the golden stimulus that is placed in the "itching palms" of the priests, by way of hire for masses for the dead.

"I acknowledge the holy apostolic Roman Church, for the mother and mistress of all churches ; and I promise true obedience to the Bishop of Rome, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ." Such is the next article.

"I likewise undoubtedly receive and confess all other things delivered, defined, and decreed by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent ; and I condemn, reject, and anathematize all

things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized."

You will observe, that the Bishop of Rome is called the "vicar of Jesus Christ;" a very awful, and as he shows himself, a blasphemous assumption. He is also called "prince of apostles," and "successor of St. Peter." Now it does so happen, just as it does with what is called apostolical succession, that the very link that is absolutely vital in this chain is altogether wanting. In the first place, there is no indisputable evidence, at least in Scripture, that the apostle Peter ever was at Rome at all. In the course of a discussion which I had with a distinguished advocate of the Roman Catholic Church, his argument was, that it was perfectly clear that Peter was at Rome, because at the close of his First Epistle he says, "The Church that is at Babylon saluteth you." "What, then," said I, "do you admit that Babylon is the Scriptural designation of your Church?" He replied, "Certainly it is." "Then," I said, "turn with me to the eighteenth of Revelation, and read the description of your church as it is stereotyped there; and I am sure, if there be a possibility of shame in your mind, your countenance must blush as you hear the enormities by which it is defiled." Here, however, let me state, that what are called postscripts at the close of the Epistles, "Written from" so and so, are no part of the word of God; they are additions not of the least value, and occasionally historically inaccurate. At all events, there is no scripture evidence that Peter ever was at Rome. — But, in the second place, if he ever was, there is no record of his being Pope, and appointing a successor; and we know that, in certain points, the present Pope does not look like his successor. The apostle Peter was a married man; the Scriptures speak of his "wife's mother" being ill; to be a complete successor of St. Peter, you must have every jot and tittle of St. Peter's character, and circumstances, and position; but by a law of the

Church of Rome, (a law, I admit, belonging to its discipline,) celibacy is enforced upon its clergy; and, therefore, in one point at least, the Pope of Rome cannot be the successor of Peter. Certainly in one respect the Popes may be called his successors: Peter denied his Lord and Master, and confirmed the denial with an oath; and *this* succession the Church of Rome has sacredly cherished and fearfully developed, in every age of the existence of that deep and dark "mystery of iniquity." Would to God that she may one day succeed Peter in his repentance, and return to Christ, to faithfulness, to suffering for the truth!

I have thus laid before you what may be called the most prominent points of Popery—or, if that expression is objected to, Roman Catholicism—in its articles of faith, as these are embodied in the Creed of Pope Pius IX.

LECTURE IV.

IS TRACTARIANISM POPERY?

I NOW proceed to discharge what I feel to be a far more painful portion of my duty. I grieve that I should be constrained to make one single remark upon those we would otherwise rejoice to hail as Christian brethren; but I feel that truth is even more precious than friendship, and that the purity of our most holy faith is far dearer than even the most unbroken and uninterrupted peace. If the alternative be whether we shall sacrifice peace or truth, both precious and inestimable in their proper places, we must have not one moment's hesitation in sacrificing peace, rather than let go truth. Truth is the root or stem; peace is but the blossom that waves upon the branch; let the blossom be torn off, and the stem will bear the accents of returning spring, and give forth other and no less beautiful blossoms; but if the stem be cut down, and the roots torn up, no revisit of a quickening spring will make blossom or fruit appear again.

You have heard what Popery is, as stereotyped by the Roman Catholic Church; I must now lay before you what is the Popery disseminated, I grieve to say, by men that wear the robes and eat the bread of a Protestant Church; men distinguished for their talents, and some of them for their erudition — and heretofore no less distinguished for the consistency of their outward walk in the world — but branded and chargeable, I solemnly believe, with the most desperate and decided effort ever recorded in the annals of the Church, to extinguish the principles which have been

sealed with the blood of martyrs, and to bring in a deluge of soul-destroying errors, for the designation of which guilt no language is sufficiently strong. I have carefully selected, from the writings and other documents of these individuals, their leading sentiments; and as you have heard pure Popery, as it is taught and practised under the auspices of the Church of Rome, you will see now, by the following quotations, that the whole difference between what are called the Tractarians of England and the Papists of the Vatican, is solely in the matter of consistency. The Roman Catholics consistently carry out their principles to their full extent. Drs. Pusey, Hook,* and others, keep their principles in reserve, waiting for the occasion when they may be developed with impunity, and taught beneath the auspices of authority and influence, at present not fully upon their side.

I will take, first, their views of the *Rule of Faith*. With Protestants, the Bible alone is the rule of faith; and I may observe, that much of the safety of the Protestant Church lies, under God, in the unimpaired maintenance of this cardinal principle. Within the boards of the Bible, you are on a Protestant and impregnable foundation; but go beyond them, for one single article of your creed, and you are on Popish ground — aye, it may be on an inclined plane, and you need not be surprised if you soon find yourself in the gulf of the great Western Apostasy. The rule of faith given by Dr. Newman while in the Protestant Church† is in these words, in his *Lectures on Romanism*, pp. 327, 343: “These two, the Bible and tradition together, make up a joint rule of faith:” again, “Where the sense of Sacred Scripture, as interpreted by reason, is contrary to the sense given to it by Catholic antiquity, we ought to side with the latter,” p. 160.

* See his *Church Dictionary*.

† Mr. Newman has consistently of late passed into the Romish Church. So too have Messrs. Ward, Faber, and others. So too will many of those who hold their views, but are deficient in their courage and consistency.

Professor Keble, in his *Sermons*, third edition, p. 81, says, "The rule of faith is made up of Sacred Scripture and tradition together. *The British Critic*,* once the great organ of the party, speaks thus : "The Bible is in the hands of the Church, to be dealt with in such a way as the Church shall consider best for the expression of her own mind at the time. — (*British Critic*, No. LX. p. 453.) In other words, the Bible is a mere nose of wax, to be shaped, and moulded, and directed, by a convenient phantom that has never yet been defined or condensed, called the Church, as may be most palatable to her taste, and best suit the expediency of the moment. And again says *The British Critic*, "There is altogether sufficient evidence, independent of the Sacred Scriptures, that the apostles taught as divine and necessary certain doctrines, and inculcated as essential certain practices." I say, There is *not*; and we defy them to produce evidence, and to prove any such thing.

The following extract of a letter is interesting: "During Lent, it is the custom for the best preachers at Rome to preach every day in the week, except Saturday. On one occasion, the last season of Lent, the Padre Grossie, who was remarkable for his eloquence, was preaching in the Jesuits' Church. His sermon was on the advantages of the Roman Church, and the danger of schism. After a passionate appeal to the Greeks, urging them without delay to enter into the sanctuary of the Papal Church, he concluded with the following appeal to the Puseyites: 'There is yet a class of persons, very numerous, whom I would wish to address, although I fear that there may be none here; still, perchance should there be any, to them I turn: *O Puseyites!* what shall I say to you? You know that you are not Protestants, and we know you are not Catholics: you are much nearer to us than them. Why will you not come

* This Review became so purely Popish, that it was suppressed for the sake of appearances.

over *entirely* to us? The Mother Church has been long waiting, with open arms, to receive you; and the Holy Virgin, with extended arms, is ready to embrace you. Why do you longer waver in the declaration of your faith? Why do you not make the *piccolo* pass which separates you from us?" The friend who related this, said he could swear that these were the very words of the Padre, or the full sense.

Dr. Newman wrote, respecting Scripture, in his Lectures on Romanism, p. 325, "We have as little warrant for neglecting ancient consent, as for neglecting Scripture itself." "We agree with the Romanist, in appealing to antiquity as our great teacher." Immediately after these purely Papal announcements, and almost in the very language of Popish Councils, we are favored with Tractarian views of Bible circulation — "Scripture was never intended to teach doctrine to the many!!"

As if to plunge our population in the gulf of Infidelity, should they fail in precipitating the Church of England into the Papacy, this writer — then a Minister of the Church — then a Fellow of the University of Oxford — stated, "The Catholic doctrine of the Trinity, Incarnation, and others similar to them, are the true interpretations of the *notices* (!!) contained in Scripture, of these doctrines respectively." "To accept Revelation at all, we have but probability to show, at most; nay, to believe in the existence of an intelligent Creator."

These are the painful proofs of the spread of Popery. The progress of undisguised Popery was as scattered clouds, either growing and dissolving, or driven by the winds; but this progression looks like an evening twilight that deepens every minute, and threatens to issue in a moonless and starless night.

I will now refer to the Tractarian views of the Eucharist,

which go the length of *Transubstantiation*.* “It is literally true, the consecrated bread is Christ’s body : so that there is a real super-local presence in the Holy Sacrament.” Tract 90. Keble, in his Preface to Hooker, says, “Antiquity continually affirms the change of the sacred elements.” Tract 85 says, “If baptism be a cleansing and quickening of the dead soul, to say nothing of the Lord’s Supper, Christ’s ministers work miracles.” And Tract 86 contains these words : “A happy omission it is from the Communion Service, of a half ambiguous expression against the real and essential presence of Christ’s natural body at the communion.”

Let us now turn to the great doctrine of *Justification*. Dr. Newman, in his Lectures on Justification, page 167, stated, “Christ is our righteousness, by dwelling in us by the Spirit ; he justifies us by entering into us, he continues to justify us by remaining in us.” I am sure, no well instructed Christian would commit so unscriptural a blunder. Justification is Christ’s righteousness imputed to us ; sanctification is the Holy Spirit working within us. Justification is an *act*, whereby we are made righteous in the sight of God ; sanctification is a *work*, whereby we are renewed in the image of God more and more. Dr. Newman, ignorantly or designedly, confounds them. Dr. Pusey also agrees with Dr. Newman, in his Letter to the Bishop of Oxford : “The Anglican Doctrine conceives Justification to be, not imputa-

* In his sermon on the Eucharist, Dr. Pusey has furnished a melancholy proof of the depth to which the Romish taint has sunk in his inmost convictions. His too notorious Sermon has all the heresy without the honesty of transubstantiation. While this sermon proves the rapid progress of its author in “Catholic views,” it has at the same time furnished to the heads of the University of Oxford an opportunity, of which they have availed themselves, of declaring their disapprobation of the Tractarian system. See also Dodsworth’s Letter to Dr. Pusey. Either it is a libel on the Doctor, or the Doctor is a Roman Catholic.

tion merely, but the act of God's imparting his Divine presence to the soul through baptism."

Let us next hear the Tractators' views of *the Atonement*. Tract 80 says, "The prevailing notion of bringing forward the atonement explicitly and prominently on all occasions, is evidently quite opposed to what we consider the teaching of Scripture." How the writer can have made this statement, with the full knowledge of Scripture, is to me surprising; for you will recollect, when the Apostle Paul sums up the doctrines which he had taught to the Corinthian Church, he introduces the recapitulation of his theology by the beautiful statement — "I delivered unto you first of all, how that Christ died for our sins." And yet Tract 80 says, that the Scriptures do *not* bring forward the atonement "first of all;" that is a doctrine to be kept in "reserve," and only to be taught to the faithful amid the esoteric mysteries of their (so called) Christian faith.

With respect to the *Invocation of Saints*, Tract 71 speaks thus: "When it is said that the saints cannot hear our prayers, unless God reveals them to them, we are certainly using an unreal, because an unscriptural argument." We read in Tract 90, "The practice, not the theory of the invocation of saints, should be considered in reference to the Church of Rome; meaning, that it is only the grosser excesses of practice that amount to idolatry. Again, says the writer, "The Tridentine decree declares, that it is good and useful suppliantly to invoke the saints;" quoting it, apparently, as an example for imitation.

In the sixth place, *Worship of Images*. "The words of the Tridentine decree," then wrote Dr. Newman, "that the images of Christ and the blessed Virgin, and the other saints, should 'receive due honor and veneration,' go to the very verge of what could be received by the cautious Christian, though possibly admitting of an honest interpretation. There was a primitive doctrine on all these points, so widely

received and so respectably supported, that it may be well entertained as a matter of opinion by every theologian now."

Let us turn to the marriage or *Celibacy of the Clergy*. "That the Church has power," said Dr. Newman, "to oblige the clergy either to marriage or to celibacy, would seem to be involved in the doctrine of the Homilies." "As far as clerical celibacy is a duty, it is grounded not on God's law, but on the Church's rule." I believe that their *benefices* and their *wives* are, with not a few of the Tractarians, the sole obstructions to *visible* union with Rome.

Again: "The age is moving towards something; and most unhappily," according to Dr. Newman, in his Letter to Dr. Jelf, "the one religious communion which has of late years been practically in possession of that something, is the Church of Rome. She alone, amid all the errors and the evils of her practical system, has given free scope to the feelings of awe, reverence, tenderness, devoutness, and other feelings, which may be especially called Catholic." *The British Critic* for July, 1841, wrote, "We TRUST that active and visible union with the See of Rome is not of the ESSENCE of a church," — as much as to say, We believe it to be highly conducive to the well-being of a church, but we trust it is not absolutely essential; — "at the same time we are deeply conscious, that in lacking it, far from asserting a right, we forego a great privilege. We are estranged from her in presence, not in heart." This is as true a statement as Dr. Newman ever uttered. "The great object thus momentous," continues the same *British Critic*, "is the unprotestantizing of the National Church." And again says the same writer, "We must go backward or forward, and it will surely be the latter; as we go, we must recede more and more from the principles, if any such there be, of the English Reformation." I believe that this is one of the most sensible, but one of the most ominous remarks, ever made

by the party. I fear a disastrous number of the clergy of a Church once distinguished by its scholarship, illustrious for its martyrs, venerable for its liturgy, and many a day (as I believe) for its primitive and apostolic piety, are at this moment in such a position, that they must either go onward and land in the arms of the Roman Catholic Church, or they must retrace the steps they have taken, eat up the propositions they have announced, and cling to the ancient, scriptural, and evangelical religion—the great and truly primitive deposit of which is the word of God. “The Reformation, that deplorable schism.” “The Reformation, is the scandalous and crying sinful schism of the sixteenth century.” “As to the Reformers, I think worse and worse of them.” “Jewel was an irreverent Dissenter.” Alas!

You have heard how they write of the Church of Rome; speaking of her in almost sensual terms, as their dear mother; longing for active and visible union and communion with her, and grieving that they are severed from that centre of unity. Let us hear how they speak of Dissenters. I quote from Mr. Palmer, whose zeal for Rome, and antipathy to Episcopal as well as Presbyterian Protestantism, is perfectly glowing. “The very breath of the Protestantism of Dissenters has something sulphureous in it, and is full of self-assumption and pride.” So well have they learned the spirit of cursing, distinctive of the Church of Rome, that Mr. Palmer says, “Anathema to Protestantism.” “We firmly believe,” says *The British Critic*, “that the very tone of thought of Protestantism is essentially antichristian.” Again: “Protestantism is, in all its bearings, the religion of corrupt human nature.”

Let us contrast with this the way in which they speak, in Tract 71, of “the majesty of the chair of St. Peter,” and “Rome’s high gifts, and strong claims to our admiration, love, and gratitude.” They say, “We sigh to be one again with her.” They say that she alone has, of late years, been

practically in possession of the deep and true ; and we must at present, for want of assimilation to her, speaking of the Anglican Church, "work in chains." Dr. Pusey says, "We are a living, though a torn member of the one, true, Catholic, and Apostolic body." "Already," he observes again, "an earnest has been given ; and the almost electrical rapidity with which these principles are confessedly passing from one breast to another, and from one end of England to another, the sympathy which they find in the sister or daughter Churches in Scotland and America, might well make men suspect that there is more than human agency at work." I quite agree with him ; I believe there is in it the agency of Satan, as "an angel of light," corrupting men's hearts, perverting men's principles, unhinging men's hopes, and leading them, while Protestants in name, to be thorough Papists in principle, the victims and the asserters of a soul-destroying superstition.

"It ought not to be for nothing," says one of these writers, in *Sermons for the Times*, "nor for any thing short of some vital truth, some truth not to be rejected without fatal error, that persons of name and influence should venture on the part of ecclesiastical agitators, intrude upon the peace of the contented, and raise doubts in the minds of the uncomplaining. All this has been done, and all this is worth hazarding again in a matter of life and death ; and this matter we believe to be (to use an offensive, but forcible expression) the unprotestanizing of the National Church. As we go on, we must recede more and more from the principles of the English Reformation."

And now hear what is said of their movements by an individual one would suppose to be a very fair judge. Cardinal Wiseman thus writes to the Earl of Shrewsbury, in reference to the Tractarians of Oxford: "It seems to me," says that wily and able person, "impossible to read the works of the Oxford divines, and especially to follow them chronologi-

cally, without discovering a daily approach towards our holy Church, both in doctrine and in affectionate feeling. Our saints, our popes, have become dear to them by little and little ; our rites, our ceremonies, our offices, yea our rubrics are precious in their eyes — far, alas ! beyond what many of us consider them. Our monastic institutions, our charitable and educational provisions, have become more and more objects with them of earnest study ; and every thing, in fine, that concerns our religion, deeply interests their attention. I need not ask you, whether they ought to be met with any other feeling than sympathy, kindness, and offers of coöperation. Ought we to sit down coldly while such sentiments are breathed in our hearing, and not rise up to bid the mourner have hope? Are we, who sit in the full light, to see our friends feeling their way towards us through the gloom that surrounds them, faltering for want of an outstretched hand, or turning astray for want of a directing voice ; and sit on and keep silent, amusing ourselves at their painful efforts?" Thus Oscott and Oxford pull all in one direction.

Let me quote one or two passages more, illustrative of their principles, for I desire to make them well known. "We may be as sure," says one of them in Tract 10, "that the bishop is Christ's representative, as if we actually saw upon the bishop's head 'a cloven tongue like as of fire.' In the act of Confirmation, the bishop is our Lord's figure and likeness, when he laid his hands on children ; and whatever we ought to do, had we lived when the apostles were alive, the same ought we to do for the bishops. He that despiseth the bishop, despiseth the apostles. This is faith, to look at things as not seen, but as unseen." "It is from the bishop, that the news of redemption and the means of grace are all come to us."

"Once more," says Professor Sewell, in his *Morals*, p. 27,

a book of great talent, but of a truly dangerous description,—“once more, these powers of the Church are very great; they are even awful: if not conferred by God, they are blasphemously assumed by man. The power of communicating to man the Divine nature itself, of bringing down the Deity from heaven, and infusing his Spirit into the souls of miserable mortals—this, which is nothing more than the every-day promise of the Church, proclaimed and administered by every minister of the Church, every time he stands at the font or ministers at the altar, is so awful and so tremendous, that we scarcely dare to read it, except in familiar words which scarcely touch the ear.”

You will find their principles carried, not to the verge, but beyond the verge, of persecution. In speaking of other Churches, whether the Dissenting, Reformed, Scotch, or Continental, Frowde says: “To dispense with episcopal ordination, is to be regarded as a surrender of the Christian priesthood; and the attempt to substitute any other form of ordination for it, or to seek communion with Christ through any non-episcopal association, is to be regarded, not as a schism merely, but as an impossibility.” “Christ,” says Tract 51, “appointed the Church as *the only way* to heaven.” Strange and unscriptural announcement! for the Son of God has said, “*I am the way, and the truth, and the life; no man cometh to the Father, but by ME.*” Again, Mr. Palmer says: “We readily admit, or rather most firmly maintain, that all sects or denominations, even supposing them to hold what are called fundamental doctrines, are not included in the Church of Christ; all the temporal enactments and powers of the whole world could not cure this fault, nor render the Presbyterians of Scotland a portion of the Church of Christ. It is a most indubitable doctrine, that schismatics, even though they hold no error of faith, are, by the fact alone of their schism, out of the Church, and beyond the

pale of salvation.” * By way of showing the nearness of these views to those of Popery, we quote a Romish Professor’s views: “We must, of necessity, hold that no heretics, whom the Church has rejected from her bosom, belong to her body; and for that very reason must hope for no salvation.” — *Delahogue*.

Dr. Pusey says: “Thus the power of expounding, decreeing, ordaining, implies that the Church’s children are to receive her exposition, and obey her decrees, and accept her authority in controversies of the faith. And the appeal lies not to their private judgment; they are not the arbiters whether she pronounce rightly or no; for what sort of decree or authority were that, which every one were first to judge, and then, if his judgment coincided with the law, to obey?” “‘If I be a father,’” continues Dr. Pusey — applying the text in Malachi to the Church — “‘if I be a father, where is mine honor? and if I be a master, where is my fear?’” Then *The British Critic* remarks, “‘Let every man abide in the same calling wherein he was called.’ We consider, that when private judgment moves in the direction of innovation, it may be regarded with suspicion, *and treated with severity*. We repeat it: *If persons have strong feelings, they ought to pay for them*; if they think it a duty to unsettle things established, they should show their earnestness *by being willing to suffer*.” You see how the spirit of Popery necessarily generates the spirit of persecution. “Not only is the Church catholic, she is indefectible in it; and, therefore, not only has she authority to enforce it, but is of authority in declaring it.”

I trust — I believe — the Christian people of this Eng-

* One of the best proofs of the unchristian and even undignified sentiments of these doctrines may be seen in “Dr. Hook’s Church Dictionary,” under such heads as “Presbyterians, Independents, Wesleyans,” etc. etc. One wonders at such want of ordinary moderation. I hope it is a true report that Dr. Hook is retracing his steps.

land of ours are not to be cajoled or frightened into Popery. The experience of ancient days lifts up its voice, and with tears adjures them to be faithful to God, loyal to conscience, obedient to Scripture. History with its thousand tongues, and Holy Scripture with its one, unite in proclaiming that no greater curse can light upon our shores than Romish superstition, and no more dangerous enemies appear in our ranks than Popish Jesuits. Chartism is open brute force, and may be avoided or crushed; but Tractarianism, or Puseyism, is a pestiferous malaria that infects and kills — a canker-worm at the very root of our Protestant faith — a dry-rot, devouring England's Church.

It is well known, that when the "Tracts for the Times" were frowned on by the bishop of the diocese in which they appeared — not, as far as appeared, because he objected to their main principles, but because he deprecated the confusion and disturbance which they generated, — these Tractarian priests showed their long vaunted protest of submission to their superior by instantly starting the very same series of works under a new nomenclature, substituting "Sermons" for "Tracts," and christening them "Sermons for the Times." From Jesuits this might have been looked for, but certainly not from those whose professed subjection to superiors seemed so reverential and entire. In the first of these Sermons we read, that the church (that is, the sacred office) is not for the preaching of the Gospel at all; that unconverted men have no business within its four walls; that it is *solely* for the worship of God, and administration of the sacraments and rites of the Church.

"The time was," we read in the first of these, "when the distorted visages on the outer walls of God's house spoke of the misery of those who were excluded from saintly privileges; and the unclean beasts" (that is, Roman cement beasts) "raging without, showed their fruitless attempt to find a place within. The ancient churches were built up

from the foundation in the form of a cross, to teach the important lesson, that it was by the way of sorrow and suffering that we could come to that joy which was lasting and divine. The arched door said, 'I am the way,' pointing upwards to him. The arched window said, 'I am the light of life,' pointing also to him; while the painted glass, giving representations of the saints, subdued, but did not obstruct the light, and taught the spiritualists to see him in his variously manifested likeness, and to follow them as they followed Christ, as lights in the way to glory. The baptismal font in the porch, or at the entrance, reminded the presumptuous sinner, that even the child of days must be washed before he could be received into the sacred courts; and the prominent yet half concealed altar spoke of mercy and of holiness, of majesty and of condescension, of a crucified Saviour and of a risen and reigning Lord; inviting approach, but saying at the same time, 'How sacred is the banqueting place of his love, and how fearful in holiness is even the *mercy-seat of God!*' The body of the church was called the nave (from *navis*, a ship,) as the antitype of the ark; tossed about on the sea of this world, and exposed to many a storm and blast, but still the only place of safety. The upper part was called the choir, and shadowed forth the heavenly mansions, where the praises of God are sung without ceasing; and the carved work, in stall and canopy, loft and shrine, window and door, within and without, represented the workmanship of the Holy Ghost in the new creation, whose hand fashions into varied forms of surpassing beauty the rude material of nature. Every ornament was wrought into the form of a cross; while the crocketed spire, pinnacle, and point, great and little, stood like so many fingers silently pointing out the path to the heavens, whither Jesus our forerunner has gone before."

One would suppose that all this, no doubt picturesque and sentimental, was a representation of the Temple of Solo-

mon, or referred to some typical or shadowy era; and had no connection with that perfect and glorious dispensation, the birthplace of which was the grave of that which preceded it, and whereof the grand and distinguishing characteristic was announced by our Lord, when upon the cross he said of all type, "It is finished." All types have met their antitype; all symbols and shadows have been submerged in the substance; Levi, Moses, and their ritual, have for ever passed away; "GOD IS A SPIRIT, AND THEY THAT WORSHIP HIM MUST WORSHIP HIM IN SPIRIT AND IN TRUTH."

This writer goes on to describe "the house of God in the present day," and to deplore some points which we Protestants have hitherto thought praiseworthy. "It is without defence. By the law of the land, its doors must stand open as a licensed thoroughfare for the uncircumcised and the unclean." [I thought this was its beauty — "without money and without price."] "Who, of this generation, imagines that clean hands and a pure heart are God's stipulated qualifications for ascending the hill of the Lord, and standing in his holy place?" [Where can these be made clean, if not in "the fountain" preached and pointed out in the church?] "Alas, alas! the penitent is no longer to be found kneeling in the porch, conscious of his unworthiness to make a nearer approach to the place where God's name is recorded, and where his honor dwelleth; nor the publican to be seen afar off, smiting upon his breast and crying, 'God be merciful to me a sinner.' The wall of the holy place has been trodden down; and without a sacrifice, and without a washing, and without a change of vestment, the Gentiles have entered in and taken possession, as if it were their proper appointed court. Who may not come and take a seat in the presence of the King of kings? And what is more fearful still, Who is not invited to take part in a form of worship which cannot be used without blasphemy by other than a pious soul and hallowed lips? The very purpose of God's house

is perverted, and its proper work can hardly be said to be done in it. Instead of the fire upon the altar, and the lights of the sanctuary continually burning, and the ministers waiting upon their ministry in their courses, and watching unto prayer as God's elect, crying day and night unto him, we have a deserted and shut up house, as if it were an honor little to be desired, to wait upon the Lord. The service of worship, when it is performed, what is it? The reading of a beautiful composition; the uttering of words by a congregation of sinners, which they do not understand, or (with an occasional exception) a lifeless form irreverently gone through; and to consummate the whole, the *sermon* instead of having for its purpose the edification and perfecting of God's saints, *is an address to sinners*, thereby sanctioning their unholy intrusion into the house of God." These lamentations belong to a departed economy. They are inappropriate, or rather simply heretical, as related to the Christian.

Such are some of the leading views and sentiments of the Tractarian party.*

Suffer me now to draw your attention to some proofs of the progress of these deadly principles—for deadly they are—in the age in which we live.

Direct Romanism is unquestionably making rapid and extensive progress: † partly by Protestants being unable to

* Not a few of those who have been quoted in these pages as Tractarians are now priests of the Church of Rome. They denounced the first comments of the author on their position in 1842,—they have illustrated their truth by their perversion in 1851.

† The organ of the Romish party, *The Dublin Review*, writes, September, 1843:—

"There is at this moment hardly a single town in the kingdom in which the Catholic worship is not publicly exercised: in many we have large and beautiful churches—witness such towns as Liverpool, Manchester, Birmingham, Nottingham, Derby, and the metropolis, in all of which are Catholic churches of great magnitude and magnificence, in which the

meet the sophisms of confraternity emissaries, or to give a reason for the faith that is in them; partly by the peculiar atmosphere generated by the Tractarianism of Exeter; and partly by the prospect (I fear, not far distant) of complete reunion between the Vatican and Oxford, the Tiber and the Isis, Pope Pius IX. and a large batch of disguised but ardent followers. And, with respect to what I have called Popery in the bud, or in embryo, I conceive (and I say it with profound reverence for the doctrines, discipline, and service of the Church of England), that the principles of the Tractarians are as deadly, and more dangerous, than the openly avowed Popery of the Council of Trent. Under the assumption of Protestant names, they are introducing the worst principles of the Church of Rome; "the voice is the voice of Jacob, but the hands are the hands of Esau;" the

Catholic worship is celebrated with the solemnity even of the Continent; whilst in our smaller towns we have churches or chapels, which equally bring our worship, though in a humbler form, before the eyes of our fellow-countrymen, and enable them to appreciate its sacred doctrines. Nor is the public exhibition of Catholic rites found now, as on former occasions, to produce a Protestant reaction to any extent; on the contrary, the Protestant feeling of the country becomes weaker every day.

"We might enlarge upon this statement, and we might justly speak of the Catholic colleges and convents which, we rejoice to say, now *abound* in England; we might speak of the kind estimation in which their inmates are generally regarded by all classes of the community; we might glory in the fact that their reputation is drawing towards them not only members of our own Church, but many able and pious individuals who join us from Protestant communions. We might dwell upon the religious edification given by our various nunneries, or by communities of men; such as the magnificent establishments of the Jesuits at Stonyhurst; of the Benedictines; of the Cistercians, at St. Bernard's Abbey in Leicestershire; of the Passionists, at Aston in Staffordshire; or of the Brothers of Charity, at Loughborough and Sileby. We might speak of the restoration of Catholic guilds and pious confraternities, in which multitudes of the laity are united together for the holy practice of more frequent prayer and a regular reception of the holy sacraments. In fine, we might dwell upon the large number of individuals who are daily renouncing the negative system of Protestantism, in its various forms, to embrace the grand and positive truths of Catholicism."

coin is, in its substance, the base metal of the Vatican, but upon it they have struck and stamped the superscription of a Protestant Church, and the image of the Son of God. Let us now see what indications there are of the progress they are making.

If I refer to the *pulpits* of the Protestant Church of England, I grieve beyond measure to state what I know to be, in too many of these, the painful and disastrous exhibition which its occupant makes. The Diocese of Exeter has been corrupted and contaminated to a fearful extent. Mr. Maskell, lately Chaplain to the Bishop of Exeter, is simply one of the boldest and most honest of the body. The name *Church*, instead of being the lofty hill on which the cross should shine forth effulgent in all its moral and majestic glory, has been made the sepulchre in which truth is almost utterly entombed; and those members of the priesthood who subscribe to the Tractarian sentiments have made their gospel the screen that conceals the Saviour, not the bright and beautiful apocalypse, that makes known "the Light of the Gentiles, and the glory of his people Israel." Endless genealogies, and changes of vestments, and forms and ceremonies, are preached and paraded instead of quickening truth; while souls perish for want of living bread, and pass to the judgment-seat unrefreshed by those living streams which alone can satiate the cravings of the thirsty, and give peace to the troubled, and happiness and hope to the despondent.

These principles appear, not only in the pulpit, but also in the desks and services of a large section of the Church. The Church of England enjoys a beautiful and impressive service: I say so as an impartial person, not being permitted or privileged to use it. Robert Hall said, "Though a Protestant Dissenter, I am by no means insensible to its merits. I believe that the evangelical purity of its sentiments, the chastised fervor of its devotion, and the majestic

simplicity of its language, have combined to place it in the very first rank of uninspired compositions." But I am sure, if after worshipping with Romaine, or Newton, or Cecil, — you were to come into some of the churches that are performing the new ceremonial, — into St. Paul's, Wiltonplace, where one performs; or into St. Barnabas, where another acts, — you would feel yourselves utterly at sea. At one time the priest is seen turning, like a mufti, to the east, or like a heliotrope, to the sun, as if the progress of that luminary was the regulator of worship; anon passing from place to place, making varied genuflections, prostrations, etc., etc., and seeming to estimate the glory of the sanctuary, not by the Saviour's presence, but by candelabras, and crosses, and other mummeries imported from Babylon the Great, "the mystery of iniquity." *

These principles also, I have recently discovered, are taught with an assiduity in schools, and instilled into the infant mind with a deceptiveness, a subtlety, and a power, which cannot fail to do terrible havoc. I obtained, the other day, sixteen shillings' worth of small school-books, written by Tractarians, and numbering about twenty-four little volumes, published monthly in London, and a few at Oxford; from these I will give you a specimen of the principles taught to children, that you may see how they are preoccupying, not only the pulpit and the press — taking the form, as I shall show, of the novel, the romance, and the poem — but preoccupying the school-room also, with an energy worthy of a better cause, and rapidly infecting the

* A writer in the Roman Catholic *Dublin Review* for September, 1843, expresses his "gratitude to Mr. Newman for his volume of University Sermons, which are indeed a most valuable and almost Catholic production. Mr. Newman has, indeed, in this volume, rendered a high service to the Catholic Church; and in saying this we would include in the same catalogue his admirable Essay in Defence of Ecclesiastical Miracles. No one can read these volumes, and not see that the triumph of Catholicism in England is only a question of time."

juvenile population of the land. One of these books is entitled "Little Mary;" and this is published at Oxford, circulated among the young, and meant for schools. The following conversation occurs at pages 2 and 3:—

"Mamma, how do you know baby is in heaven? did you tell him to go there?"

"No, I did not tell him to go there; that would not have answered the purpose; but do you not recollect, a long time ago, when your papa and myself took you and baby in the carriage to church, and when the second lesson was ended, baby's godfathers and godmothers took him to the font, (that large stone basin which was full of water,) and God's holy minister took him in his arms, and poured some of the water upon him, and prayed for him, to 'make him a member of Christ, a child of God, and an inheritor of the kingdom of heaven?'"

"Yes, mamma, I remember you told me he was baptized, and that that was his birthday; I know the day—not the name of it, for you have not taught me more than two or three of the days.

"It was All Saints' Day.

"Oh! yes, it was All Saints' Day, which we keep when the weather is very cold.

"Ah! mamma, I know God would make the baby happy, and be kind to him. It was very good of you, mamma, to take the baby and me to church to make us children of God; and I am sure I was baptized, because you told me.

"Yes, Mary, you were baptized; but it was not only out of kindness for you, but from obedience to God, who is my Father as well as yours; for I was baptized when a baby. He has promised the baptized, and them alone, that they shall be saved through his Son's name."

Such is the instruction for the nursery! Again, at page 15, "Her mother called Mary to her, whispered something

in her ear, and then took her little finger, and with it made the sign of the cross on her forehead.

“Does my Mary know why the sign of the cross was made upon her forehead, when she was baptized?”

“Mary stopped crying, but did not speak. Her mother continued — Our blessed Saviour bore a heavy cross for our sakes; you were baptized in his name, and by the sign of the cross made his soldier.”

I take, next, “Conversations with Cousin Rachel.”

“*B.* — We went, two or three girls and I, to hear that famous preacher up at Zion Chapel, once or twice in the evening; but I can tell you, I would not let it stand in the way of any thing I liked to do.

“*E.* — Ann and I do like going to church, and we should be very sorry to miss it.

“*A.* — You do not surely mean, Betsy, that you went to a meeting-house!” And, in another place it is said, “Going to Dissenters’ Meetings is much worse than staying at home altogether.” This is another sentiment inculcated upon the minds of the young; and he must be a very high Churchman indeed, who holds these miserable views.

In another document intended for the tuition of the young, the name of Jesus is left out; and one reason apparently assigned is, that it is too difficult for children; but among the words that do occur in it are — transept, altar, bishop, cross, choir; and one would think that these are at least as difficult as that “Name, which sounds so sweet in a believer’s ear.” In another work prepared for the tuition of the young, and intended, or at least tending to prepare the rising generation for Popery, we read, “He thought much, and for his age deeply, on the unconverted state of poor Perdita, on whom it seemed impossible to make any favorable impression. Suddenly it darted into his mind, that Perdita had not been baptized; and this, he thought, might be the cause of her impenitency. He tried to remem-

ber all that Father Aiden had ever told him concerning the nature and object of baptism. He recollected that when his little brother had been baptized, the father had spoken of his being made a child of God, and of his having a new nature given him; and so, though he could not arrange his ideas on this important subject with the clearness that he wished, he came to the conclusion that baptism was the great thing wanting for Perdita, and that if she could obtain it, some striking change would immediately take place in her mind and disposition."

And again it is stated, that "such high privileges are only reserved for the saints;" and then the question is asked, "Who are the saints?" "They are what we call very advanced Christians, what the Bible calls saints for their virtues." The Scripture declaration that all true Christians are saints is repudiated; and, as in the Church of Rome, they alone are recognized as saints who have been duly canonized and registered as such by competent ecclesiastical authority.

But not only are these principles disseminated in the pulpit, in the desk, and in schools; they are also disseminated in tracts. Some of you, who are old enough to recollect the founding of that noble institution, the Religious Tract Society,—an institution, I believe, peculiarly precious and important now—will remember how some distinguished divines and clergy scoffed at the very idea of tracts; a tract distributor was a name selected in order to designate a Methodist, or a Dissenter, or one who did not conform to the Established Church. But at last the Tractarians perceived, what we rejoice in, that tracts are instruments of power: they have, therefore, determined that Popery also shall issue its tracts, the influence of which shall be exerted in favor of her fatal and deadly errors. Tracts once were denounced as pieces of Puritanism. Now, however, especially if published at Oxford, or by "Catholic" booksellers, they are eminently "Catholic."

Another very remarkable engine which they have set in motion, is novels and romances; so much so, that there is not a library at a fashionable watering-place, which has not the leading works of this type, issued by the Romanizing party. They used to speak of missionary meetings as theatrical—as conformities to the world—as altogether incompatible with the grandeur of Christian bishops and the dignity of Christian ministers. It is now found, because it subserves the purpose of these fastidious men, that novels and romances even are not at all ineligible, as vehicles of their peculiar principles; and Parnassus is enlisted in the service of Oxford and of Rome, and the Muses are charmed from their celestial choirs, to introduce to the notice of England's free men the polluting principles that emanate from the Monks.*

Another method vigorously worked is the periodical press. *The British Critic* (now *The English Review*) is their great quarterly organ; *The English Churchman*, *The Guardian*, and *The Christian Remembrancer*, are minor periodicals:

* "Milford Malvoisins," "Bernard Leslie," "The Wardens of Berkenholt" are among "the last new novels" issued by the Tractarian press. "While on this subject," remarks a writer of Letters from Oxford, "it is impossible to pass without special remark the story-books emanating from the Rev. F. E. Paget, who seems to devote himself to advancing Tractarianism by writing tales of fiction somewhat in the style of the *Pickwick Papers*; and who affixes to them a quasi-episcopal imprimatur by informing us in his title-page that he is 'Chaplain to the Lord Bishop of Oxford.' No one can deny that this gentleman possesses a natural vein of broad humor, and a strong sense of the ludicrous, which to some men would be 'a thorn in the flesh to humble them' rather than a propensity to indulge. Mr. Paget, however, seems to use them otherwise; for in those of his publications which I have seen, he has risen from one degree of license to another, until, in the story last named, he has attained a grossness of libel and personality which might be looked for rather in the columns of the 'Penny Satirist' than in a religious (!) story from the pen of a clergyman. The page purporting to be 'a copy of a placard announcing a meeting of the Bible Society' is a sample of what I allude to. It libels, almost by name, some of the most influential and efficient clergymen of the Church of England.

and I grieve to say, that one part at least of the daily press, that I looked upon as distinguished for Protestant principle, and sometimes for explosions of Protestantism that were more than Protestant, have embraced, or at least defend the obnoxious principles of the Oxford school. I regret these desertions, not so much as proofs of the conversion of the editors, as because they are naturally the expressions and exponents of public opinion, and means of distributing the principles they teach through the length and breadth of our land.

With respect to the rulers of the Church of England, some of them—the Archbishop of Canterbury and Archbishop of York particularly—have nobly denounced the whole system; but some bishops, while they have rebuked the indiscretions and excesses of Tractarian zeal, have expressed on the whole too great admiration of many of their principles; and some, who ought not to be silent, have coquetted with them, instead of boldly rebuking their dishonesty and heresies, or turning them out from the communion of a Church whose Articles are truly Protestant.

These are a few, out of many, proofs of the labors and progress of the party, eminent for zeal and energy and feeling. Unhappy men! They have lost all perception of the Sun of Righteousness that shines in the firmament above them; therefore they now light up the twinkling tapers of a miserable tradition. They have let go their view of the polestar of heaven; and they are therefore now panting and groping for the guideposts of earth. They have involved themselves in a misty atmosphere, in which all truths and errors are seen in misshapen forms, and by which is hidden from their own view the true glory of the Gospel. Once I thought that the Church of England (and I think so still of her doctrines and Articles) and the Church of Rome were like antagonist rocks or confronting battlements, and that there interposed an impassable chasm between the one and the other; but, by and by, Frowde threw one archway

forward from the Anglican side, Keble added a second, Pusey a third, and the crowning arch that was required was laid by Mr. Newman, in his exposition of the Thirty-nine Articles in Tract 90, which he has now crossed; the rails are being laid down upon the inclined plane across the chasm which has been supplied; and the wonder to me is, not that fifty or sixty clergymen have passed into the bosom of the Church of Rome, but that all the Tractarian clergy do not forthwith join the Roman Catholic communion. Where they are, they cannot enjoy the full advantage of "Catholic Communion."

In continuing this course of Lectures, I beg to state that I am actuated by no love of controversial preaching or controversial discussion. I do not naturally like controversy; I have a distaste for it; circumstances, rather than my own taste, have made me take so marked a part in it. I wish there were no necessity for controversy at all. The only ground on which I feel warranted in engaging in it, is the absolute necessity, not the enjoyment, of it. I would that there were no more disputes. If I could, I would decree that henceforth the rose should have no thorn, that the atmosphere of heaven should have no storm, that the millennium should dawn upon us at once, like a sun-burst in all its beauty, blessedness, and changeless glory. But I know that the thorn is needful to defend the rose, the storm is essential to purify the atmosphere, and there never can be, and never will be, a millennium of peace, till there is first established a millennium of truth and righteousness over the whole earth.

In the second place, let me say, that I am actuated by no feeling of opposition to the Church of England, either as a Church or as an Establishment. Those who know me best, can testify this. I have loved and lauded that Church with a warmth that has sometimes made my own Scottish predilections to be suspected; I have tried to defend her main

principles, which I love, and her chief position, which I approve, when as I conceived duty required it; but just as fearlessly as I defend what I conceive to be her excellences, as honestly would I rebuke her sins. I have been wont to look upon her as a noble and heaven built ship, moving with spread sails and streaming pennants on the bosom of the deep; and I have often thought our Scottish Church might cast anchor under her shadow, and ride out beside her the storms of coming ages; but alas! the plague seems to have found a lodgement in the midst of that ocean ark — some of the crew seem to be in mutiny — a leak has burst here, and a rent is discovered there, and a portion of her own defenders are even trying to scuttle her; and if that stately vessel is now doomed, by treachery on board, to be swallowed up in the fathomless abyss, — which God forbid! — we shall be forced to retire from her company, lest we be sucked into the absorbing vortex occasioned by her foundering. I rejoice to know, that in such an emergency, however much to be deprecated, there are smaller vessels — it may be of different colors, as of inferior dimensions — floating round us in every direction, and with these we shall be satisfied to sail in company; for after all, the same pennant floats at the masthead; they steer by the same chart, and note the same compass; they act under the same Captain of salvation; and they anticipate, and are bound for, the same peaceful and everlasting haven.

In the next place, let me observe, these Lectures are not intended to promote any form of ecclesiastical polity whatever. I neither advocate, in these Lectures, Episcopacy, nor Presbyterianism, nor Independency — as such. My subject is independent of these. The day is done, when we may battle as we have done about these things. I believe the contest is speedily to be, between Evangelical Religion and soul-destroying Superstition. And if “The Church” is to be the rallying cry upon the one side, let

“Christ, and him crucified,” be the unbroken battle shout that is heard upon the other.

It may be urged, that there are many defensive apologies to be made for these men. It is said, for instance, that there are many good men among the Tractarians. So there are. Satan is no such blunderer as to employ none but bad men to promote the peculiar principles he has now at heart. Who more devoted than some of the most distinguished heresiarchs that have stained the theology of the Church in every age? Was not Tertullian eminently good? Was not Socinus singularly moderate? Who more noble-minded or disinterested than Irving? It is Satan’s ablest policy to select or permit the best, or the least objectionable weapons, to promote by them the worst of purposes.

But it is said further, that they have done much good. It may be so; but I think the evil they have done more than counterbalances, a thousand fold, the supposed or actual good. The only good I see likely to result from it at all, is a desire for greater union among all true Christians.

It is urged, however, that they profess a hatred of Popery. In this lies the “mystery of iniquity:” they denounce the Roman Catholic Church as a *schism* in this country, but not as a heresy; their recent language on the Papal aggression is evidence of this; they tell you that if you were to go into France or Belgium, you ought to join in its worship, and become members of its communion; and while they denounce the grosser practices of the Romish Church, they disseminate the more vigorously its evil principles.

But, it is said, their efforts are calculated to produce unity. True, but it is the unity of the dead, not of the living: the unity of the grave, only to be followed by the corruption of the dead—not the living unity of the sanctuary, and of the saints of the Most High.

It is also urged, that the principles the Tractarians hold

are essential to the successful support of the Established Church. If an ecclesiastical establishment can only be sustained at the expense of divine truth, I say of it, with unrelenting mind,—"Raze it, raze it, even to the ground." But this is not the case. Much as I love the Established Churches of England, of Ireland, and of Scotland, and much as I wish, (I speak my own individual sentiments,) that they may continue blessings and ornaments to the land, yet I do say, that if these deadly principles were to gain the complete ascendancy, and to be taught, not merely by individual priests, but by the authority of the bishops or other governors, and to be sustained and fostered beneath the overshadowing wing of the State, then I should begin to suspect—I say it most solemnly—that what I thought a rash and uncharitable remark made by a distinguished Dissenting minister, in what I thought unhappy moment, had in it more of the breath of the prophet than the enmity of the partisan;—I should begin to think with him, that the Church in which such principles are taught, and authoritatively enjoined, is an institution whose ruin cannot be too speedily accomplished, and whose removal cannot be too fervently prayed for.

But I hope for better things. I hope all parties will seek after truth, and that as of old many not in the English establishment had no light share in reviving the dying glory on the altars of the Anglican Church, many such will again be in some degree instrumental in brightening the partially smouldering flame; and that the day will come, when the Church of England will no longer look back idolatrously to her pedigree, and count superstitiously the links of her genealogy, but rivet her purged eye upon the Sun of Righteousness, extending the right-hand of fellowship to all who love the Lord Jesus. None, then, will pray more fervently than I, that her glory may burn and spread, till it is lost in the effulgence of the Millennial morn.

LECTURE V.

ROMISH PLAUSIBLE PRETENSIONS.

I NOW propose to examine some of the assumptions and pretensions of the Romish Church and her Tractarian adherents, reserving for the next Lecture those which I may not be able to discuss in the present.

The first Romish pretension to which I would turn your attention, is the boasted *splendor and beauty*, which are put forward as the invariable characteristics of the Roman Catholic ritual. I can speak of this from personal knowledge, as I have visited most of the beautiful cathedrals of Belgium and Germany. I have gone, at all hours, to see their sublime and gorgeous ritual; of which, I must confess, the Tractarian approximations are exceedingly miserable imitations; and I do confess, painfully aware as I was of the fearful principles that lurk beneath, I could scarcely help being charmed, fascinated, and arrested by the sublimity of their music, the impressiveness of their ritual, and the *tout ensemble* of a solemn and richly decorated service. And no doubt, if to fascinate the eye with the most exquisite paintings — if to charm the ear with the strains that have emanated from the genius of the most illustrious composers — if to provide for the smell the ascending incense with its curling clouds — if these be the main ends of a church, the Church of Rome has attained those ends in an eminent degree. But if the true end of a church — if the great scope of all religion, is to raise men to the likeness of God — to make the creature feel and realize fellowship with the

Creator — to render the lost and the debased partakers of the Divine nature — to enable men on earth “to do justly, and to love mercy, and to walk humbly with their God,” and hereafter to reap the rewards of grace, — then I assert, and I am prepared to demonstrate, that the Romish Church, instead of answering these great and sublime ends, is fitted to accomplish the very opposite. She has plunged into the grossest apostasy in principle, and produced the direst immorality in practice. Her outward glory is the covering of the corruption of the grave. The true description of the gorgeous splendor of the Romish Church is a very painful but a very plain one. The Italian bandits construct beautiful palaces and halls, but it is out of the robbery of orphans and the plunder of widows. The syren’s music charmed the unwary traveller, but it was to his destruction. Both, I venture to assert, meet their most appropriate anti-type in the ritual, the beauty and attractiveness of the Romish Church. Her music is that of the syren’s, that lures to ruin; her architectural beauty is that of the Italian bandit’s hall, constructed out of the spoils of a dishonored God and degraded souls. Her whole structure presents a moral *fac simile* of the Egyptian temples of old, in which was the most imposing architecture without, while the gods within were the filthy creatures of the Nile, and the vegetable products of its mud.

But does Christianity really stand in need of additional splendor to its ritual, or of material ornament to its lessons? I conceive that there is something in the simple Gospel so majestic — something so transcending all that the pencil of the painter or pen of the poet can embody — that Christianity seems to me adorned the most, when it is adorned the least. Would you ever think of taking a few drops from a phial of otto of roses, in order to add to the perfume of the rose just gathered on a May morning, and wet with the dews of heaven? If that splendid monument of human

genius were here, the Apollo Belvidere, unquestionably the product of the chisel of one of the most illustrious of ancient statuary, should we applaud the taste of that man who would propose that the mercers' and the hatters' and the shoemakers' shops should furnish ornaments with which to deck it? Would you not say — There is something in the almost living lineaments of the form so noble, something in the contour and proportions of the marble so beautiful, that the richest clothing of man would deform, not dignify — dim, not reveal, its pure and simple glories? So is it with the Gospel of the Lord Jesus Christ. It is so beautiful in itself, that all accessions of material beauty serve but to conceal or mar it. The Rose of Sharon is so fragrant, and its tints so lovely, that it needs no sprinkling from the streams of the Isis, — still less from the filthy waters of the Tiber — either to augment its perfume or to heighten its colors.

This rage for adding outward and material ornament to the Gospel of Jesus is founded on a fact, confirmed and illustrated by almost universal experience throughout the history of the Church of Christ — that when the spiritual glory of a Church begins to depart, she proceeds to heap up and attach to herself material and worldly ornaments. When the beauty made up of "mercy and truth meeting together, righteousness and peace kissing each other," fades from her altars, the painter, and the poet, and the musician are summoned to her aid, to present some substitute for the lost and departed glory. The true explanation of the Tractarian and the Romish ornaments which are piled successively upon their ritual, their faith, and their worship, is, that having ceased to draw their beauty from above, — having forgotten that "the King's daughter is glorious *within*" — not *without* — they feel constrained to ransack Aaron's wardrobe and the heathen flamen's vestry, in order to collect the trappings and the ornaments of an exploded

ritual to be substituted for that beautiful worship, the inscription on the length and breadth of which is — “God is a Spirit, and they that worship him must worship him in spirit and in truth.”

An apology urged on behalf of the Church of Rome, rather by her patrons than her priests, is, there are *many good men*, the advocates of the principles of both. Unquestionably there are; and it would indeed argue that Satan had lapsed into an unusual blunder, instead of pursuing successfully the subtle tactics by which he has always been characterized, if he were to put forward Popery merely by bad instruments, or to promote the principles of semi-Popery by men of questionable or blasted reputation. Satan always selects, where he can, the choicest instruments to accomplish his iniquitous designs. Reason and Scripture, however, make it not to be wondered at, that there have been many good men in the Church of Rome. There has been a Fénélon, signalized by the moral glory that reposed on his temper and irradiated his walk; there has been a Martin Boos, distinguished even for the faithfulness with which he preached the everlasting Gospel in the midst of Rome; nor can I omit the celebrated Pascal, a Jansenist it is true, but still a Romanist, whose writings may be perused with profit by the most spiritually minded Protestant. But it is to be observed that these men were Christians, not in *consequence* of their creed, but in *spite* of their creed; that in the ratio of their faithfulness they were persecuted; and they are only standing proofs that there is a brilliancy and a penetrating energy in the truths of the Gospel, which the overshadowing despotism of Rome has not been able entirely to exclude, and which the proscription of its councils has not succeeded in utterly extirpating.

This fact, that there are good men in the Church of Rome, is only one of those analogies which characterize the whole marred and dismantled world of which we are mem-

bers. There is not a height on the loftiest Apennine, on which there is not some blossom which the winter frosts have not nipped, some floweret which the hurricane has not blasted. There is no desert without an oasis. And so there is not a church or a communion under heaven in the bosom of which there are not here and there some witnesses that God has not utterly forsaken it; thereby presenting the very ground on which Protestants can address hundreds in the Romish Church in the language of the Apocalypse—"Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues."

It has been alleged that there are *many truths* in the Roman Catholic system. So doubtless there are. There are truths in Deism, throughout all its shades; there are some truths even in Mahometanism; and it would be strange indeed, if there were not here and there some unextinguished truths in the vast mass of doctrinal corruption by which the Church of Rome is at this moment oppressed. But these truths, I allege, are inoperative, if not wholly subverted as to their practical effects, by the overflowing corruptions of heresy and error. Were a tumbler of water now placed in my hand, and were I to let fall into it only six drops of pure, unadulterated prussic acid, and to request you to drink the water, would you not reply, "No, I object to do so; it is poison?" Suppose I were to answer, "There are ninety-nine parts of pure fountain water, and only one hundredth part prussic acid;" would you not naturally say, "Yes, but the deleterious effects of the acid are so intense, that all the wholesome properties of the water are thereby utterly neutralized?" So it is in the Church of Rome. Were it proved that there are (as there are not) ninety-nine parts pure and primitive Christianity in the Romish faith; the additional part, coming from man's corrupt heart, and concocted in man's depraved imagination, is so deleterious, so deadly, that it makes void and valueless to man the everlasting Gospel.

The next assumption of the Roman Catholic Church, put forward with great plausibility, and constantly on the lips of Roman Catholics, is that they are *the ancient Church*, and that we Protestants form an upstart and modern sect. If by this statement it is meant that the essential principles of Popery are ancient, I do not for one moment dispute it. I believe that in its principles it is coeval with the Fall of man; indeed I believe with Luther, that every man is born with a pope in his heart. Popery, in fact, is a plant indigenous to human nature; it luxuriates in the congenial soil of the corrupt heart; it demands no fostering, no paternal and nourishing care; it will bloom, and flourish, and spread, if just let alone. But truth is an exotic in this world; it is a native of a lovelier, even a celestial clime; it needs to be daily watered by heaven's pure dews; it requires to be touched by the rays of heaven's holy Sun; and it is only with the tending cares of a mother, and the watchfulness of a nurse, strengthened and sustained by the Holy Spirit, that Christianity is kept alive and growing, in the heart of a lapsed and God estranged world.

Popery, I have said, is coeval in its principles with the Fall. By way of illustrating this, I will state what may appear, at first, in the light of a paradox, but will yet be found to be a great truth; it is this: Adam was a Papist before he became a Protestant. I do not say that Adam was designed to be a type of a Romish Priest. He was an instance simply of man fallen and man restored, and just in so far as Romanism is *a* provision for the sinner, but not *the* provision, it is shadowed forth by Adam. When our first father fled from the presence of God, and tried to wrap himself in fig-tree leaves, either to conceal the nakedness he then first felt, or to constitute a robe that would be a title to the consciously lost favor of God; when he ran from the face of Heaven, and sought shelter amid the parterres, and the yet undismantled bowers of Paradise;—the man, in all

this, presented the perfect type of the Roman Catholic Church. Her safety, she feels and fancies, lies in sheltering herself from the searching eye of God; her favorite raiment is the "filthy rags" of human righteousness, and much of her glory, such as it is, is the merit of her canonized saints. She seems to believe her security very much depends on the secrecy with which she can conceal herself from that God who pronounces the most exalted human righteousness to be sin—all human wisdom folly—and human life itself, in its best estate, to be only vanity. But when after Adam's flight the glorious Gospel sounded amid the ruins of Paradise, and Adam's heart thrilled with the soul-inspiring accents, "The seed of the woman shall bruise the serpent's head;" when again he turned his face upon that very God from whom he had fled, and approached him with bended knee and broken heart, and called him "Father!" our great progenitor, in that act, presented the bright type of the Protestant Church.

In the very next generation we see the antiquity and action of Popish principles in practical development; for the fact is, there are two successions that have never lost a link,—unquestionably old,—the succession of Papists or self-righteous sinners on the one hand, and the succession of Protestants or true believers on the other. Cain was, *in principle*, the first Roman Catholic priest; and Abel, *in principle*, was the first Protestant minister and martyr. This will be seen, if we only bear in mind the definition of the sacrifice of the Mass in the Church of Rome, that it is an "unbloody sacrifice," (that is, a sacrifice without shedding of blood,) and with this, the definition of our great Sacrifice in the Protestant Church, that "without shedding of blood there is no remission of sins." When Cain was about to offer his sacrifice to God, he obviously pursued some such course as this: he selected the loveliest flowers that bloomed in his garden; he gathered the most delicious fruit that grew

upon its trees, but faintly blighted by the Fall ; he brought that fruit and those flowers together, as of the products of an unfallen world, wove them into an amaranthine garland, laid it on the altar of his God, and knelt and said, " O Lord ! I devote these flowers and fruits to thee : thy smiles gave them all their beauty, thy breath gave them all their fragrance ; I acknowledge thee, in this act, to be my Creator and my providing and protecting God." There he stopped : but when Abel was about to offer his sacrifice, his course as well as convictions were not the same. He selected a meek, even a spotless lamb from the fold ; he plunged the knife into its throat, and shed its blood ; and having laid it on the altar, he thus prayed by the enveloping flame and ascending smoke, " O Lord, my God ! with my brother Cain I acknowledge that thou art my Creator ; with my brother Cain I acknowledge that thou art my preserver, and that earth and all therein were made by thee ; but beyond him, and what he has fatally lost sight of, I acknowledge, O my God, that I am guilty ; that as this lamb dies, so ought I to die ; and that my faith and hope gather all their nutriment, and all my salvation, from ' the Lamb slain before the foundation of the world ' — ' the Lamb of God that taketh away the sin of the world.' " The contrast shows that Cain's was the unbloody sacrifice — exactly typical of the Mass ; and that Abel's was the sacrifice accompanied with bloodshedding — as exactly typical of that sacrifice which was made once for all upon the cross on Calvary. Romish principles, we must therefore admit, are not wholly novelties ; they date their birth at the entrance of sin.

If by the statement urged by the Church of Rome, that that Church is the ancient Church, and prior to ours, she means that *her* principles, and not *ours*, were taught by the Apostles, then the very fair and reasonable appeal which I make to every Roman Catholic is just this : Take the Epistle of St. Paul to the Romans, (which Roman Catholics are

aware was addressed to their Church while yet in her purity and untainted glory,) and compare with the principles laid down in that Epistle the Canons of the Council of Trent, which can easily be furnished to you — or, if you like, the Creed of Pope Pius IV.; and if you can show me that the principles held by your Church at the present day are coincident throughout, or in the main, with the principles preached by the Apostle Paul in his address to the ancient Roman Church, I will instantly cease to be a Protestant and become a Roman Catholic. Or, to bring the matter to a still more practical issue, listen to the preaching of your priests for one single year, and then, after you have done so, listen to the preaching of a minister of the Protestant Church; get a shorthand writer, if you can, to report their respective discourses for you, and compare the preaching of the Protestant minister and the preaching of your priest with the Epistle of St. Paul to the Romans; and if you discover that your priest preaches justification by faith only, without the works of the law, redemption only through an atonement once offered by the Saviour, not to be reiterated, and “being justified by faith, peace with God through our Lord Jesus Christ,” — then remain where you are, and charge Protestants with most unwarrantable schism in leaving a church so pure, and eloquent with principles so apostolic; but if you find that the very reverse is the case — that the preaching in the one pulpit dovetails with all the statements of Paul; and that if the preaching of your priest be true, Paul’s must be heresy; and if Paul’s be true, your priest’s must be false; if you find that the preaching of your priest is the opposite of the preaching of St. Paul, then I implore you by the mercies of God — I implore you by the prospect of a judgment-day — I implore you as you shall answer for the statements that are here laid before you — I implore you by all that is sweet in the Christian privileges of time, and all that is awful in the prospects of immortality

—to leave a Church where the Saviour is *practically* subordinate to Mary; and hasten, “like doves to their windows,” to join a communion where “Christ is all, and in all.”

And here let me just observe upon this question — Which is the true and ancient Church — that it is utterly impossible to defend ourselves as Protestants upon any other ground, than the broad ground of recognizing all Christians as members of that church, who “hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.” If you say the Church of England, or any other Protestant Church, is alone the true Church, instead of holding each to be a branch, more or less imperfect, of the visible Church, you are on Romish ground, and the priest will unquestionably beat you; but if you take up the position, that you are not to go beyond the boards of the Bible for the definition and the determination of the Church of Christ, you are on impregnable ground, and all the principalities and powers in hell, united with all the priests in the Vatican, cannot possibly scathe you.

But to return: if by the statement that the Romish Church is the ancient Church and ours the modern, it is meant to be conveyed that the Church is always visible, and that during the fourteen centuries that preceded the Reformation, the only visible Church was the Romish Church, and the only communion also that pretended or professed, by her numbers, her aspect and appearance, to be the true Church; then I at once maintain, that it is not necessary to the definition of a scriptural Church, that it should be always and at all times visible. There was a Church when Elijah stood alone, and all his compeers were hiding from persecution; there was a Church, (according to the statements of some distinguished advocates of the Romish communion,) and but one single individual in that Church, when our Lord was crucified — that Church being comprehended, as they say, in the Virgin Mary, and in her alone.

But if they ask the question, Where was the visible Protestant Church prior to the Reformation by Martin Luther? I can tell them, to their shame; for it is too easy to do so. The valleys of Piedmont and the Cottian Alps still breathe forth the announcement, amid the mementos of the tears and blood by which they were stained, — “The persecuted representatives of the true Church were hid, by thousands, *here*.” The dungeons of the Inquisition, and the prison of St. Angelo, if they could find a tongue, and become vocal with honesty and truth, would tell a kindred tale — and the recent banishment of the Pope and disclosure of inscriptions on the walls of the Inquisition at Rome very memorably declare,* “The persecuted children of the Church were murdered and starved *here*.” Persecution trod down the true Church. The visible Protestant Church was in the grasp of the Romish Church; and was not created, but only emancipated and unlocked from that grasp, at the era of the Reformation.†

I will illustrate this by an anecdote, recorded in the Travels, I think, of Lord Lindsay. That nobleman states, that on visiting the Pyramids of Egypt, he found in one of those ancient repositories of the dead a mummy, which indicated, according to the mode of interpreting hieroglyphics adopted by Champollion and by Young, that it was full two thousand years old. On opening the case, and unrolling the mummy, he found in its right hand a bulbous or rather tuberous root. Lord Lindsay wondered whether vegetable life could outlast an imprisonment of two thousand years; and, in order to put the problem to the test, he opened the hand of the mummy, took out the vegetable root, planted it

* See accounts of the bombardment of Rome in “Daily News.” *Diario Romano* — “Roman Advertiser,” etc. for 1848, 1849.

† See in Mr. Elliot’s *Horæ Apocalypticæ* — a work which reflects a light on prophecy unparalleled — a luminous and successful history of the Two Witnesses in the Paulikians and Waldenses during the middle ages. See also “Apocalyptic Sketches,” vol. i.

in a fertile and favorable soil, and exposed it to the sunshine and the dews of heaven ; and, to his amazement and delight, that lately dry root shot up, and presented a stem, unfolding a most beautiful dahlia. Now, I say, the Protestant Church, before the Reformation, was in a position similar to that of the dahlia root ; it was compressed in the iron grasp of the most deadly despotism. And all that Calvin, and Luther, and Knox did, was to unlock the hand that held it — to take out the concealed epitome of heaven's high principles — to plant it in the father-lands of Germany, of England, of Scotland, and of Ireland — and to place it beneath the beams of the Sun of Righteousness, and the rain drops of the Spirit of God, till it took root, and grew up, and presented, as it does now, wide spreading boughs crowned with ten thousand blossoms, destined to wave with immortal fragrancy, and to constitute the accumulating glory and the richest and holiest ornaments of our native land.

In answer, still further, to this pretension of the Church of Rome, (and let me just say, that the assumption that the true Church is always a visible Church, lies at the root of the Tractarian heresies,) I observe, that the Romanist constantly proceeds on the supposition, that at the Reformation we founded a new Church, or started a new concern altogether. This we deny ; we merely brought out the old Church. We maintain that the pearl of inestimable price was overlaid and concealed by accumulated rubbish, and all we did was to remove the rubbish, and disclose that pearl with its inherent glories. When Hezekiah purified the rites of the ancient Church, and our Lord expelled the money-changers from the Temple in his days, the one only restored that which was corrupted, while the other purified that which was defiled. So with our Reformers. What they did was to detach all that was “of the earth, earthy ;” and to retain all that was of heaven, heavenly. I may illustrate this (and it is, perhaps, the best way of impressing on a

popular assembly, so vast and varied, a great truth) by another little incident, which I have selected from one of the newspapers. It appears that a broker in Paris one day purchased a picture, which seemed to be a painting of the Virgin Mary, by some very inferior and inartistic hand; he gave for it but a few francs. While he was examining it, a little bit of the exterior paint happened to break off, and to his amazement he saw something beneath, that indicated the touches of a master pencil. He resolved, at the risk of the cost of his purchase, to remove the whole superficies, which constituted the representation of the Virgin Mary; and on doing so, he found, to his astonishment and delight, that there was beneath it an exquisite picture of our Lord, by Poussin, if I mistake not, one of the most celebrated painters. Now, this is exactly what our Reformers did. They found Christ's body, which is the Church, covered with representations of the saints, and of the Virgin Mary, and of the priesthood; and all that Luther did was to scale off fragments of the outward covering, in order that its hidden beauty might peer forth. Ridley and Cranmer scaled off a further part of it; and Knox, though it is true he rubbed very roughly on the original, took off all the remains and vestiges of the corrupt and earthly crust that called itself Christ's Church, and thus proved the Reformation Church to be merely a new edition of the Apostolic Church. Alas! after these have been detached, a miserable and misguided section, in the age in which we live, are busily occupied in collecting all the scattered fragments of the old layers, and laboring to glue and paste them on again in order to bring back the apostasy, under the pretext of restoring apostolic practices, and to cover and conceal every Protestant truth by laying over each a correspondent Popish corruption.

But if the Church of Rome persist in maintaining, upon the one hand, that *she* is the ancient Church, and we, on the other, that *we* are the primitive and the truly ancient

Church; we ask of the Church of Rome, Who is to decide which is true? If I propose the Holy Scripture as the arbiter, the Church of Rome exhausts her vocabulary of abuse, wherewith to denounce and designate the word of God. If I propose contemporaneous churches — the Greek Church, the Syriac Church, the Coptic Church — the Roman Catholic advocate tells me that these were and are schismatics. If I propose the most illustrious divines that Protestant Christendom has produced, the answer of the Romish advocate is, that they are heretics, and cannot be listened to. If I propose a General Council to decide the question, Which is the ancient and which is the modern Church, the Roman Catholic will say — “A General Council by all means, if you please, but the Pope must be at the head of it; and if it should decide any thing contrary to his mind, it must immediately be dissolved, and its decree necessarily go for nothing.” Then who is to determine the truth? “We are the ancient Church,” says Rome, “just because we assert it;” and we will shelter ourselves in the olden castle of infallibility, and maintain that we are right, and all the world are wrong, in spite of Revelation, “in spite of reason, in spite of divines and doctors,” and we may add, “in spite of common sense itself.”

I remember, in the writings of the illustrious poet, metaphysician, and I think I may add, *Christian* — Coleridge, there occurs a very apt illustration of the relative antiquity of the Romish and the Christian Church, which I would use, but apply to my own purpose, and follow out beyond even the statements of that beautiful and imaginative poet. He speaks of a river starting from its fountain, as the most appropriate picture of the rise and progress of Christianity. The way in which I would apply the figure which Coleridge originated, is this. The river, let us say, started eighteen centuries ago; it flowed through a thousand lands, but, like every river, it contracted in its course stains and straws, pol-

lution, and coloring matter, from tributary streams, and from the very nature of the earthly channels through which it continually poured. At last, after about fifteen centuries, and just at the time when its corruption and contamination were the greatest, there happened to be flung into it five or six massive rocks, which were invested with the strange property, peculiar to themselves, of acting as filterers. After coming to these, one branch of the river rushed onward and through them, pure and limpid, just as it burst forth from its primeval fountain; another branch flowed away to the left, containing a less portion of the original stream, and all the contamination — the “wood, hay, stubble,” which had mingled with it in its course. Now, what would you think if the stream that flowed to the left, corrupted and polluted, became animated and vocal; and looking upon the stream that flowed right on in its purity and beauty, exclaimed — “I am the ancient and original stream as I came from the fountain; while you are but an upstart branch, most unjustly and unnecessarily pursuing a novel and erratic course?” Would not every impartial judge reply — “The pure and limpid stream is the original, and you are the upstart and the new one; the former has the primitive water, and you the subsequent mud?” Just so with Christianity. It flowed at first from the rock that was riven on Calvary, in all its untainted and uncontaminated glories; but after the lapse of centuries, it became mingled with much that belonged to Cæsar, and was gathered from the earth, earthy; in the sixteenth century, those rocks, (second only to the Rock of Ages, and second only because laid upon it,) Luther, and Ridley, and Latimer, and Knox, and their companions, took their stand in the stream, and became, if you will pardon the simile, moral filterers: — the pure and limpid river rolled onward in beauty and brightness, clear as crystal, and divided into the sevenfold streams of the various Christian communions that constitute the one

river "that maketh glad the city of our God:" the corrupted waters flowed away to the left; and, standing in the midst of them, and drinking deep of the poisonous element, the advocates of the Church of Rome profess that they are the primitive and untainted emanation from Christ, and that we Protestants have recently sprung from Luther, non-existent before, and doomed to die with the author of our existence.

"But tell us," says the Roman Catholic advocate, "where and when the errors began, by which you say we are deformed; and then we will believe that they are subsequent corruptions, and therefore novelties." Now this, we reply, is trying to merge the *character* of the doctrines in the *chronology* of the doctrines. The question is not *when* the doctrine began; but the question is, whether it is denounced as error, or declared as truth, in the oracles of God. If a taint were found in the River Thames, and were two persons to go to London Bridge, and find this taint or coloring matter there, and if one were to maintain that it was part and parcel of the original water of the river, and the other were to insist that it had been introduced subsequently in its course; what would be the best way of determining the question? Surely it would be, to proceed to the fountain out of which the Thames flows: and if what is called the taint be there, it is part and parcel of the river; if it be not there, then, wherever and whenever it began, it is no part or constituent element of the stream. So it is with those errors that are disastrously distinctive of the Church of Rome: the true plan is, not to trace upward their rise, and spread, and development through darkening ages, and confused centuries, and generations of heretics, and obscure folios, but to come to and examine the sacred fountain, which the Church of Rome must profess to be primary and original. If transubstantiation be distinctly taught *there*, it is of God; if it is *not* taught there — it matters not when it began — it is not of God, and is not therefore Christian truth.

The fact is, the Protestant Church is alone the primitive and ancient representative of the truths of God. I rise up to revere that Protestant Church, as having on her brow the signature of the maturity of age, radiant with the vigor and the vitality of youth. And all that we seek to do is, to detach from that Church the gaudy embroidery, and cumbersome ornaments, wherewith Rome has not adorned but deformed her; and to let her look forth in her primeval and unshorn glory, "fair as the moon, clear as the sun, and terrible as an army with banners;" inclosing in her heart the love and life of her God, and bearing upon her brow the superscription and the likeness of her Lord; irradiated by that light which was kindled at the cross, and is destined to be merged only in the more brilliant glories of the crown.

Another plausible pretension of the Church of Rome is *Sanctity*.

If I were to ask a Protestant what he means by sanctity, he would instantly reply — The work of the Spirit of God upon a man's heart, melting his will into God's will, and making his wishes run parallel with the precepts and commandments of his holy laws. But if I ask a Roman Catholic — if I ask Vicar-apostolic Milner, the ablest advocate of the Church of Rome, and author of one of the most subtle books written in her defence — "*The End of Controversy*," in which Roman Catholics are regularly instructed, — he tells me that he understands by sanctity what his Church has always understood by this attribute, viz.: her possessing beatified and canonized saints. Hence, the Romish defender, in order to show that the Church of Rome has sanctity, does not prove that her principles and practice are coincident with those inculcated in the eighth chapter of the Epistle to the Romans, or with the fruits of the Spirit as enumerated in the fifth chapter of that to the Galatians; but he shows that the Church of Rome has given birth to a Dominick, who with rosary and torch, helped to forward

the Inquisition, — to a Santa Rosa, or Theresa, who were illustrious for innumerable wretched and self-righteous austerities, — to an Aquinas, the eloquent author of persecuting dogmas, — and to a Bonaventure, infamously renowned for his idolatrous psalter. But, in order to give you some instances of what she counts sanctity, I will read to you one or two extracts from the Breviary. I may just explain, as I proceed, that the Missal in the Church of Rome answers in ecclesiastical use exactly to the Prayerbook of the Church of England, but the Breviary is a book *sui generis*; exclusively for the clergy, a certain portion of which must be read every day by every priest of the Church of Rome, and if he fail to do so he is in mortal sin, and cannot say Mass. Hence, on the Continent, I have seen priests reading this book in the *diligence* or on the railway; and in this country, when it draws near to twelve o'clock at night, I have known some of them step aside from the amusements in which they have been pleased to join, and hasten into a corner to peruse the requisite quantity of the contents of the Breviary, that they may thereby escape mortal sin, and be able to say Mass the next day. Now, an extract or two from this book will show you the sort of sanctity possessed by the Church of Rome; and you will see also that it exactly coincides with the proofs of sanctity put forth by the Tractarians of Oxford. Holiness — “doing justly, and loving mercy, and walking humbly with God” — are, with these men, old-fashioned, exploded, Protestant doctrine; but wearing hair-cloth belts and girdles, fasting, and doing penance, are proofs of sanctity that none but a church with a true succession can manifest.

I will now read from the Roman Breviary, the Antwerp Edition. I begin with page 591: — St. Mary Magdalen de Pazzi: “She tortured her body with haircloth, whippings, cold, hunger, watchings, nakedness, and all kinds of punish-

ments." Again, St. Anthony, Bishop and Confessor, page 572: "He lay down to rest upon the ground, on the naked boards; and always wearing haircloth, and sometimes girded with an iron chain next to his skin, he always completely preserved his purity." The Summer Portion, page 398, St. Juliana: "She was wont to bruise her body with scourges, knotted little ropes, iron girdles, watchings, and sleeping on the naked ground; she partook very sparingly of food, and that a vile sort, four days of the week; on the other two she was content with only angels' food; the Sunday was exempted, on which she was nourished on bread and water only." St. Jerome Emilian, page 483. "In a mountain having discovered a cave, he hid himself in it, where, beating himself with whips, and passing whole days fasting, prayer being protracted far into the night, and enjoying a short sleep upon the naked rock, he paid the penalties of his own faults and of those of others." St. Ignatius the Confessor, page 508: "He passed a year subduing his flesh by a rough chain and haircloth, lying on the ground, and bloodying himself with iron whips." St. Cajetan the Confessor: "He sometimes afflicted his body by beatings whole nights, and he never would be persuaded to relax the asperity of his life, witnessing that he desired to die in ashes and sackcloth." St. Francis Borgia, page 416, the Autumnal Portion: "In that pursuit of a stricter mode of life, Francis reduced his body to a state of extreme thinness by fastings, by iron chains, by a very rough haircloth, by bloody and long beatings, and by very short sleep." St. Theresa, page 345: "She burned with so anxious a desire of chastising her body, that although the diseases with which she was afflicted might have dissuaded her from it, she often tortured her body with haircloth, chains, handfuls of nettles, and other very sharp scourges, and sometimes she would roll among the thorns; being accustomed thus to address

God, 'O Lord, be it my lot to suffer or to die.'” These are the children of the Church of Rome; these the proofs that she has sanctity!*

The next pretension of the Church of Rome is *Apostolicity*; or her assertion that she maintains in all their purity the doctrine and discipline of the Apostolic or primitive Church.

Instead of entering minutely into the merits of this pretension, let me submit the following contrast, and then ask if it be possible to maintain becoming gravity of feeling or face while we listen to the claim of the Romish Church to the characteristic mark of apostolicity? The Apostolic Church said — “We break one bread;” the Romish Church says — We break no bread at all, for the communion element ceases to be bread, and becomes flesh and blood. The Apostolic Church said — “Bodily exercise profiteth little;” the Church of Rome says — It profiteth much, for in the sacrament of penance, it leads to the forgiveness of sin. The Apostolic Church said — “Scripture is profitable for all;” the Romish Church says — It is not profitable to the laity: the fourth rule of the Index of the Council of Trent containing these words, that “inasmuch as greater evil than good results from the indiscriminate perusal of the Scriptures,” the laity are forbidden to have them, except with the *written* permission of the bishop or inquisitor. Again: the Apostolic Church said — “Prove all things;” the Romish Church says — Prove nothing, but believe every thing. The Apostolic Church said — “A bishop must be the husband of one wife;” the Romish Church says — He must be the husband of no wife at all. The Apostolic Church said — “Marriage is honorable in all;” the Romish Church says — Marriage is not honorable in priests. The Apostolic Church said — “The wages of sin is death;” the Romish

* See also Cardinal Wiseman's Life of Saint Liguori, who flogged him self almost dead.

Church says, (as every Roman Catholic will find in the well-known Catechism called the Abridgment of Christian doctrine) — “Venial sin is a light offence, such as the stealing of an apple or a pin, which does not break charity between man and man, much less between man and God.” The illustration here derived from the stealing of an apple, one cannot help remarking, is a most unfortunate one, for it was stealing an apple that —

“Brought death into the world, and all our woe;”

— but let this pass. The Apostolic Church said — “There is one sacrifice, once for all, for the sins of all that believe;” the Romish Church says — There are many sacrifices, and many priests, always trying, and never able to take away sin. Now, with this contrast, which every one possessed of a Bible and the Canons or Catechism of the Council of Trent may verify, is there, I ask, or *can* there be any foundation, for the pretension that the Romish Church is apostolical? Her apostolicity seems like *lucus a non lucendo*; that is, she calls herself apostolic because she is not so. The Spirit of God gives her her true and appropriate name: she is the Apostatic Church.

Another pretension of the Roman Catholic Church is her declaration that within her bosom, and her bosom alone, is there *Certainty*, or the dissipation of all doubt, for every one who embraces her principles and subscribes her creed. The argument of Romish priests is, “In the Protestant Church all is uncertainty, every one is at sea; one believes one thing and another believes another, and none can be sure that he is right; but if you enter the Roman Catholic Church, you come into the region of sunshine, and into possession of a certainty which can neither mislead nor ever be shaken.”

Of all churches under heaven, the Roman Catholic has the least of the element of certainty in her construction. I

give one remarkable proof. There is a Canon of the Council of Trent which every Roman Catholic priest knows, and which every Roman Catholic layman ought to know, in which it is declared, that if the priest "should not *intend* to do what the Church intends," in the administration of any of the seven sacraments, there is no sacrament. There are seven sacraments in the Church of Rome; among which are matrimony, penance, holy orders, confirmation, extreme unction, baptism, and the eucharist.* Now I know, from no questionable source, that many of the priests in Ireland, and not a few on the continent of Europe, are infidels secretly at heart, and priests only in profession. To give one clear proof, the Rev. Mr. Nolan, who, having abjured the Roman Catholic faith, became a clergyman of the Church of England, has stated that for twelve months before he left the Church of Rome, he did not believe in the doctrine of transubstantiation; and adds, in his pamphlet, which has never been replied to, that he knew numbers of priests in Ireland who did not believe in many of the peculiar dogmas of the Romish faith. In all these cases, according to the law of the Church of Rome, in which the priest happened to be an infidel at heart, or where he did not believe in the sacrament about which he was conversant, nor hope nor intend to effectuate what the Church does and defines, there was no sacrament at all, and thousands of Irish Romanists perished because they were unbaptized and without a sacrifice. If a priest does not believe in transubstantiation, he may consecrate the wafer, but there is no transubstantiation, because his *intention* is wanting; and the consequence is, that in such a case every Roman Catholic must adore what, on his own principles, is only flour and water, and trust for atonement to a sacrifice which is no sacrifice at all. Let me refer to another sacrament — Marriage: on Protestant principles, a man knows whether he be married in the sight of

* Vide Sess. sept. De Sacramentis, can. xi.

God or not; on Roman Catholic principles, no Roman Catholic husband can be sure that he is a married man. If the priest who solemnized that sacrament was an infidel, it was no sacrament at all; it was a mockery. Not only so; but if the bishop who ordained that priest was an infidel, Orders being a sacrament, it was no ordination; if the bishop who consecrated that bishop was an unbeliever, or uncanonical, or simoniacal, he was no bishop at all: and, in fact, a Roman Catholic must be able to trace the succession of his bishops and priests, and—what is less easy—to scrutinize the thoughts of their hearts, up to the days of Gregory the Great, and beyond these, before he can be sure that he is not living in sin, or that he and his wife are lawfully married in the sight of God, or that he has ever received a single sacrament. Such is certainty in the Church of Rome in one particular only.

Another assumption of the Great Apostasy is *Catholicity*. The Church of Rome contends that she is the Universal or the Catholic Church.

Now, I am prepared fully to admit, that no system ever spread so widely and fearfully through the length and breadth of the world as the Roman Catholic system, not excepting Christianity itself. This dread despotism has made her name to be revered and heard as the name of destiny. She has struck her superscription upon the literature, the poetry, the painting, of every page of the history of Europe; she has laid her polluting grasp upon the altar and the throne, upon coronets and crowns; and the marks of bloodshed alone which she has left in her wake, do indisputably testify that she has spread her power from the wilds of the Arab to the steppes of the Cossack. But, while I admit all this, and deplore it too, I still affirm that there never was a period in the history of Europe when the Roman Catholic Church could truly say, that she was strictly and literally Catholic; that is, that every human

being in Europe, much less in the world, was a Roman Catholic. She it is who contends for literality in the interpretation of every epithet; we take her own precedent to guide our construction, and we assert that she never was, as she never will be, Catholic. Multitudes belong to her: "The whole world wondered after the Beast." "She sitteth on many waters—or, multitudes and tongues and nations." But her greatest spread is only the clearest sign, to heaven and earth, of her identity with the Apostasy and her near destruction. I believe, that even the true Church is not destined to be Catholic until the Jews shall be brought in, and the fulness of the Gentiles shall arrive; and "the mountain of the Lord's house shall be established upon the top of the hills, and all nations shall flow to it."

Another lofty assumption of the Roman Catholic Church is that of *Infallibility*. If infallibility be actual and real, we must long to have it; if it be a promised thing, we must pray to possess it.

Perhaps it will be expedient to begin by giving you two or three specimens (the plainest will be the most effective), of the practical worth of Romish infallibility in interpreting Scripture; and thereby we may judge of its importance by the ascertained results of its application to the word of God.

Pope Nicholas the First, in the exercise of this infallibility, with which he professed to be invested, proves his supremacy from Acts x. 13: "Arise, Peter, kill and eat;" *therefore*, says the fountain of infallibility, the Pope is supreme. Pope Boniface the Eighth proves it from Genesis i. 1: "In the beginning God created the heaven and the earth;" the heaven representing the Pope, the earth representing the secular power; therefore, the Pope is king of kings. The Council of Lateran proves the Pope's supremacy from the 72d Psalm: "All kings shall bow down before him."

Again: the Second Council of Nice professed to prove the worship of images from this text — “God created man in his own image;” and from another, — “No man, when he hath lighted a candle, putteth it under a bushel.” Some members of this Council began to complain, not of the Council’s authority (for *that* they did not dispute), but of the Council’s logic; and they said, that building such doctrines upon so flimsy a foundation was not good. The reply of the distinguished president of the Council, Pope Adrian the First, was, “I will maintain these texts to be sufficient proof, in spite of fate.” If infallibility makes no better comments upon the Scriptures, and deduces no more justifiable conclusions from its texts, we Protestants may be content with the exercise of private judgment, and the promised aid of the Spirit of God.

But here let me observe, that councils have contradicted each other, and therefore they could not be each infallible. The Council of Nice, which met in the year 325, by implication at least repudiated the Pope’s supremacy; but the fourth Council of Lateran pronounced and maintained the Pope’s supremacy. The apocryphal books of Scripture were not accepted by the Council of Laodicea, nor by any other Council for fifteen hundred years; but they were declared to be as inspired as the Gospels, by the Council of Trent, on April 18, 1546. The celibacy of the clergy was rejected at the Council of Nice; but it was maintained and decreed by the first Council of Lateran. The worship of images and relics was maintained by the second Council of Nice; it was condemned by the Council of Constantinople, in the year 754. The fourth Council of Constantinople declared, that Scripture was above tradition; the Council of Trent declared, that tradition and Scripture are precisely equal. Now, in each of these cases, if the one Council was infallible, what must the other be, which contradicts it? Both cannot be infallible. The safe and more than

probable inference is, that each and all were very fallible indeed.

But if you ask Roman Catholics, in various parts of the world, where the seat and fountain of infallibility is, you will see the absurdity of this claim. It may be good, it may be true, it may be an attribute of the Christian Church; but if the seat, the *locus* where it exists and develops its inherent energies, cannot be discovered, what is its worth? Now, if you ask a Trans-Alpine Romanist, that is, a Roman Catholic in Italy, where infallibility rests, he instantly answers, — “In the Pope personally, speaking *ex cathedra* ;” that is, speaking from the chair, or from the throne. But ask a Cisalpine, an English, or a French Roman Catholic where infallibility reposes, and he instantly answers, — “In the Pope, at the head of, or sanctioned by, a General Council” — as, for instance, the Council of Trent.* Thus, if I wish to get an infallible interpretation of any one portion of Scripture, I am dependent on the spot in which I was born for my opinions respecting the seat of that infallibility, and thereby for the meaning attached to that particular portion of Scripture. It is clear, however, that if infallibility be only in the Pope at the head of a General Council, the Italian Romanist must be wrong; and if it be in the Pope personally and alone, the French or British Catholic must be in error, but whether in one or other, or neither, is not yet settled.

As a practical proof of the utter worthlessness of this pretension, I will read to you the second clause of Pope Pius’s Creed: “I admit the Holy Scripture, according to that sense which our Holy Mother the Church has held and does hold; to whom it belongs to judge of the true sense and interpretation of Scripture.” In other words, the Roman Catholic asserts, that there is in the Church an infallible tribunal; and that he will interpret Scripture only according

* Conc. Trid. Sess. quart. De Canonicis Scripturis.

to the judgment of that tribunal. Now, suppose that I am, or am disposed to become a Roman Catholic, and wish to get an infallible comment upon a part of the Gospel of St. John, I go to the nearest Roman Catholic priest and I ask for it; his reply is—"I am only a private individual priest; I will give you my best exposition of the chapter, but I cannot give an infallible comment." I go next to the Roman Catholic Bishop, and I say,—“Your priest has failed to satisfy me, and I am perplexed and puzzled by the differences of Protestants; I come to you for such a comment upon this portion of the Word of God as will, without delay, set all my doubts at rest for ever;”—the bishop replies—"I am only an individual bishop; I will give you my best judgment, but I am not infallible." I next seek an introduction to the Pope himself, which is probably granted; and I find Pio Nono at Gaeta, or Portici, or Rome, rejoiced to receive any Anglican, or even Protestant, inquiring after truth. He takes me into his private closet, and I state my difficulty to him: "I have come from Britain to your Holiness, to get an infallible exposition of this chapter, for we Protestants are at issue about its meaning in various, it may be not essential, but still somewhat important points." The Pope replies,—“Sir, I rejoice to see the spirit of candor and inquiry by which you are actuated, and I will be as candid with you myself; I will give you an explanation of the chapter, and as long as you keep within the bounds of Italy or the Roman states, it will be absolutely infallible, unless heresy should have injured my people since my flight from my capital; but if you cross the mountains and go into France, or appear among the Catholics of England, it will be just as fallible as the exposition of any other bishop or priest." I exclaim—"What! is this all the forced infallibility? Does truth change with climate, or suffer by a voyage? Is not truth eternal, the same in every latitude and longitude, unvarying in all countries and in all climates,

like its Author and its source, — ‘the same yesterday, and to-day, and for ever?’” The Pope replies — “I have told you what I can do, and I am sorry to dismiss you dissatisfied with me.”

Roman Catholics are indeed bitterly deceived. Infallibility glistens before their view like a pool of quicksilver — attractive — brilliant; but the instant they try to lay hold of it, it slips through their fingers, and rushes away. Like the *mirage* in the Asiatic desert, it seems like a refreshing stream in the distance, bubbling forth its living waters; but when you come to drink of it, you are painfully disappointed, and find it is only arid and parching sand. Were some fearful disease, something like the plague, ravaging London, and were it to be announced that a specific had been found which would cure the disease, I would ask the most likely person where I might find it, and he tells me it is in London, in such a street, and at such a shop; I make inquiry there, but the answer given is, that it is not to be had in London, but it is at Manchester; I go to Manchester, and I find that I am misinformed, for I am there told that it is in Edinburgh; I go to Edinburgh, and they tell me I am wrong again, for it is in Paris; and while I am searching for the cure, the plague gathers power and progress, and its increasing victims are carried to their long home. So is it with infallibility. The Romish Church claims it; but she has been disputing, for seven hundred years, where it is lodged; and souls, meanwhile, are passing deluded to the judgment-seat of God; and that decisive day overtakes them trusting to the priest instead of Jesus, reposing on the vapid pretensions of an unholy Church, instead of that precious blood which alone “cleanseth from all sin.”

I must now refer to the favorite temporary substitute proposed by the Tractarians for the more imposing pretension of infallibility, or rather the pioneer of their ultimate claim to infallibility, called *the voice of the Church*. The language

continually reiterated by them is, that the voice of the Church is the criterion and standard of all truth, the interpreter of all Scripture, the final expounder of all perplexities and difficulties. To support this, they quote the aphorism of Vincentius Lyrinensis, *Quod semper, quod ubique, quod ab omnibus*; that is, literally translated, (but they are ashamed to translate it, because men of common sense might be tempted to laugh at their folly,) that which has been believed by everybody in every place and in every age. This is Catholic consent, the true interpreter of Scripture, the vaunted bond that binds together all doctrines.

Now let us just reflect how it can be possible to ascertain what has been believed by everybody and every day during eighteen centuries, and in every spot of the habitable globe. The impossibility and the absurdity are so transparent that it needs only to be stated in order to be repelled with derision or merited contempt. "Ah! but," say the Tractarians, when plied with this, "we are not left to gather it and condense it for ourselves; it is embodied in the decisions of General Councils — as, for instance, in those of the Council of Nice. That Synod is the exponent of the voice of the ante-Nicene Church." On hearing this, I ask, "Why must we believe the Council of Nice to be orthodox?" "Because it decreed orthodox doctrine," is the answer. "But why was its doctrine orthodox?" "Because the Council of Nice decreed it." If the Oxford tractators would learn more of Euclid, and a little less of the schoolmen, they would cease to reason in a circle, and to inculcate with lofty pretensions what is so plainly ridiculous.

But I would state upon this subject, what has been well brought forward, (and I have verified it at great length,) by the Rev. Mr. Goode,* in his "Divine Rule of Faith:" a

* Another work on this controversy, of great eloquence and conclusive reasoning, is "Garbett's Bampton Lectures." A short but effective refutation of Tractarianism is contained in the Bishop of Ossory's late Charge.

book of rare research, unrivalled excellency and scholarship. The Tractarian says, the voice of the Church, as expressed by a General Council, is decisive of the truth of a doctrine: I hold him to this point. Now, in 325, the Council of Nice met; and by a majority, (admitted by the Benedictines to have been brought about a good deal by force, if more, on the whole, by conviction,) they decreed that Christ is God. Twenty-five years afterwards, there met two councils, which were substantially one—the Councils of Ariminum and Seleucia, which Bishop Stillingfleet pronounces to be the most general council ever assembled in Christendom; and at these two councils, the one representing the Eastern, the other the Western Church, there met six hundred bishops; and surely if the three hundred bishops at Nice were the voice of the Church, the six hundred at Ariminum and Seleucia must be a still more emphatic exponent of its dogmas. Now, the Council of Nice, with its three hundred bishops, decided that Christ is God; the Council of Ariminum and Seleucia, with its six hundred bishops, rejected the word *consubstantial*, and substantially decided that Christ is *not* God. If councils constitute the voice of the Church, and if a greater council be a more emphatic and conclusive utterance of the Church's sentiments than a less, the Tractarians will, by and by, be compelled to *dele* or extinguish the first half of their name, *Tract*, and leave the last half, *Arians*, as the just designation arising from their new and consistent creed.

But the Tractarians will reply, that there is one symbol which is admitted on all sides to be the voice of the Church, and the exponent of Catholic doctrine; that usually called *The Apostles' Creed*, which they say is at least one proof of an unbroken tradition from the primitive Church descending throughout every age. Now I have examined various fathers, in whose writings this creed is found, and I find clear evidence that it is no continuous tradition. Irenæus,

one father, gives the creed in two different places, but in totally different words. It is essential to a tradition, that the words be kept up, as well as the substance ; if the words are changed, the tradition is mutilated, and we are so far completely at sea. Tertullian, again, gives this creed in three different places, and in three different forms. Origen gives the creed four times, and each time differently. And Augustine, Cyril of Jerusalem, and Eusebius maintain, that the creed was originally collected out of Scripture. Surely, this is a most complete extinguisher of the Tractarian assumption ! Is it not the destruction of their last and loudest assertion of having an unbroken tradition ? Moreover, the creed of the first three centuries, in any of its forms, *is not the same with the Apostles' Creed* in the Prayerbook. It has in it, as it now stands, "I believe in the holy Catholic Church, the communion of saints ;" *but there are no such clauses in any of the varied forms of the ancient creed.* These words were foisted in at a subsequent period, and are not in the creed as given by Irenæus, Tertullian, and Origen. Here, then, is a tradition, but a failure, for it is mutilated ; here, too, is the omission of Rome's and Oxford's most serviceable clauses, and therefore a proof, even to themselves, that tradition is not to be trusted ; in short, that the voice of the Church as embodied in tradition, so far from being a competent criterion and determiner of all truth, is itself a fluctuating standard.

What is meant by the voice of the Church, is understood by its champions to be the conclusion come to by its clergy. This, I allege, is not so likely to be always truth as they believe. It is too true that the greatest corrupters of the Gospel have sprung from the clergy, not from the laity. For one heresy that has originated with a layman, it is historical fact, that twenty have originated with a clergyman. We are forced by experience, as much as principle, to hold no council or convocation of clergy to be infallible safeguards and

guardians of truth. Painful experience has often taught this lesson. The *quod semper, quod ubique, quod ab omnibus* of Vicentius approaches truth far more nearly when applied to the Christian laity, though there, too, it has failed frequently enough.

Let me, then, call upon you to be more than ever thankful for the Gospel, which our Reformers and our Martyrs, at the expense of their life's blood, rescued, and have bequeathed to you. Let me conjure you to cleave to that holy faith which is embodied in the Oracles of God. I rejoice that there is a creed or confession of faith, by which the clergy of my church are bound,—and I speak with the greatest love and respect for that creed; but I say—Careless, if you like, for the creeds of man; care more for the Oracles of God. The Gospel, or Christianity, may be expressed in few and short words; it is—no expiatory efficacy save in Christ, no sanctifying energy save in the Holy Ghost, no conclusive directory save in Holy Writ; the cross without a screen, the Bible without a clasp, and the way from ruin to God's bosom without any obstruction save in ourselves. He that holds these truths in his head, and heart, and life, either is, or is not far from being, a child of God.

What has this Protestantism of ours done for the world, as the evidence of its divine original? It has dived into the cells of the captive, and into the hovels of the poor, and carried the freedom of our faith to the one, and the riches of Christ to the possession and enjoyment of the other. This Protestant Christianity has made our England what England is—the nursery of free men, and, with all its faults, the nursery of holy men. It has transformed almost every land it has touched into its own celestial likeness. It has made the Isles of the Pacific Ocean like gems upon the pathless deep; it has substituted the songs of Zion for the warwhoop of the Indian, and the chimes of Sabbath bells for the noise

of battle. It still goes forth the ambassadress of heaven, and the benefactress of earth ; it sows on the bosom of every land the seeds of truth, and love, and holiness, and teaches us surely to anticipate golden harvests. Italy and Spain are proofs of the degrading effects of Romanism, where, as in the former case, there are more than sufficient priests. England and Scotland are proofs of what Protestantism, inadequately applied from the fewness of its teachers, can effect.

My dear Protestant friends, the age is come when Romanists and their pioneers the Tractarians would spoil you of the pearl of inestimable price — when open assailants would wrench from you the precious deposit contained in your Bibles. I abjure you to be firm ; merge all that is little, and melt all that separates in holy and firm union. Concede prejudices, but compromise no principle.

LECTURE VI.

APOSTOLICAL SUCCESSION.

THIS doctrine, called the Apostolical Succession, may or may not be a good thing. If those who are its advocates in the present day, had restricted themselves to the assertion of the claim that their ministry has to this apostolical succession, we might have assented; we should at least have made no objection to their assumption of it; they might, on catching it, have laid it up in the Bodleian Library at Oxford, or they might have exhibited it as antiquarians do some ancient and curious thing, to be looked at and admired; and they might, in some measure, I allow, have congratulated themselves upon possessing it. If all that is meant by it is the necessity of a regular ministry, transmitted in ordinary circumstances from minister to minister, in the line of bishops or presbyters, we should be silent, because satisfied. But the objection we have is, not that it may or may not be true in any sense, not that it may or may not be relatively important, but that it is substantially, and with most mischievous results, made "the article of a standing or a falling Church." Let there be no assumed apostolical succession in the sense which I reprobate, and then, as we are told, there may be the loftiest spirituality in the minister, there may be the sublimest piety in the hearers, there may be the most clear and conclusive evidences that the God of the universe bows the heavens to own the ministrations of his servant, yet all is void; there is no genuine Christianity, there are no valid sacraments, no

ministry, no Church, no heaven, no hope, and uncovenanted mercies are the only refuge. And *vice versa*, so greatly is this doctrine prized, that if this succession be present, then, according to Tridentine and Tractarian views, it matters not very much that there may be idolatry in the desk, superstition in the pulpit, and blasphemy upon the altar; if the succession be there in its integrity, there must be a true Church of Christ, a true ministry, and valid sacraments.

The Church of Rome, because she possesses, or is supposed to possess, the apostolical succession, is "our dear sister," and "Christ's holy home;" the Church of Scotland, because she is supposed to have it not, is "Samaria," that is, not far from the promised land, but still out of it; and the Dissenters are summarily consigned, without exception, to "the uncovenanted mercies of God," not because they do not preach the Saviour, but because they cannot—and, as I will prove to you by and by, they in the Church of Rome and England cannot—trace their genealogy, link by link, until at last they land at the throne of Peter, or the footstool of Paul.

You will observe, further, that in the remarks I may make upon this occasion, I do not lay any stress on the assumption, that diocesan Episcopacy is unscriptural, or the reverse. It may be scriptural, or it may not; on that point I state nothing; my simple position is, that apostolical succession, in the sense in which it is explained by those who are its advocates, cannot be proved to be a reality, even if Episcopacy can be shown to be a Divine institution, and justly deducible from the Sacred Volume.

I may however notice here, that the Tractarian section of the Church of England is not solely to blame for attaching so much to apostolical succession; for many of the Scottish Covenanters assumed the same thing, and held that Presbytery was so truly *jure divino*, that Episcopacy was fatally

wrong upon the one hand, and Independency as much so on the other. This is just the idolatry of the apostolical succession made to dovetail with a more popular form of Church polity.* I must, however, express my belief that if the apostolical succession be a historical fact, the presbyters of the Church of Scotland have it as truly, and with greater probability of certainty through presbyters, as the Church of England has it through bishops. The Tractarian argument against this position is, that presbyters cannot give what they were never appointed to give; and that as they were never appointed to ordain, they cannot ordain, and so they cannot keep up the succession. This proceeds on an hypothesis no Scottish Presbyterian concedes; and the argument, besides, proves too much; and what proves too much, so far fails to prove the point for which it is quoted. For instance, a bishop is not authorized, according to any form of consecration that I have ever read, to consecrate other bishops; and, therefore, the very same argument that would prove presbyters incapable of ordaining other presbyters — because it is not expressed in their commission and appointment — would prove bishops incapable of consecrating other bishops. But the truth is, and it is a law laid down by Jerome, a father of the Latin Church, that what a man has, that he can give; and upon this ground, Jerome held that the laity could baptize and that bishops could consecrate (for in his day bishops began to consecrate), because they had themselves been consecrated; and that in the same way could presbyters ordain, because they had been ordained themselves.

It may also be discovered that Patristic reference will

* The identifying of the mind of Christ with a majority of the General Assembly prior to 1843, was a progression in the direction of Rome, which was only cut short by the Secession of that year, and prevented from ending in evil by the piety and excellence of the ministers who took a part in it.

prove neither Presbytery nor Episcopacy. If we are to refer to the ancient fathers, and be guided by the very books quoted by Tractarians, it will be seen that some of the chief notions promulgated by Tractarians will not only be wholly overthrown, but that the opposite views which they hate will be vindicated, by the very standards to which they appeal. They have referred, for instance, to the ancient fathers for the doctrine, that the clergy are so completely elevated above and separate from the people, that they are invested with awful, and mysterious, and inapproachable functions; and that they are (to use the language of an old Popish schoolman) as “the mountain,” and the laity as “the beasts, that might not touch the mountain lest they be consumed.” Now, instead of this doctrine being supported by all the fathers, I am prepared to prove, by extracts from some of the fathers, that not only were bishops and presbyters allowed to preach, but the laity also. Not that I approve of disorder, or would sanction irregularity in a duly constituted Church; but *it is* mentioned by some of the ancient fathers as matter of fact, that the laity were allowed to preach and baptize, and that these sacred functions were not restricted to the clergy. It is also a striking fact, carefully concealed by the Tractarians, that so far from condemning the discharge of these functions by the laity, the fathers *approved* of it. Thus the Bishop of Jerusalem and the Bishop of Cæsarea allowed Origen to preach * before he had been ordained at all; and upon another Bishop writing to them, and complaining of this, these two bishops replied as follows: “You write, that you never before heard that laymen should preach in presence of bishops: in this you have widely and strangely wandered from the truth; *when*

* Ἐνθα καὶ διαλέγεσθαι τὰς τε θείας ἐρμηνεύειν γραφὰς ἐπὶ τοῦ κοινοῦ τῆς ἐκκλησίας οἱ τῇδε ἐπισκοποὶ, καίτοι τῆς τοῦ πρεσβυτερίου χειροτονίας οὐδέπω τετυχηκότα, αὐτὸν ἡξίουσιν. — Euseb. lib. vi. c. 19, p. 196. Oxon. 1845.

there are found such as are able to profit the brethren, the bishops exhort them to preach." * Now, here is the assertion of a fact; and though the fathers as expositors of doctrine are not to be trusted, they are invaluable as witnesses to facts. So also Hilary the Deacon, in his Comment on Ephesians, says, "It was granted to all at first, the laity as well as the clergy, both to preach the Gospel and to baptize." The Tractarians say, Go to the fathers for the lofty assumptions and claims of the clergy; I go to the fathers, and it turns out that they prove the very reverse of that for which they are quoted. Let us not lay too much stress on the fathers, lest it turn out, that there is in the fathers as much of Independent church government (though I am no upholder of it) as there is either of the Tractarian or Romish views of Episcopacy.

Let me now proceed to show you, by two simple statements, what is really understood by apostolical succession. It is, in the first place, supposed that each bishop has been consecrated by his contemporary bishops on the death of his predecessor, and that no one link in the long line of successive consecrators or consecrations is wanting between Dr. Bird Sumner, the present excellent Archbishop of Canterbury, and St. Peter, St. Timothy, or St. Paul. The second position is, that ordination performed by succession bishops only, is valid; and that the party obtaining this ordination thereby receives all the gifts and graces of the Spirit, by which his act and deed give vitality and virtue to every sacrament and ordinance he administers. These are the two great positions of those who advocate what is called the apostolical succession. The simplest illustration of it that I can give you, would be a long magnetic, galvanic, or electric chain, starting at the foot of an apostle, and extending downwards to the present Primate of all England; to the first link of which was imparted a mysterious and subtle

* Vide Euseb. lib. vi. cap. 19, p. 197. Oxon. 1845.

element or virtue, which has been transmitted by successive consecrations, from link to link, parallel with the plane of the earth, until it has reached the bishops of the present day, on whose heads, as in reservoirs, it is condensed and ready for use and transmission to their successors.

Now, you will see at once, that if the first link in a long chain is wanting, the whole falls to the ground. Or if twenty links in the middle of a chain are wanting, the whole falls to the ground. Or if in this electric chain of which I have been speaking, some links in the middle, instead of being suitable conductors of the mysterious virtue, are incapable of transmitting it — or are so vitiated that the current must fly off by a centrifugal force; then, again, the transmission is arrested and dissipated, and all *post et propter hoc* is vitiated. In all these respects I am ready to prove that the apostolical succession belongs to those things called “endless genealogies, which minister questions, rather than godly edifying.”

My first statement will, I think, go far to prove that the apostolical succession never began. If it never began, in the sense in which they assume it, it can be of no use to prove that there is the remainder of it for the last two or three hundred years. If there were a chain stretching from one side of the Thames to the other, consisting of a thousand links, it will be of no avail to prove to me that nine hundred and ninty-nine links adhere to each other, if the first link be wanting — the very link that must connect it with the Surrey side — as the chain must lie upon the ground and be worthless as a connection between the south and north sides; and it would be of no service, were a person to stand on the Middlesex side of the river, and hold one end of the chain, and say, “This is an entire communication;” and because it descends into the bed of the river, and is lost in the mud, and you cannot trace it, to endeavor to make you believe that there is no doubt it reaches to the opposite side, is duly

fixed, and is a real communication with Lambeth. Before you can trust to it, you must see the whole chain ; and if it wants one link, it is worth nothing for the purpose for which it is stretched across. Now I will show you, that in the far stretching chain of succession to the apostles, the very first link after the apostles is wanting.

My proof, on this point, is drawn from the recorded state of the see, (using the word in the ancient sense,) or bishopric, or oversight, or by whatever equally suitable name it may be called, of Alexandria. Eutychius of Alexandria states, that St. Mark the Evangelist first of all preached the Gospel at Alexandria: "Moreover," says Eutychius, "Mark appointed twelve presbyters, with Ananias, on whose head the other eleven might place their hands, and bless him and create him patriarch or bishop, and then choose some excellent man, and appoint him presbyter with themselves in place of him. Nor did this custom, that the presbyters should create their patriarch, cease at Alexandria until the time of Alexander, who was of the number of three hundred and eighteen bishops who met together at the Council of Nice. He forbade the presbyters to create the patriarch for the future, and decreed, that when the patriarch was dead, the bishops should meet together and then ordain a patriarch in his stead." It is here distinctly declared, that during the three hundred years that preceded the Council of Nice—that is, up to 325—the custom in Alexandria was, not for other bishops to consecrate the bishop that was to be the head of the diocese, but for the twelve presbyters to meet together and choose one of themselves as chairman, or moderator, or patriarch; and their choice and designation, without any consecration by a bishop, was *ipso facto* and *de jure* the appointment of that bishop. This is utterly opposed to recent views, and even on moderate Episcopal principles, it is irregular at least. If all the presbyters of London were to meet together at the

death of the present Bishop of London, and to elect one of themselves as bishop and consecrate him, every Tractarian would protest against it as a departure from the vital laws of the Church, and an utter interruption and destruction of the succession; and such a person would be pronounced to be no more bishop than I should be held to be their diocesan by the same party. But if it be the fact that the presbyters thus originally constituted their bishops in so great a see, and if it be the fact also that there is no transmission of the apostolical succession where there is no consecration by bishops, then I ask, Can any one of the present bishops of the English Church prove that his succession and consecration may not be derived from some of the elected said bishops, who were merely non-consecrated presbyters of Alexandria, and so, after all, be null on Tractarian principles, however sound and admissible on ours? Sure we are, there is a risk of some non-conducting link being introduced into the chain, during these three hundred years, when a custom prevailed in so important and influential a diocese, so opposite to that which is now thought essential.

This view may be confirmed by another historical statement, extracted from Severus: "The presbyters and people were collected together at Alexandria, and laid their hands on Peter, a priest, and placed him on the patriarchal throne of Alexandria, in the tenth year of the Emperor Diocletian." The words are—"Congregatos fuisse Alexandriae sacerdotes et plebem, manusque imposuisse super Petrum, eumque collocasse in sede patriarchali Alexandrino." And Jerome, a Latin father, who lived in the fourth century, states,— "At Alexandria, from Mark the Evangelist to the bishops Heraclas and Dionysius, presbyters always called one elected from among themselves, and placed him in higher rank as their bishop; just as an army may elect its general, or deacons elect one of themselves, and call him the archdeacon." — (*Epist. ad Evagr.* 146.) These collateral witnesses

prove, equally, that the custom existed at Alexandria of the presbyters consecrating, or appointing, or ordering their bishops. And if this be the fact, (and we have the best of all demonstration of it, because it is proved by the very witnesses to whom the Tractarians appeal,) then, we repeat it, as the appointment of presbyters was the only consecration that was had in that city during three centuries, the element which, upon Tractarian principles, is essential to the transmission of the succession, was altogether wanting, and this vicious procedure may have infected all parts of the Church.

Still further to confirm this position, and show that Alexandria was not singular, I will read an extract from St. Ambrose, in his comment on St. Paul's Epistles, Com. iv. 11: "The apostle sends Timothy, created by him a presbyter or bishop, (for the chief presbyters were called bishops,) that when he departed, the one that followed in rotation might succeed him." Now, it is perfectly clear to my mind, without trenching upon any argument against Episcopacy, or for Presbytery, that Timothy was not consecrated a bishop as a Tractarian holds it requisite for a bishop to be, but simply ordained a presbyter. My reason is this: the apostle says, (1 Timothy iv. 14,) that Timothy was ordained by "laying on of the hands of the presbytery." But, on Tractarian principles, presbyters cannot make, or share in making, a bishop: bishops must make a bishop, and yet Timothy was made *a bishop by presbyters only*. The first link in the long successional chain on which the Tractarians rely, is wanting, I fear, in this early instance also. If Timothy was not consecrated a bishop, it is quite clear that the apostolical succession never began; and if it never began, it does not matter where they may find it in the middle ages, or what ministers it may be supposed to irradiate in the present day.

Again: Ambrose, in his comment upon 1 Tim. iii. 8, says,—"The order of a bishop and a presbyter is one and

the same thing. Each is a presbyter, but the bishop is chief; so that every bishop is a presbyter, but not every presbyter a bishop, for he is a bishop *who is chief among the presbyters*;" in other words, the chief presbyter is, as such, the bishop. And Irenæus, against Heretics, c. 43, b. iv. p. 343, says, — "We ought to obey those presbyters who are in the Church; those, I mean, who have succession from the apostles." When Irenæus speaks, you see, of apostolical succession, it is in a line of presbyters, not in the line of bishops; the former being as I believe the only line on which it can be defended and maintained with any thing like presumptive evidence. In short, it is the fact, that at a very early age chief presbyters were bishops; they had been ordained presbyters, but they received the superintendence, though not the consecration of modern bishops; and not being consecrated bishops, they could not, upon Tractarian principles, transmit the succession to other bishops; and the chain has therefore no beginning, and the claim of apostolical succession is an "endless genealogy."

But, suppose I grant that the apostolical succession began, in the Tractarian sense of it, I allege that there is no evidence whatever of its regular transmission, but every presumption, nay, certainty, that it was vitiated and broken a hundred times. Eusebius, the most ancient ecclesiastical historian, says he could find the successor, not of all the apostles, but only of some of the most illustrious. "Who were they," continues he, "that, imitating these apostles, were thought worthy to govern the churches which they planted, it is no easy thing to tell, except what may be gathered from Paul's own words." And Bishop Jewell, in speaking of Harding, says, — "Hereby it is clear; that of the four first bishops of Rome, Mr. Harding cannot tell us who in order succeeded the other, and thus talking so much of succession, they are not well able to blaze their own." Bishop Stillingfleet, in his *Irenicum*, Part II. chap. 6, says,

.. The succession of Rome is as muddy as the Tiber." He then shows, that Tertullian puts Clement next to Peter; Augustine puts Cletus and Linus next; and Irenæus puts Anacletus before Peter: and speaking of the British Church, the same Bishop says,—“From the loss of records, we cannot draw down the succession of bishops to our time from the apostles’ time.” So much for the earliest records of the transmission of the succession.

There is one field in which there was demonstrably no beginning to the Tractarian apostolical succession; that is, Scotland. Historical records show, that Christianity was first introduced into Scotland in the year 203; but a diocesan bishop was not introduced into it till the year 429, when Palladius was sent by the then reigning Pope. My authorities for this are—Prosper Aquitanus, Bede, and John of Fordoun. The Breviary of Aberdeen, a Roman Catholic document, which the priests then read every day, contains the following statement: “The Scots had for teachers of the faith, and ministers of the sacraments, presbyters and monks, following only the rite and custom of the primitive Church.” The words are: “Habentes fidei doctores et sacramentorum ministros, presbyteros et monachos, primitivæ ecclesiæ solummodo sequentes ritum et consuetudinem.”

John Major, in his “History of Britain,” book ii. chap. 2, (who is declared, by a celebrated critic, to be more distinguished for his love of truth than for his eloquence,) says, that “the Pope consecrated Palladius in the year 429, and sent him to Scotland, for the Scots were first taught by presbyters, without bishops.” In Scotland, then, the apostolical succession, in the Tractarian sense, did not begin till 429. But how much will the reader be surprised, when I tell him that some of the bishops of the Anglican Church, at this moment, have no other apostolical succession than what they can trace through primitive Scottish presbyters. I reverence

and love these bishops the more fully, not less especially if like their primate they are distinguished for their love of Evangelical religion. It is on record, that Scottish presbyters appointed one of themselves Bishop of York, and another Bishop in one of the midland districts of England; and on this rests a part at least of the present succession of the bishops in England: and so this result must evolve — that if ordination by Scottish ministers be invalid, and sacraments void which are administered by clergy so ordained, the whole fabric of the Tractarian apostolical succession in England is undermined.

Let me give you particulars in proof of this. Aidan was selected by the presbytery of Iona, and appointed to be bishop in England; and the same presbytery of Iona consecrated Colman to the archbishopric of York in the seventh century. Archbishop Usher, who is no slight authority, says, that “the Scots that professed no subjection to the Church of Rome were they that sent preachers for the conversion of the counties of England, and ordained bishops to govern them.” Gilbert Murray, a Scotch priest, and subsequently made a bishop, addressed the Pope’s Legate, and said, “The Scottish Church, before the consecration of its first bishop, (which was A. D. 429,) did ordain and consecrate the bishops of England for the period of thirty years.” I, therefore, can stand before his Grace the Archbishop of Canterbury, and I can, with profound respect, tell him, — “If my orders are invalid, your Grace’s are invalid too; if the sacraments administered by my hands are vitiated, the sacraments administered by your Grace’s hands are vitiated too.” Might I not whisper, not to the primate but to the Tractarians, “Those that live in glass houses, should be very careful how they throw stones?”

But let me show you, that if the said succession in the Church of England has thus been vitiated, (I am speaking of it only in the Tractarian sense,) it is equally vitiated in

the Church of Ireland; and I especially note this, because some Irish clergymen have maintained, that even if it be vitiated in England, it has always been kept pure and uncontaminated in Ireland. I quote one proof from the many. In a celebrated work, the *Monasticum Hibernicum*, I read, that “Colman, a bishop in England, having orders only which he received from the presbyters of Iona, was no sooner settled in Innisbifonde, than that place became a bishopric.” So that, an individual who was consecrated and ordained a chief presbyter or bishop by presbyters only, was the founder of one of the dioceses in Ireland: and thus the Irish Church exactly shares in the calamity, which I do not think a calamity, of the sister English Church, in having no claim or pretension whatever to apostolical succession, in the Tractarian sense.

You have heard of a northern divine of the Church of England, who preached and even ventured to print a sermon from the text, “Hear the Church;” on which three words, torn and wrenched from their context, he raised the extravagant superstructure after the manner of Romish priests — “Listen to the archbishops, bishops, and presbyters of a particular branch of the Episcopal Church for the mind of God in Holy Scripture.” Any one who takes the trouble to refer to his Bible, will find the meaning of that passage to be, that if a dispute happen among private Christians, they are first to call in two or three witnesses; and if it cannot thus be settled, they are to tell it to “the Church” — the Christians assembled within four walls; for though this is not the exclusive meaning of the word *Church*, it is one of its meanings, and its meaning in this passage. There is nothing about doctrine here, nothing about archbishops, bishops, or presbytery; it is simply making the appeal to a Christian’s most appropriate tribunal — the congregation to which he belongs — for the final settlement of a personal quarrel.

This divine boasts, that he gathered some of his new

Tractarian infection from the Scottish bishops; and Mr. Froude, in his first love, which is not his last, used to boast that the Scotch Episcopal Church is the purest of all communions, and that he would prefer having his orders from the Scotch bishops to any other. When speaking of Scotch nonjuring bishops, I do not use the word *bishop* exactly in the sense conveyed by it in England, for the Scotch bishops are very poor men, which is not to their discredit, the ministers of little meeting-houses, supported wholly upon the voluntary system, — the Presbyterian clergy being now of the Established Church. Now, I maintain, that if there is an episcopacy in the universe altogether vitiated, it is the Scotch; it is worse than the English by far; and my proofs are so conclusive, that I am sure they must convince every one who hears them. In the first place, in the year 1610, Spottiswoode, Lamb, and Hamilton, three presbyters of the Scottish Church, *ordained by presbyters only*, were consecrated bishops of Glasgow, Brechin, and Galloway. Now let it be observed, that it is a Tractarian notion, that if a man is not baptized by an apostolical succession minister, he is not baptized at all, *and is incapable of holy orders*; and if he is not a valid presbyter, he is incapable of being made a valid bishop; but these three men were baptized by Presbyterian ministers, ordained presbyters by Presbyterian ministers, and on this footing consecrated bishops by the three bishops who were sent from England. On Tractarian principles, they were never baptized, for Presbyterian baptism is with them no baptism; they were never ordained, for Presbyterian ordination is with them no ordination; they were, therefore, incapable of being consecrated, and they were at last no bishops at all. All the men that they ordained, were not ordained; all that they consecrated, were not consecrated; and the Episcopal communion in Scotland, from that moment, became a vitiated and corrupted succession.

But suppose this defect remedied: the succession afterwards became equally vitiated. In 1661, Sharp, Fairfoul, Leighton, and Hamilton, who had only Presbyterian baptism, were ordained and consecrated to be bishops — one of a diocese whose bishop was living, and his consecration was therefore invalid. I have said, it is a law in Tractarian theology, that a person not baptized is incapable of receiving holy orders, and that baptism administered in a Presbyterian Church is no baptism; and, therefore, these bishops, baptized by Scottish presbyters, though consecrated; were incapable of the dignity, and their consecration was, on Tractarian principles, null and void. But the mischief did not rest here; they consecrated Haliburton, a *Presbyterian minister*, to be Bishop of Dunkeld; Mackenzie, who had taken “*the solemn league and covenant*” * *fourteen times* (!) to be Bishop of Moray; Paterson, *Presbyterian minister of Aberdeen*, to be Bishop of Ross; and Wallace to the bishopric of the Isles. All these men were Presbyterian ministers, and were consecrated bishops on the footing that Presbyterian baptism and Presbyterian orders were valid; but if Presbyterian baptism be invalid, and if Presbyterian orders be invalid too, there is clearly no such thing in the Scottish Episcopal communion as a valid succession, answering to the lowest definition of the Tractarians; and the sooner they get the succession restored, as well as the Popish Communion Service purged, the better it will be for the maintenance of their extreme and exclusive views.

Let us now appeal to a wider field. Supposing the apostolical succession to have begun, let us look at the history of it — not in one province, such as Scotland, but on the broad surface of Europe. We gather on this field the following facts, known to every student of history. Cyprian was con-

* The solemn League and Covenant is a fierce document, now happily obsolete, and justly repudiated by every minister of the Church of Scotland, an evidence in its way that Presbyterian is sometimes Priest writ large.

secrated a bishop instantly after he was baptized and converted from heathenism : one would think he was not very well qualified for the office. Eucherius, a layman, was made Bishop of Lyons. Photius, also a layman, was made a patriarch. John the Ninth, from a layman, was made Pope, and was therefore a lay Pope : what sort of apostolical succession he could transmit, I leave you to judge. Clement the Fifth, in 1308, gave the archbishopric of Mentz to his physician, a layman, on account of a cure which he had wrought on his holiness. When we ordain a presbyter in the Church of Scotland, we try to ascertain if his qualifications answer to those stated by the Apostle Paul in his Epistle to Timothy ; and if we find that they do, we commit to him the functions we have ourselves received ; but this Pope acted on far different principles, for the reason he gave for the appointment was, that he who was so clever in curing bodily disease, as the physician in question had shown himself to be, was, of all men, the most fitted for the cure of souls. Again : from the year 1159 to the year 1182, there were four persons claiming to be Pope at the same time ; and it is not yet settled which was the true Pope, and therefore in which channel the true succession flowed. From the year 1378 to the year 1409, there were two Popes, one at Avignon, and the other at Rome : Which was the legitimate and true Pope ? John the Twelfth, who was made Bishop of Rome at eighteen years of age, conferred holy orders upon boys for money, and consecrated a youth of ten years old Bishop of Todi : what sort of transmission of apostolical succession this lad could present, I leave you to fancy. In the time of Pope Sergius, bishoprics were put up for sale — to auction, as we should say ; and when it was proposed by one of the members of a council, that all bishops and priests who had received simoniacal consecration or ordination should be expelled, and their orders pronounced null and void, the objection, on the ground of which this propo-

sition was overruled, was, that if it were carried into effect, there would be no bishops or priests left in Europe — so fearful was the extent to which simoniacal practices prevailed.

Let us see the moral condition of the conductors themselves. You know well, that if rain drops fall through a sooty and polluted atmosphere, they cannot be pure ; and that if a river be made to flow through a tainted soil, it cannot remain uncorrupt. Now I will give you a picture of the Church of Rome, through which the apostolical succession has descended — a picture, *not from the pen of a Protestant*, or an enemy, but from the pen of *the celebrated Cardinal Baronius*, the most distinguished historian and devoted son of the Church of Rome. Describing the commencement of the tenth century, he says, “ Behold the nine hundredth year of the Redeemer begins, in which a new age commences, which by reason of its asperity and barrenness of good has been wont to be called the *iron* age, and by the deformity of its exuberant evil the *leaden* age, and by its poverty of writers the *dark* age. Standing upon the threshold of which, we have found it expedient, before we proceed further, on account of the crimes which it has been our lot to behold before the door, to make some preface by way of admonition to the reader, lest the weak minded should take offence, if he sometimes perceives *the abomination of desolation* standing in the temple.” — (The Ecclesiastical Annals of Baronius : Pope Stephen Seventh, A. D. 900. Antwerp, 1603.)

“ What was then the face of the holy Roman Church ? How exceeding foul was it, when most powerful, and sordid, and abandoned women ruled at Rome, at whose will the sees were changed, bishops were presented, and, what is horrid to hear and unutterable, *false pontiffs*,* their lovers, were intruded into the chair of Peter, who were only written in the catalogue of Roman pontiffs for the sake of marking the

* If this be true, what becomes of the Papal succession from Peter ?

times! *For who can affirm, that men illegally intruded by wicked women of this sort, were Roman pontiffs?* There was never any mention of the clergy electing or afterwards approving. All the canons were closed in silence, the decrees of the Pontiffs were suppressed, the ancient traditions were proscribed, and the ancient customs in electing the Pope, and the sacred ceremonies, and the usages of former days were *wholly extinct*. Thus, lust, relying upon the secular power, and mad and stimulated with the rage of dominion, claimed every thing for itself. Then, as it seems, Christ evidently was in a deep sleep in the ship, when these winds blowing so strongly, the ship itself was covered with the waves." — (Baronius, A. D. 912.)

"For nearly 150 years, about fifty Popes, namely, from John Eighth, who succeeded the holy Popes Nicholas and Adrian Second, to Leo Ninth (who, called by God as another Aaron, first brought back from heaven the ancient integrity of the Popes to the apostolic see), deserted wholly the virtue of their predecessors, being apostate, rather than apostolical. Of so many Popes, five only are even slightly praised." — (Genebrard's Chronicles, A. D. 904.)

"After the death of Sergius, there was a schism in the Church of Rome, between Benedict Eighth, son of Gregory, Count of Frescati, and one Gregory, who was elected by some Romans who ousted Benedict. He fled to Henry, King of Germany, who immediately raised forces, and marched into Italy to reëstablish him. As soon as the king arrived, Gregory fled for it, and Benedict was received without any opposition." — (An. 1012.)

"Benedict died in 1024. The Count of Frescati, that the popedom might still be in his family, caused his other son to be elected in the room of Benedict the Eighth, though he was not then in orders. He was ordained, and called John It is said, that some time after, this Pope being sensible that his election was vicious and simoniacal, withdrew

into a monastery, therein to suffer penance, and that he forbore performing any part of its functions till such time as he was chosen again by his clergy." — (A. D. 1024. — Dupin's Ecclesiastical History of the Eleventh Century of Christianity.)

"Let us see what remedy they first had recourse to, in order to extinguish this *three-headed beast who had issued from the gates of hell*. A remedy was devised precisely similar to that which the poets feigned in destroying the fabulous Cerberus, — namely, the filling of his jaws with a pitchy mouthful, by giving them something to eat, so that they should altogether leave off barking. But let us see who it was that prepared that remedy, which the unhappiness of the times demanded. Otho faithfully relates it as follows: A certain pious priest, named Gratian, seeing this most wretched state of the Church, and his zealous piety filling him with compassion for his mother, he approached the above-mentioned men, and prevailed upon them by money to depart from the holy see, the revenues of England being made over to Benedict, because he appeared to be of chief authority. Upon this account, the citizens elected the aforesaid priest for their Pope, as being the liberator of the Church, and called him Gregory Sixth." — (Baronius, Anal. A. D. 1044.)

These are a few of the descriptions presented, not by a Protestant, but by a distinguished Roman Catholic historian, of the medium through which the succession of consecrations and ordinations was transmitted.

To show, further, the utter impossibility of any thing like certainty of the apostolical succession, let me refer to more modern facts, which you will do well to remember when you hear a Tractarian or a Romanist boast of the apostolical succession. In the Hon. and Rev. Arthur Percival's Catalogue, thirteen bishops are necessarily left out, because *there is no certain record of their consecration*, and therefore no

sure evidence that a Church exists in England. In the case of the celebrated Pearson, the author of the "Commentary on the Creed," there is no record of his consecration to be found. Now, if a Tractarian insists that apostolical succession is essential to valid sacraments, the *onus probandi*, the burden of proof, rests with him; if I assert that apostolical succession is not possessed, and he asserts that it is, it rests not with me to prove a negative, but with him to prove the whole series of successive consecrations by canonical bishops. Dr. Whately, the present Archbishop of Dublin, referring to this difficulty, says: "Even in the memory of persons living, there existed a bishop concerning whom there was so much mystery and uncertainty, when, where, and by whom ordained, that doubts existed in the minds of many persons whether he was ordained at all:" this, of course, is at a recent period. Birch relates, that "Sydsenf, a Scottish bishop, ordained all of the English clergy that came to him, without demanding oaths of canonical obedience, or subscription to articles, merely for a subsistence by the fees which he received for the orders that he granted." A Scotch bishop had no business ordaining in England at all; and in this respect alone all was void, and every ordination for money is held universally to be vitiated. He ordained the celebrated Tillotson, who had never been ordained a deacon, and therefore was incapable of priest's orders, which were ostensibly conferred upon him.

Bishop Butler, the author of that magnificent specimen of philosophical reasoning, "The Analogy," was the son of a Presbyterian minister, and had only such baptism as a Presbyterian minister could give; he was never rebaptized, though he was ordained deacon, then priest, and ultimately made a bishop: on Tractarian principles, he had no baptism at all, was therefore incapable of holy orders, and of consecration. Archbishop Tillotson was the son of a Baptist minister; and it is demonstrable, from the custom of the

Baptist body, that their children are not baptized. There is no evidence that Tillotson ever was baptized when he grew up, and the overwhelming presumption is, that he was not baptized at all: he was thereby incapable of holy orders, and in Archbishop Tillotson the apostolical succession was thus entirely vitiated. Archbishop Secker, who succeeded him, was the son of a Dissenting minister, by whom he was baptized; he was never rebaptized,* but on the footing of that baptism was made Archbishop of Canterbury. And thus three of the most illustrious prelates that ever wore the mitre in England, were, upon Tractarian principles, unbaptized schismatics, incapable of receiving holy orders, and as incapable of transmitting them; and every minister of the Church of England ordained by these men was and is, upon Tractarian principles, no minister at all.

Mark a few more of the results that follow from Tractarian theology. You are aware that there is in the Anglican Prayerbook a service (which I do not condemn) for Charles the First; and the Tractarian party make a great deal of the unhappy monarch as one of their most distinguished martyrs; but this audience will be surprised when I tell them, that Charles the First was baptized by a Presbyterian minister at Dunfermline, and on Tractarian principles, was not even a Christian, much less a Christian martyr. On the same principles, the King of Prussia, who some years ago visited this country, and became sponsor for the then infant Prince of Wales, was no Christian at all; for he was a member of a Presbyterian church, and had only Presbyterian baptism. Prince Albert, the illustrious consort of our beloved Queen, was baptized by a Lutheran, or what is the same, Presbyterian minister; and, on Tracta-

* It has been intimated to me, since the appearance of the first edition of these Lectures, that there is a record of his being rebaptized. I have not seen it.

rian principles, is not a Christian; and Mr. Escott, the notorious vicar of Gedney, would refuse him Christian burial. They say, however, they are not responsible for consequences.

The Tractarian party, in imitation of the Romish priests who refuse to recognize their orders, refuse to call the ministers of the Scottish Church, or those of the Independent and other dissenting bodies, by the title of *Reverend*, which the law of the land gives the former, and which common courtesy gives to all, but which really as a mere epithet is worth nothing: and the reason they allege is, that none but they have the apostolical succession. I have shown that *they* have it not; and if they claim to be called by that title because they have the apostolical succession — as they do — though I should be extremely sorry to be uncourteous, or to violate the laws of ordinary decorum, yet as they have failed to prove that they have the succession, and as I have demonstrated that they have it not, I must merge my courtesy in my Christian consistency, and address my letters, if I have occasion, to “Walter Farquhar Hook, *Esquire*,” or “William Palmer, *Esquire*.”

Before, however, I leave this subject, I wish to show that the views of the Tractarians of Oxford have not been the views of the ancient fathers, to whom they themselves appeal, or of those who may be called the fathers of the Anglican Church, and the most distinguished of its divines.

First of all, let us see whether the early fathers attach importance to the *personal* succession, or to the *doctrinal* succession.

TERTULLIAN: “Do we prove the faith by persons, or persons by the faith?” (The Tractarian view is, that faith is proved by the persons.) “Now, if the heretics should make out personal succession, they will have done nothing; for their doctrine, compared with the apostolical doctrines,

will show, from its difference and its contrariety, that it has neither an apostle nor a disciple of an apostle for its author.”*

IRENÆUS, *adv. Hæres.* book iv. c. 48.—“Those presbyters who serve their own pleasures, and do not make the fear of God their rule, but persecute others with reproaches, from all such presbyters it behoves us to stand aloof, and cleave to those presbyters who both retain the doctrine of the Gospel, and exhibit soundness in word, and a blameless conversation.”†

AMBROSE, on Luke, book vi. § 8.—“Christ is the only one, whom no one ought to forsake. If there is any Church which rejects the faith, and does not possess the fundamentals of the doctrine of the apostles, it is to be deserted.”

Again, AUGUSTINE against the Donatists, vol. ix. c. 19. col. 372.—“We ought to find the Church where we find the Head of the Church—namely, in the canonical Scriptures; not to inquire for it in the various reports and deeds and opinions of men. The Holy Scriptures are the proofs, these the foundation, these the support of the Church.”

CHRYSOSTOM, 49th Homily on Matthew.—“When ye shall see the impious heresy, which is the army of antichrist, standing in the holy places of the Church, then let them which are in Judea flee to the mountain; that is, let Christians take themselves to the Holy Scriptures.”

But what say the fathers, on the other hand, of succession of *doctrine*? With the following fathers this is every thing, and the other nothing:—

* Sed etsi confinxerint nil promovebunt. Ipsa enim doctrina eorum cum apostolica comparata ex diversitate et contrarietate pronuntiabit neque apostoli alicujus auctoris esse neque apostolici. Tertull. de Præscript. Hæret. p. 22. Lipsiæ, 1841.

† Ab illis ecclesiis quæ, licet nullam ex apostolis vel apostolicis auctorem suum proferant, ut multo posteriores tamen in eadem fide conspirantes, non minus apostolicæ deputantur pro consanguinitate doctrinæ. Tertull. de Præscript. Hæret. p. 22, R. 3. Lipsiæ, 1841.

CHRYSOSTOM says, — “Where pure faith is, there the Church is; but where pure faith is not, there the Church is not.” Again, he says, — “He does not go out of the Church who goes out of it bodily, but he who spiritually deserts the foundations of ecclesiastical truth. We have gone out from the heretics in body, but they have gone out from us in mind; we have gone out from them in respect of place, but they have gone out from us in respect to faith; we have left with them the foundations of the walls, but they have left with us the foundations of the Holy Scriptures.”

AMBROSE, on Luke, book vi. § 98. — “The rock is faith; the foundation of the Church is faith: *if thou hast found faith, thou shalt be in the Church.*”

GREGORY NAZIANZEN, Oration Twenty-first, (Paris, 1778, p. 390): “He is elevated to the chair of St. Mark, not more in the succession of his piety, than of his seat; in point of time very distant from him, BUT IN TRUE RELIGION, WHICH IS PROPERLY CALLED APOSTOLIC SUCCESSION, directly after him. For he that holdeth the same doctrine is of the same chair; but he who is an enemy to the doctrine, is an enemy to the chair.”

Let us now turn to some of the most illustrious of English Churchmen; and we shall see, that if they represent the Church of England, Drs. Hook, Pusey, and others, misrepresent it.

Hooker says, “The whole Church visible being the true original subject of all power, it hath not ordinarily allowed any other than bishops alone to ordain: howbeit, as the ordinary course in all things is ordinarily to be observed, so it may be in some cases not unnecessary that we decline from the ordinary ways.” — Book vii. vol. iii. p. 285. Oxford, 1836.

Again: “To change those things that are not essential to salvation, as forms of Church government, is no otherwise to change the plan of salvation than a path is changed by

altering only the uppermost face of it, which, be it laid with gravel or with grass, or paved with stones, remaineth still the same path. Doctrine is like garments, that cover the body of the Church—the other like rings, bracelets, and jewels, which only adorn it. The one is like the food, which the Church doth live by; the other like that which maketh her diet liberal, dainty, and more delicious.”

Again: “He which affirmeth speech to be necessary amongst all men throughout the world, doth not thereby import that all men must necessarily speak one and the same language; even so the necessity of polity and regimen may be held, without holding any one certain form to be necessary in them all.”

“Let the bishops continually bear in mind, that it is rather the force of custom—whereby the Church, having so long found it good to continue under the regimen of her virtuous bishops, doth still uphold, maintain, and honor them in that respect—than that any such true and heavenly law can be showed, by the evidence whereof it may of a truth appear, that the Lord himself hath appointed presbyters for ever to be under the regimen of bishops. Their authority is a sword, which the Church hath power to take from them.”—(Eccl. Pol. vi. 8.)

On Hooker's views, Warburton, a no less learned divine, remarks, “The great Hooker was not only against, but laid down principles that have entirely subverted all pretences to a divine, unalterable right in any form of Church government whatever.”

Bishop Cosins, who, upon the continent of Europe, took the Lord's supper repeatedly in Presbyterian Churches, says, “Are all the Churches of Denmark, Sweden, Poland, Germany, France, Scotland, in all points, either of substance or circumstance, disciplined alike? Nay, they neither are nor can be; nor yet need be, since it cannot be proved that any set and exact particular form is recommended to us by the word of God.”—(Ans. to Abstract, sect. 18. p. 58.)

Lord Bacon writes: "For the second point, that there should be but one form of discipline in all churches, and that imposed by necessity of a commandment and pre-script out of the word of God, I, for my part, do confess, that on revolving the Scriptures, I could never find any such thing; but that God hath left the like liberty to the Church government that he hath done to the Civil government, to be varied according to time and place and accidents, which, nevertheless, his high and Divine Providence doth order and dispose. So, likewise, in church matters, the substance of doctrine is immutable, and so are the general rules of government; but for rites and ceremonies, and for the particular hierarchies, policies, and disciplines of churches, they be left at large; and therefore it is good we return to the ancient bounds of unity in the church of God, which was one faith, one baptism, and not one hierarchy, one discipline." — (Works, vol. iii. p. 150. Lond. 1778.)

Dr. Fulke, regarded in his day as a very high Churchman, writes: "Although in Scripture a bishop and presbyter is one authority in preaching and in the sacraments, yet in government, *by ancient use of speech*, he is only bishop who in Scripture is called Proistamenos, to whom the ordination or consecration by imposition of hands belonged; for the rest of the presbyters did lay on their hands, or *else the bishop did lay on his hands in the name of the rest*." — (Ans. to Rh. Test. on Titus i. 8, fol. 391, p. 2. Lond. 1589.)

Field says, "Who, then, dare condemn all those worthy ministers of God, who were ordained by presbyters in sundry churches, at such times as bishops, in those parts where they lived, opposed themselves against the truth of God?" — (Book iii. c. 37, p. 157. Oxf. 1635.)

Francis Mason, an enthusiastic defender of the Anglican Church, says, "If you mean by Divine right, that which is according to Scripture, then the preëminence of bishops is

jure divino. Secondly, if by Divine right you mean the ordinance of God, in this sense also it is *jure divino*. But if by *jure divino*, you understand a law or commandment of God binding all Christian Churches perpetually, unchangeably, and with such absolute necessity that no other order of regimen may in any case be admitted, in this sense neither may we grant it, nor yet can you prove it to be *jure divino*." — (Def. of Foreign Ord. p. 163. Oxf. 1641.)

Mason says also, p. 160: "Seeing a presbyter is equal to a bishop in the power of order, *he hath equally intrinsical power to give orders*." — (Ibid. p. 161.)

Downham, Bishop of Derry, writes, "Though, in respect of the institution, there is small difference between an apostolical and divine ordinance, yet in respect of perpetuity, difference by some is made between those things which be of *divini* and those which be of *apostolici juris*; the former in their understanding being perpetually, generally, and immutably necessary; the latter not so. So that the meaning of my defence plainly is, that the episcopal government hath this commendation above other forms of ecclesiastical government, that in respect of the first institution it is a Divine ordinance. But that it should be such a Divine ordinance as should be generally, perpetually, immutably, necessarily observed, so as no other form of government may in no case be admitted, I did not take upon me to maintain." — (Def. of Ser. p. 139.)

Bishop Sanderson says, "The Papist groundeth the Pope's œcumenical supremacy upon Christ's command to Peter to execute it, and to all the flock of Christ to submit to him as their universal pastor. The Presbyterian crieth up his model of government and discipline as the very sceptre of Christ's kingdom, whereunto all kings are bound to submit theirs, making it as unalterably and universally necessary to the being of a Church, as the word and sacraments are. The Independent Separatist says, that nothing

is to be ordered in Church matters otherwise than Christ hath appointed in his word; holdeth that any company of people gathered together by mutual consent in a Church way, is, *jure divino*, free and absolute within itself to govern itself by such rules as it shall judge agreeable to God's word, without dependence upon any but Christ alone, or subjection to any prince, prelate, or person, or consistory whatsoever. All these do not only claim a *jus divinum*, and that of a very high nature, but in setting down their opinions seem in some expressly tending to the diminution of the ecclesiastical supremacy of princes. Whereas the episcopal party neither meddle with the power of princes, nor are ordinarily very forward to press the *jus divinum*; but rather purposely decline the mentioning of it, as a term subject to misconstruction, or else to interpret it as not of necessity to import any more than an apostolical institution." — P. 40.

Whitgift says, "We see manifestly that in sundry points the government of the Church used in the apostles' time is, and has been of necessity altered; whereby it is plain that any one certain form or kind of external government, perpetually to be observed, is nowhere in the Scriptures prescribed in the churches, but the charge thereof is left to the Christian magistrate, so that nothing be done contrary to the word of God; neither do I know any learned man of a contrary judgment."

Again: "I deny that the Scripture doth set down any one certain form and kind of government in the Church." — (Def. p. 659.)

Stillingfleet says, "Though one form of government be agreeable to the word of God, it doth not follow that another is not; or, because one is lawful, another is unlawful. But one form may be more agreeable to some places and times than others are. I doubt not but to make it evident, that before these late unhappy times, the main ground for settling

episcopal government in this nation *was not any pretence of Divine right, but the conveniency of that form to the state and condition of this Church at the times of its reformation.*" — (Irenicum, p. 10.)

Bishop Hall, who is found in Dr. Pusey's Catena, says, — "Blessed be God, there is no difference in any essential matter betwixt the Church of England and her sisters of the Reformation. We accord in every point of Christian doctrine, without the least variation. Their public confessions and ours, are sufficient convictions to the world of our full and absolute agreement. The only difference is in the form of outward administration, wherein also we are so far agreed as that we all profess this form not to be essential to the being of a Church, though much importing the well or better being of it according to our several apprehensions thereof; and that we do all retain a reverent and loving opinion of each other in our several ways, not seeing any reason why so poor a diversity should work any alienation or affection in us one towards another. But, withal, nothing hinders but that we may come yet closer to one another, if both may resolve to meet in that primitive government whereby it is meet we should both be regulated, universally agreed on by all antiquity, wherein all things were ordered and transacted by the consent of the Presbytery, moderated by one constant president thereof. But if there must be a difference of judgment on these matters of outward policy, why should not our hearts be one? Why should such a diversity be of power to endanger the dissolving of the bond of brotherhood? May we have the grace but to follow the truth in love; we shall in these several tracks overtake her happily in the end, and find her embracing of peace, and crowning us with blessedness." — (Peacemaker, sect. 6, vol. vii. p. 59. Oxon. 1837.)

Archbishop Bramhall writes of the Presbyterial Churches, — "Because I esteem them churches not completely formed,

do I therefore exclude them from all hope of salvation? or esteem them aliens and strangers, or account them formal schismatics? No such thing. It is not at all material, whether episcopacy and priesthood be two distinct orders, or distinct degrees of the same order." — (Bramhall's Works, fol. 164. Dublin, 1677.)

Archbishop Usher writes, — "For the testifying of my communion with these churches, which I do love and honor as true members of the church universal, I do profess that with like affection I would receive the blessed sacrament at the hands of the Dutch (*i. e.* presbyterial) ministers in Holland, as I would do at the hands of the French ministers."

Archbishop Wake writes, — "I bless God that I was born and have been bred in our Episcopal Church, which I am convinced has been the government established in the Church from the very time of the apostles; but *I should be unwilling to affirm, that where the ministry is not episcopal, there is no church, nor any true administration of the sacraments*; and very many there are among us, who are zealous for episcopacy, yet dare not go so far as to annul the ordinances of God performed by any other ministry."

Bishop Tomline says, — "I readily admit that there is no precept in the New Testament which commands that every church should be governed by bishops. The Scriptures do not prescribe any definite form of church government."

I need not multiply extracts from Cranmer, Ridley, and the early Reformers. They were Episcopalians by preference, but held communion with all the regularly ordained presbyters of foreign churches.

Cranmer said, "Bishops and priests were not two things, but both one office, in the beginning of Christ's religion." "And of these two orders only— viz. priests and deacons — Scripture maketh express mention." "For the said fathers, considering the great and infinite multitude of Christian men so largely increased through the world, and taking ex-

amples of the Old Testament, thought it expedient to make an order of degrees to be among the spiritual governors of the church, and so ordained some to be patriarchs, some to be primates, some to be metropolitans, some to be archbishops, and some to be bishops."

One extract from Bishop Jewel: "Is it so horrible a heresy, to say that by the Scriptures of God a bishop and a priest are all one? Verily, Chrysostom saith, '*Inter episcopum et presbyterum interest ferme nihil.*' Augustine saith, '*Quid est episcopus, nisi primus presbyter?*'" — (Jewel's Works: Defence, 202.)

Dean Sherlock says, "A church may be a truly catholic church, and such as we may and ought to communicate with, without bishops." — (Gibson's Preservative, Lond. 1848.)

Dr. Claget says, "Some things are necessary to the being of a church; and they are the acknowledgment of the one Lord, the profession of the one faith, and admission into the state of Christian duties and privileges by one baptism. And this is all that I can find absolutely necessary to the being of a church."

"The Church of England does not unchurch those parts of Christendom that hold the unity of the faith. Hence the folly of that conceit, that in this divided state of Christendom there must be one church, which is the only church of Christ, exclusive of all the rest that are not in communion with her." — (Gibson's Preservative, vol. iii. pp. 332-334. Lond. 1848.)

Many other quotations might be made, all leading to the same conclusion, that episcopal ordination is not to be regarded as essential to a true church. And I am sure, when we appeal to the only standard of error and of truth, if there be one danger against which Christians are warned in every page, it is that of trusting to those who claim to have apostolical succession. With a few of the passages to which I allude, I will conclude my remarks upon this topic.

Isaiah viii. 20: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." When this appeal was made, there were prophets commissioned from above, and chief priests who had a real and demonstrable succession; and yet the people were commanded not to believe them absolutely, but to bring their doctrine to God's word. Again: Matthew xvi. 6, 12: "Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees. Then understood they how that he bade them, not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." And yet the Pharisees "sat in Moses' seat," and had the true ecclesiastical succession of their age. Galatians i. 8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." If we are to try an apostle's doctrine by the Sacred Volume, much more the doctrine of a professed successor of the apostles. If an angel were to come from the realms of glory, and, with the radiance and splendor of heaven, were to preach to us doctrines opposed to God's word, and plainly contrary to its express and reiterated statements, it would be the duty of every Christian to say, "Let a brand be fixed upon that angel's brow, and let his wing be blasted; he is not a messenger from God, but a messenger from Satan only, and to be cursed." Again: 1 Thessalonians v. 21: "Prove all things; hold fast that which is good." 1 John iv. 1: "Beloved, believe not every spirit, but try the spirits," (that is, the ministers,) "whether they are of God;"—and on what ground?—"Because many false prophets are gone out into the world." Aaron was the high-priest, and possessed a valid and legitimate succession; but Aaron made a golden calf: Were the people justified in worshipping it? Urijah was a high-priest, of legitimate succession from Aaron, but Urijah introduced idolatry into the temple: the

people, in that day, were under the solemn duty of becoming dissenters from it—not conformists to it. Caiaphas, the chief priest by a legitimate succession, gave sentence against Christ, denouncing him as a blasphemer; and if I had listened to the teaching of the church in the days of our Lord, I should have joined in the cry, “Away with him, away with him! Crucify him, crucify him!” but if I had listened to the teaching of the Spirit of God, in the oracles he had given, I should have said, “Hosanna! blessed be he that cometh in the name of the Lord!” And lastly, we read that the sheep of Christ are not to follow “ravening wolves,” some of whom, the apostle said, were to rise up among their own selves; but they were to watch, and to adhere to the doctrine they had learned of God.

Let me add a simple illustration of the worth and value of apostolical succession, founded upon that beautiful announcement in the Gospel of John: “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.” The Israelites, you remember, were dying in the wilderness by the sting of fiery serpents; and Moses raised a brazen serpent upon the top of a pole, and bade the dying look; and the instant that they looked, they were cured. We are told that this is an exact type of the blessed Gospel of Jesus Christ; and, if I address Roman Catholics, or Tractarian Romanists, I implore them to look through the misty and glittering medium they live in, at its glorious announcements; and while they look, I pray that they may live. Suppose now, when Moses went round to the Israelites, as they were dying by thousands, and said to them, “Behold the brazen serpent on the pole, and live,” that some dying Jew had lifted up his eye, and said, “Moses, before I look to the serpent, tell me, on what is it elevated?” Moses would surely have replied, (if we can suppose such a conversation to have occurred,) “That

is no concern of yours : this must be the simple question with you, Is the serpent visible ? And if it be, you are to look." But suppose the dying Israelite to reply, "If you will tell me the composition of the pole — whether it be brass, or iron, or oak — I will look ; but if you will not tell me, or if you say it is only wood, I will not look, but I will lie down and rather die." Or suppose him to say, "If it is wood, at all events I will not look until I know the botanical succession of that pole ; that it was cut from a tree that sprung up a hundred years ago, which again grew from another which grew before the Flood, which again sprang from another which grew before Adam fell : I must have *its* succession demonstrated, from the creation to the day when it was cut by the carpenter, before I will look and be cured." Infatuation as it seems, it is just the essence of the Tractarian gospel. I maintain, that the best pole must have been that which lifted highest the brazen serpent before the people ; and the best church, have it or have it not the apostolical succession, is that which holds Christ aloft and alone prominent, and clothed in his own majestic glory, that the dying may look, and the living rejoice.

LECTURE VII.

THE UNITY OF THE CHURCH.

EPH. iv. 5.

THE Romish Church arrogates a monopoly of unity. I deny that the Church of Rome has unity. Even on so vital a doctrine as infallibility, her divines differ. One party in that church, the Trans-Alpines, say that the Pope is personally infallible when speaking *ex cathedra*; the other party, the Cis-Alpines, say, that a decree is infallible only when it issues from a General Council, with the Pope at its head; and no Council has yet declared the Roman Church infallible, and thus there is a want of unity upon one of the cardinal doctrines of the Roman Catholic Church. If, again, I refer to the fifth Council of Lateran, which consisted of one hundred and fourteen bishops, with the Pope at their head, I find that one party in the Church of Rome asserts that it was a General Council, and therefore that all its decrees are to be received: and another party maintains that it was not a General Council, and that its decrees have no authority. Respecting penance, the Church of Rome is divided: a large party, including Delahogue, P. Lombard Bona, and Gabriel, assert that absolution by a priest is simply declarative; but the Council of Trent, backed by Estius and Vasquez, maintain that absolution is judicial, and equivalent to God's. Again: the Church of Rome is not agreed whether love to God is necessary to salvation: a large section of its theologians, approved by Benedict the Fourteenth, in his Treatise Syn. Diœc. lib. 7, c. 13, hold that all which is required for

absolution by the priest, and for salvation, is to have that fear of God which has only the fear of hell; and but a small portion of theologians of the Church of Rome hold, that the love of God is an essential element in this fear. Awful apostasy! to hold that souls may be borne to glory, and realize the forgiveness of sins, without "loving God with all their heart, and mind, and strength!" But the Church of Rome has not even unity in point of discipline; for she has Dominicans, Franciscans, Carmelites, Jesuits, blue friars, grey friars, black friars, begging and mendicant monks of every description. And I am sure, if the Apostle Peter could behold them, assembled in a motley crowd, all professing to be successors of the apostles, and to belong to the one Catholic Church, surprised at the spectacle, he would exclaim — "Paul I know, and John I know, but *who are ye?*"

But mere unity is no necessary proof of possessing truth. Aaron, and the vast multitude that surrounded him, were united in the worship of the golden calf: were they, therefore, right? The ten tribes that met at Bethel were united, as much as the two that met at Jerusalem. Satan and his angels are just as united as the angels in heaven are; only, the union of the angels in glory is the concord of the holy, while the union of Satan and his host is the conspiracy of the damned. It is not mere union, but the principles and grounds of it, that entitle it to respect or reverence. Unity, let it be remembered, is not the concord of any one contemporaneous generation, but of the nineteenth century with the eighteenth, and with every preceding one.

Uniformity is the just expression of the sort of union in the Church of Rome, rather than *unity*; and it is produced by two causes — ignorance and compression. The first cause is *ignorance*. The Greeks and Romans were united in the worship of idols before they became Christians, the

Ephesians were united in the worship of Diana, and the Jews were perfectly agreed in crying, with simultaneous accents, "Crucify him, crucify him:" but the moment that light shone amid the Ephesians, they were disunited, a party following Christ, and a party following Diana; the moment that the Gospel sounded upon the banks of the Tiber, and in the groves of Ilissus, that moment Greek and Roman were divided on the worship of their idols. Light dissolves the union that is produced in ignorance; as in the gigantic iceberg, a collection of all heterogeneous elements, which is dissolved when the sunbeams of heaven rest upon it, and its waters flow in one way, and its chaff and hay and stubble are driven in another by the winds of heaven. And, secondly, the uniformity in the Church of Rome is produced by *compression*. In Spain, all are perfectly united, but it is the union of the dead; the people that live upon the earth above, being scarcely better than those who slumber in the graves below. And, if mere compression or compulsion be all that is required to complete unity, Botany Bay must be the fairest colony appended to the British dominions, for there it exists in perfection; and, on this ground, thirty-nine bayonets would be a more powerful guarantee for union than Thirty-nine Articles, and Newgate more renowned for it than a Christian church. But this is not the unity for which we contend. We seek the unity of minds enlightened by the truth, the unity of hearts impressed by the truth; but the unity of the Church of Rome is the unity of "unclean birds," kept together by a force *ab extra*, and not by internal attraction. The hands are united, but the hearts are at antipodes. The fear of Purgatory, and the penalties of the Church, guarantee a semblance of unity; but it is not real. On the contrary, it is a place, to use the language of Milton, —

"Where all life dies, death lives, and nature breeds
Perverse all monstrous, all prodigious things,

Abominable, unutterable, and worse
Than fables yet have feign'd, or fear conceived;
Gorgons, and Hydras, and Chimeras dire."

Mine be the rolling waves of the ocean, rather than the putrefying Dead Sea! Mine be the roaring cataract, rather than the stagnant marsh! Mine be all the excitement of living truth, rather than the quiescence of pestilential error! "A living dog is better than a dead lion."

And here I must state, that I do not think it was ever the mind of God that there should be perfect uniformity in the visible Church of Christ. I am attached to my own Church, and (I will use the expression) most enthusiastically; but I should deplore the day when all England's Christians should become converts to its polity; and I should equally deplore the day when they should all become Episcopalians. I believe it to be God's ordinance, that while there is only one ark, there should be different chambers in it; that there should be branches differing in outward peculiarity, while there is only one living Vine, and one pervading sap. There is one living Catholic Church, but there may be many outward manifestations and developments of it, in its contact with the world. And it is by this very process that the whole catholic truth of God is preserved. You will always find, that one communion holds in solution a truth overlooked by its neighbor, and that neighbor a truth overlooked by another; and it is by these diversities of outward constitution, that all the truths of Christianity are held prominent and distinct. If all men were advocates of an Establishment, voluntary liberality would be repressed; if all men were advocates of the voluntary system, the duties and responsibilities of nations would be overlooked. In Presbytery, we have retained the presbyter, but lost the oversight of the bishop; in Episcopacy they have retained the bishop's superintendence, but lost the presbyter; in Independency, they have retained the

power of the people, but have lost what I conceive to be necessary for the unity and government of the church—the superintendence of the bishop or presbytery. But thus it happens, that one party preserves that which the other has lost sight of; and thus if we take in the whole Catholic Church of Christ, we see all the truths of the Gospel therein developed, manifested, and maintained. But I allege, that it is not God's ordinance that there should be uniformity in nature, and that this is indicative of his mind with regard to the Church. Look to the firmament above: you cannot count its thousands of stars, and "one star differeth from another star in glory:" God might have made them alike, but he has not done so. View the whole earth in the season of spring or of summer: one flower is a rose, and another is a violet, another a lily; there is the same generic law for the whole vegetable creation, but the specific developments of it are distinct and diversified. Search into the bowels of the earth: the minerals are essentially the same, but their crystallization varied and diversified, though all under one law. Look upon this vast assembly; each face is a human face, and yet there are not two countenances alike. Uniformity would be a blemish; diversity is a beauty. And I allege, that to seek uniformity in the Church of Christ, is to seek a violation of the laws of God. To advocate unity at heart, amidst diversity of manifestation, is to join in the prayer of our blessed Lord, "That they all may be ONE."

We have, in the fourth chapter of the Epistle to the Ephesians, a perfect specimen of the unity of the Protestant Church: "one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all." In once arguing with a Roman Catholic, I put the question to the whole assembly, if these were not the characteristics of their Church. I asked the Baptists, and they answered, "Yes;" I asked the Independent, and they answered,

"Yes;" I asked the Episcopalians, and they answered, "Yes." We have, then, in our only rule of faith—the Bible—the sevenfold unity which is characteristic of the true Church; and therefore Protestants, however different in name, are essentially one in truth. In the Church of Rome, they will forgive you every error if you will only cling to the chair of St. Peter; in the Protestant Church, we forgive you every circumstantial difference if you only cleave to Christ. The points of diversity are, Christ and Antichrist. In the Church of Rome, they pardon all, if all only look to the Pope; in the Protestant Church, we forgive all circumstantial diversities, on condition that all rejoice in "beholding the Lamb of God, that taketh away the sin of the world."

Let me now draw my remarks to a close on this head, by giving some practical advice to Protestants.

And first, let our common faith be written as with a diamond's point upon the living rock; let our diversities in regimen and ecclesiastical discipline be inscribed as upon the shifting sand. Cast away Satan's microscope, which magnifies the points of divergence; use God's telescope, which brings within the horizon of your view the manifold and mingling glories, in the magnificence of which all our contrarieties and shades of sentiment are merged and lost. The things in which we agree are majestic as the attributes of God, and enduring as the eternity to which they point; the things in which we differ are trivial, and it needs an uncharitable microscope to magnify and discover them. The points in which we differ are like chaff in comparison with the wheat; the doctrines in which we agree are precious and weighty as the virgin gold. Our Lord's constant injunction is, "A new commandment give I unto you, that ye love one another;" "Let brotherly love continue." And all this I will sum up in that beautiful sentiment—"In essential things unity, in doubtful things liberty, in all things charity."

Again: Let me urge union and communion among all true Christians, on the ground of our near and dear relationship. We are fellow-soldiers, fellow-travellers, fellow-voyagers. "Let there be no strife, I pray thee, between thy herdmen and my herdmen; for we be brethren." It is our solemn duty to cultivate this union. We are only *insuperable*, whilst we are *inseparable*. Remember the bundle of arrows: united, incapable of being broken; disunited, severed easily into pieces.

To enforce and illustrate this advice, let me call upon all true Christians to look less at the defects by which their brethren are deformed, and more intensely at the beauties by which they are distinguished. When I look at the Independent Dissenters, I will forget any that have exceeded the bounds of charity, and think of a Moffat, of a Williams, and other kindred spirits. When we look at the Church of Scotland, let us forget its recent fierce and headstrong spirits, who have reflected no honor upon it, and think of its many peaceful and holy ministers. And when we look at the Church of England, let us forget its Newmans, its Puseys, and its Hooks, and think of its Noels, its M'Neiles, its Bickersteths, its Sumners, and its devoted bishops, who in past ages have shed a halo and a glory upon Christendom. Act the part of the painter, who was called upon to sketch Alexander the Great. Alexander had a scar upon his forehead, which he had received in the course of his Macedonian battles; and the painter was perplexed to find a way by which to escape showing this deformity on the portrait: at last he hit upon the happy expedient of representing the monarch sitting in his chair, his head leaning upon his right arm, and the forefinger covering the scar upon his brow. When I sketch the Independent communion, I would put my finger upon the scar by which it may be deformed; when you sketch the Church of Scotland, lay the finger of charity upon the scar by which she has been defaced; when we sketch

the Church of England, let us put our finger over the scar which I fear is growing in breadth and deformity upon her ; and I would say the same of the Church of Rome, only she is *all scar* — there is no soundness in her at all.

This is God's way of treating us, and it ought to be our way of treating one another. When Rahab is referred to in Scripture, Rahab's lie is not mentioned, but Rahab's faith is spoken of. When Job is referred to, his fretfulness is forgotten, and his patience is canonized. When David is mentioned, David's sin is not spoken of, but David's grace is remembered. And if we had only love in our hearts, depend upon it, there would be greater charity in our sketches of one another. Love is the Ten Commandments *kept* in a monosyllable, just as sin is the Ten Commandments *broken* in a monosyllable. If we could only believe it, we are really and truly one. I do not ask any one to break down his ecclesiastical polity ; I do not ask any one to violate the laws he has subscribed ; but I ask you, in every holy and Christian work, to feel, that whatever the color of the robes in which your ministers preach, or the forms in which you worship, you are, if God's children, essentially and truly one. Take a quantity of quicksilver, and throw it upon the earth, and it breaks into a thousand globules : Why ? Because of the unevenness of the earth's surface. But the affinities of the quicksilver are not destroyed : use a little care, a little gentleness — collect the globules, and they will unite into a bright mass, reflecting your countenance as you behold it. So with Christians : it is earth that originates the contrarieties ; it is sin that severs : a little charity might soon collect them into one common mass, reflecting the glory of their common God, the righteousness of their common Saviour, and the splendor of their everlasting home.

Finally : to maintain the unity of the Protestant Church, let us live nearer to Christ, that we may live nearer to one another. You know, that in a circumference or hoop, if

there are a number of *radii* or lines proceeding from the circumference towards the centre, as each line approaches the centre it comes nearer to its neighbor. So in the Gospel: Christ is the great centre; we are converts from the circumference of the wide world; and the nearer we come to Christ, the nearer we come to one another. And it is when we are absorbed, and meet in Christ, that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

And now, if there be in this assembly any Roman Catholic, (and I know that on the past occasions there have been many,) let me adjure him to burst the withes of that church and priesthood by which he is bound, and to come forth into the liberty wherewith Christ makes his people free. Let me tell you of the true Purgatory—the blood of Jesus Christ that "cleanseth from all sin;" let me tell you of the only Saviour—Jesus Christ and him crucified. Belong you to the Romish Church, or belong you to the Protestant, if you look away from Mary, and from saints and angels, and look by faith to the Son of God alone, you shall never come into condemnation.

May apostolical succession be felt less and less valuable in our estimation! may apostolical doctrine be more! May the uniformity of Rome be scattered and broken, as by a thunder-peal! may the unity of the church of the living God reign and spread on earth, till it is lost in the glory of the church triumphant in heaven!

LECTURE VIII.

THE FATHERS.

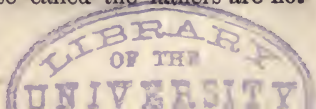
THE Fathers are not safe expositors of Holy Scripture, nor is the Nicene Church the right model of the Christian Church. I shall have to tax your patience to its very utmost, and to draw upon your indulgence to no ordinary extent; because what I shall adduce will be less of argument or illustration, and more of dry but important and authentic documents, proving, by bare and stern facts, the principles I am anxious to inculcate.

The two topics before us this evening for discussion are — the Fathers, and the Nicene Church. It will require some preliminary explanation to make you clearly understand what these are. I can conceive that “Nicene Church,” and “Fathers,” and other terms to which modern controversy has been obliged to have recourse, must sound as something approaching an unknown tongue in the ears of merely Bible taught and evangelical Christians. But these words, I assure you, play a most conspicuous part in the present day; and it is most important — nay, I hold it, under God, almost essential to your protection from poisonous and deleterious tenets — that you should fairly understand them, and be able fully and firmly to repel the deductions that are too frequently made from them.

By the *Fathers* is meant certain divines who flourished during the first five centuries, though some say twelve centuries, in order to include St. Bernard, of the Christian Church. Some of these were distinguished for their genius,

some for their eloquence, a few for their piety, and too many for their fanaticism and superstition. It is recorded by Dr Delahogue, (who was professor in the Roman Catholic College of Maynooth,) on the authority of Eusebius, that the fathers who were really most fitted to be the luminaries of the age in which they lived, were too busy in preparing their flocks for martyrdom, to commit any thing to writing; and, therefore, by the admission of this Roman Catholic divine, we have not the full and fair exponent of the views of all the fathers of the earlier centuries, but only of those who were most ambitious of literary distinction, and least attentive to their charges. It is generally true in the present day, that the minister who has a large congregation, and much to do in it, has very little time for writing elaborate treatises upon any of the controversies of the age, or even for publishing sermons. It was so then: the most devoted and pious of the fathers were busy teaching their flocks; the more vain and ambitious occupied their time in preparing treatises. If all the fathers who signalized the age had committed their sentiments to writing, we might then have had a fair representation of the theology of the Church of the fathers; but as only a few have done so (many even of their writings being mutilated or lost), and these not the most devoted and spiritually minded, I contend, that it is as unjust to judge of the theology of the early centuries by the writings of the few fathers who are its only surviving representatives, as it would be to judge of the theology of the nineteenth century by the sermons of Mr. Newman, the speeches of Dr. Candlish, or the various productions of the late Edward Irving. It is admitted, moreover, by Roman Catholic divines, that some of the fathers have erred, that not a few of them have broached heresies, and that they must be read in the light of "the Church," in order to their being read safely.

But let me observe, that those called the fathers are not



strictly and properly the fathers at all. The advantage taken by the advocates of their writings, as exponents of primitive theology, is this—that these are the men who lived near the apostles, and are covered with the hoar of a thousand years; and that it becomes us, the mere youths and striplings of a day, to defer to the grey hairs, and reverence the experience, of a remote and venerable age. Now, I contend that the gifted divines of the present age are the true fathers of the Christian Church; and that Augustine, and Jerome, and Chrysostom, were, in comparison, but the beardless boys of the Christian dispensation. My reason for this strange, and apparently to a Roman Catholic, extravagant assertion, is, I think, a very just one. The great majority of the fathers, probably nine tenths of them, never saw an apostle. Twenty or two hundred years after the death of an apostle, are about equal, in as far as the knowledge of his views is concerned. What do we know of Martin Luther, after the lapse of three hundred years, except what we gather from his written and accredited biography? What more did our fathers know of him a hundred years ago? How much do we know of John Wesley, except from his writings? Scarcely any thing; and a person living a thousand years hence, will be just as likely to understand and estimate properly the character of that remarkable man, as a person living only a hundred years after his death. The length of the intervening period makes little difference, if there is no personal contact with the individual. The fathers had the same Bible that we have, the same eyes, the same judgments, the same promise of the Holy Spirit to guide them; up to this point we are perfectly on a par. What, then, is the point of difference between them and us? It is this: we have, in addition, all the biblical criticism, the physical illustrations, the philosophical facts, the historical evidence, which have been accumulated by an induction of seventeen centuries. All the

advantage, therefore, is on our side, as interpreters of the Bible; and I contend that *à priori*, Matthew Henry and Scott are more likely to be sound expositors of Scripture, than the most illustrious of the fathers. And I am prepared to demonstrate, by reference to the documentary evidence, that in the Commentaries of Henry and Scott, in the sermons of Robert Hall and Bradley, Hare, Chalmers, the Bishop of Chester, and other divines in the present age, we have more luminous expositions of Christian theology, than in the splendid orations of the golden-mouthed Chrysostom, or in the evangelical comments of Augustine, or in the more acrimonious and voluminous discussions of Jerome. I do not mean to say that there is nothing good in the fathers; quite the reverse: I allow, that in the Homilies of Chrysostom there are some of the most exquisite gems of Christian theology, an eloquence the most fervid, the impress of a genius the most glowing, feelings the most earnest and intense, and powers of reasoning which would do credit to the most gifted divine of the age in which we live; in Augustine, also, the most orthodox of the fathers, there is much evangelical and vital religion, much that may refresh and edify the mind of any reader; whilst in Jerome, though too notorious for controversial bitterness, there is no little powerful and eloquent writing. But when I have made all these admissions, I contend, without being guilty of a foolish and rather popular idolatry of the nineteenth century, that they are no more to be compared with the leading divines of the age in which we live, than the schoolmen of the dark ages with Lord Bacon, Sir Isaac Newton, and other philosophers who flourished since the era of inductive philosophy.

I fear I must draw upon the reader's patience; but I am quite sure that the importance of the extracts I have to adduce, will make up for the apparent tedium. A few have appeared in print; the great mass has not: they have been

taken carefully from the original documents, faithfully translated, and the Greek and Latin originals are at hand; the reader, may, therefore, depend upon them as authentic.

What I wish to show is, first, that the fathers are contradictory expositors of Scripture; and next, that they are superstitious and fanatical commentators upon Scripture. And the inference I wish to draw from all this is, that they are not trustworthy commentators; and next, that the position of the Roman Catholic Church, as announced in the Creed of Pope Pius IV., is wholly untenable: "Nor will I ever take and interpret the Holy Scriptures otherwise than according to the *unanimous* consent of the fathers."

The first passage to which I will entreat attention, as illustrative of this, is one of the best known in the whole word of God; it is what is called the Lord's Prayer. One would suppose, that if there be a part of Scripture on which all interpreters would be unanimous, and to which the Romish prerequisite of patristic unanimity is applicable, it would be this; in short, that one meaning would pervade the commentaries upon every clause. I will give you, however, the opinions of the different fathers upon it, as quoted by Belarmine.

1. The first clause is, "Our Father, who art in heaven." Every one knows perfectly what that means. But Cyril, Ambrose, and Augustine, understand "heaven" to mean the souls of all believers; Gregory Nyssen, Chrysostom, and the monk Bernard, hold that "heaven" means literally heaven. Now here are three fathers against three, on the interpretation of the very first clause of the Lord's Prayer.

2. I take the next clause, "Hallowed be thy name." Tertullian and Cyprian say this means, "May we persevere in holiness;" and Cyril, Chrysostom, and Jerome say it means, "May God's name be glorified." Here so many fathers take one opinion, and so many precisely the opposite.

3. "Thy kingdom come." Ambrose says, this means

exclusively and only the kingdom of grace. Tertullian, Cyprian, and Augustine say, it means the kingdom of glory, and not the kingdom of grace at all.

4. "Thy will be done on earth as it is in heaven." Tertullian and Augustine say, "heaven" means the spirit, and "earth" means the flesh: Cyprian says, "heaven" means the faithful, and "earth" means unbelievers; and the other fathers say, that "heaven" means just heaven, and "earth" means just earth. Now observe here, again, so many fathers for the first, one for the second, and the rest for a third and totally distinct opinion. Are these "unanimous" interpreters of the meaning of God's word?

5. "Give us this day our daily bread." Chrysostom says, this means our bodily nourishment. Jerome, Ambrose, and Cyril say, that it means only our spiritual nourishment.

6. "Forgive us our trespasses, as we forgive them that trespass against us." Tertullian, Cyprian, Gregory Nyssen, understood this to be, that all, both sinners and saints, need forgiveness. Augustine holds that it means, Forgive us our *venial* sins only, but not our mortal sins. Chrysostom holds, that even after baptism, it denotes that there is a place for penance and for indulgence. Now, observe, here are three different interpretations of the same passage, and each maintained by equally illustrious fathers of the Christian Church.

7. "Lead us not into temptation." Hilary and Jerome differ a little from Tertullian, Cyprian, and Chrysostom, with respect to this clause.

8. "Deliver us from evil." Gregory Nyssen, Cyril, Chrysostom, Theophylact, and all the Greek fathers, hold that this means, Deliver us from Satan; but Cyprian and Augustine, and all the Latin fathers, hold that it means, Deliver us from evil in general.

Such is the exposition of the Lord's Prayer, excavated from the writings of the fathers; and it proves, that if you

expect unanimity in the interpretation of the plainest portions of Scripture by the fathers, you expect that which is not to be found.

I take another passage — Genesis iv. 23, “I have slain a man to my wounding, and a young man to my hurt.” Upon this text, in the Douay Bible, there is the following note: “It is the tradition of the Hebrews, that Lamech, in hunting, slew Cain, mistaking him for a wild beast; and that, having discovered what he had done, he beat so unmercifully the youth by whom he was led into the mistake, that he died of the blows.” In the fourth century, Pope Damasus wrote to Jerome, requesting him to impart to him the meaning of certain passages of Holy Writ, and of the above passage among the rest. Pope Damasus’s letter is published with Jerome’s works. Jerome in his reply says, “Methusael begat Lamech, who being the seventh from Adam, not spontaneously, as it is written in a certain Hebrew book, slew Cain, as he afterwards confesses, ‘For I have slain a man to my wounding,’ etc.” Thus, Jerome adopts the Hebrew tradition, and believes that Lamech slew Cain; and the Douay expositors record the same tradition. When we refer, however, to Chrysostom, we find that he evidently took a very different view of the matter; for he thus interprets the meaning of God’s declaration to Cain (in cap. iv. Gen. Hom. xix.) — “Have you feared lest you should be killed? Be of good courage, *that shall not happen*. For he who does this shall expose himself to a sevenfold penalty.” When, again, we refer to Augustine, we find him quite at variance with Jerome; for he compares the mark set upon the Jews, and their *preservation*, with the mark set upon Cain, and his *preservation*; and the comparison could not have been justly instituted, if Cain had been slain by Lamech. Augustine’s words are as follows: (Enarr. in Psalm 39.) “For Cain, the elder brother, who slew the younger brother, received a mark, ‘lest any man should slay him,’ as it is written in

Genesis, God placed a mark upon Cain, that nobody should slay him. Therefore, the Jewish nation itself remains. Cain has not been slain, he has not been slain, he has his mark." If we consult Basil (Epist. 260, class 2), we find that he expressly refers to the tradition that Lamech slew Cain, and affirms that it was *not* true: "Some think that Cain was slain by Lamech, as if he had lived until that time in order that he might yield a longer punishment; but it is not true." Here are authorities against authorities among the fathers: and yet the Roman Catholic is never to interpret Scripture "except according to the unanimous consent of the fathers." As that unanimity does not exist upon the two passages of Scripture which I have read to you, every Roman Catholic is bound, on his own principles, to attach no meaning to them at all, and every Protestant to pause before he receives implicitly patristic expositions.

There is another passage, which the Roman Catholic Church has made very much of, as defensive of the doctrine of Purgatory, but which, upon the same principle, must be discarded altogether, as utterly incapable of any interpretation at all. 1 Corinthians iii. — "According to the grace of God that is given to me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward: if any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." Now I will extract the epitome which Cardinal Bellarmine gives of the difficulties of this passage, and the differences of the fathers:

“The difficulties of this passage are *five* in number. 1. What is to be understood by the builders? 2. What is to be understood by gold, silver, precious stones, wood, hay, stubble? 3. What is to be understood by the day of the Lord? 4. What is to be understood by the fire, of which it is said, that in the day of the Lord it shall prove every man’s work? 5. What is to be understood by the fire, of which it is said, he shall be saved, yet so as by fire? *When these things are explained, the passage will be clear.*

“The first difficulty, therefore, is, Who are the architects who build upon the foundation? The blessed Augustine, in his book on Faith and Works, c. 16, and in his ‘Enchiridion,’ c. 6, and elsewhere, thinks that all Christians are here called by the apostle architects, and that all build upon the foundation of the faith either good or bad works. Chrysostom, Theodoret, Theophylact, and Œcumenius, appear to me to teach the same upon this passage. Many others teach that only the doctors and preachers of the Gospel are here called architects by the apostle. Jerome insinuates this in his second book against Jovinianus. The blessed Anselm and the blessed Thomas hold the same opinion on this passage, although they do not reject the former opinion. Many more moderns think the same, as Dionysius the Carthusian, Lyra, Cajetan, and others.

“The other difficulty is rather more serious, for there are *six* opinions. Some, by the name of foundation, understand a true but an ill digested faith; by the name of gold, silver, and precious stones, good works; by the names of wood, hay, and stubble, mortal sins. Thus Chrysostom upon this place, who is followed by Theophylact. The *second* opinion is, that Christ, or the preaching of the faith, is to be understood by the name of foundation; that by the names of gold, silver, precious stones, are to be understood Catholic expositions, as the commentary of Ambrose and even Jerome seem to teach. The *third* opinion, by the name foundation, un-

derstands living faith ; and by the name of gold, silver, and precious stones, understands works of supererogation, etc. Thus the blessed Augustine, in his book on Faith and Works, lib. 6. The *fourth* opinion is that of those who explain by gold, silver, etc., to be meant good works ; by hay, stubble, etc., venial sins. Thus the blessed Gregory, in the fourth book of his Dialogues, c. 39, and others. The *fifth* is the opinion of those who understand by gold, silver etc., good hearers ; and by stubble etc., bad hearers. Thus Theodoret and Œcumenius. The *sixth* opinion, which we prefer to all, is, that by the name of foundation is to be understood Christ as preached by the first preachers ; by the name of gold, silver, etc. is to be understood the useful doctrine of the other preachers, who teach those who now received the faith ; but by the name of wood, hay, etc. is to be understood the doctrine, not indeed heretical, or bad, but singular, of those preachers who preach catholically to the Catholic people, without the fruit and usefulness which God requires.

“ The *third* difficulty regards the day of the Lord. *Some* understand by the name of day, the present life or the time of tribulation. Thus Augustine, in his book of Faith and Works, c. 16, and Gregory, in the fourth book of his Dialogues, c. 39. . . . But all the *ancients* seem to have understood by that day, the day of the last judgment, as Theodoret, Theophylact, Anselm, and others.

“ The *fourth* difficulty is, What is the fire, which in the day of the Lord shall prove every man's work ? *Some* understand the tribulations of this life, as Augustine and Gregory, in the places noted ; but these we have already rejected. *Some* understand eternal fire ; but that cannot be, for fire shall not try the building of gold and silver. . . . *Some* understand it to be the pains of purgatory ; but that cannot be truly said. First, because the fire of purgatory does not prove the works of those who build gold and silver ;

but the fire of which we are speaking shall prove every man's work what it is. Secondly, the apostle clearly makes a distinction between the works and the workmen, and says, concerning the fire, that it shall burn the works, but not the workers; for he says, 'if any one's work shall remain, and if any work shall burn;' but the fire of purgatory, which is a real fire, cannot burn works, which are transitory actions, and have already passed. Lastly, it would follow that all men, even the most holy, would pass through the fire of purgatory, and be saved by fire, for all are to pass through the fire of which we are speaking. But that all are to pass through the fire of purgatory, and be saved by fire, is clearly false; for the apostle here openly says, that only those who build wood and hay are to be saved as if by fire: the Church, also, has always been persuaded, that holy martyrs, and infants dying after baptism, are presently received into heaven without any passage through fire, as the Council of Florence teaches in its last session. It remains, therefore, that we should say, that the apostle here speaks of the fire of the severe and just judgment of God, which is not a purging or punishing fire, but one that probes and examines. Thus Ambrose explains it on Psalm cxviii. and also Sedulius.

"The *fifth* and last difficulty is, What is to be understood by the fire, when he says, 'But he shall be saved, yet so as by fire?' *Some* understand the tribulations of this life; but this cannot be properly said, because then even he who built gold and silver would be saved by fire. Wherefore Augustine and Gregory, who are the authors of this opinion, when they were not satisfied with it, proposed another, of which we shall speak by and by. *Some* understand it to be *eternal* fire, as Chrysostom and Theophylact. But this we have already refuted. *Others* understand the fire of the conflagration of the world. It is therefore the common opinion of theologians, that by the name of this fire is to be understood some purgatorial and temporal fire, to which, after

death, those are adjudged who are found in their trial to have built wood, hay, and stubble."

This is another illustration of the worthlessness of the comments of the fathers as infallible expositors, and the utter absurdity of that vow which every Roman Catholic makes in principle, while his priests make it in words—that they will not interpret Scripture unless "according to the unanimous consent of the fathers." And if ever a Roman Catholic should urge upon you the doctrine of Purgatory, building it upon this passage, ask him if he is not bound by the laws of his Church, first to ascertain that the fathers are unanimous upon it; and if it be the fact that the fathers are all at issue upon the meaning of every clause, tell him he must put a padlock upon his mouth, instead of daring to determine and declare the meaning of a passage, so contradictorily explained by the ancient authorities.

Let us take another passage, a very favorite text with the Church of Rome. If you discuss with a Roman Catholic, Who is the chief bishop, and what is the true Church, he will tell you, Peter is the rock and the foundation on which the Church rests; and he will quote the words—"Thou art Peter, and upon this rock I will build my church." Now the question at present is, not what is the true meaning of this passage, but whether the fathers shed light on it, and whether a Roman Catholic is warranted to interpret it. If the fathers are unanimous in the interpretation of it, then the Roman Catholic is bound to take that interpretation; but if they are not unanimous, he is bound to put no interpretation on it at all. Then hear what the fathers say. Some of them say, that the rock is Peter's faith; as Cyril of Alexandria, (Dial. 4, on Holy Trin.). "He called nothing but the firm and immovable *faith* of the disciple the rock upon which the Church was founded, without the possibility of falling:" and thus also Chrysostom (Serm. de Pent.)—"He did not say, upon Peter, for he did not found

his Church upon a man, but upon *faith*. What, therefore, is meant by ‘upon this rock?’ Upon the *confession* contained in his words.” Also (Chrys. Serm. 54, on Matt.) “And I say unto thee, Thou art Peter, and upon this rock I will build my church; that is to say, upon the *faith* of the confession.” Augustine sometimes interprets the rock to mean Peter, and sometimes to mean Christ; and referring to his contradictions in his Book of Retractations, he leaves the reader to choose for himself whichever of the interpretations he prefers. His words are the following: (Retract. lib. 1,) “I have said, in a certain passage respecting the Apostle Peter, that the Church is founded upon him as upon a rock. . . . But I know that I have frequently afterwards so expressed myself that the phrase, ‘upon this rock,’ should be understood to be the rock which Peter confessed. For it was not said to him, Thou art Petra, but Thou art Petrus; for the rock was Christ. Let the reader *select* which of these two opinions he deems the most probable.”

On the same passage Roman Catholics build the position, that Peter had an absolute supremacy among the apostles, and, therefore, that he was first Pope of Rome, the present Pope being his lineal and legitimate successor. But Cyprian denies that Peter had any successor. He says (De Unit. Eccles.), “The other apostles were the same as Peter, *endowed with an equal fellowship both of honor and power*, (pari consortio præditi et honoris et potestatis,) but the beginning proceeded from unity, that the Church of Christ might be shown to be one.”

Again, take the passage, “Whose sins ye remit, they are remitted; and whose sins ye retain, they are retained.” Protestants maintain that this is a *ministerial and declarative* absolution; Roman Catholics, that it is *judicial*; and so do the Tractarians. I grieve that there is retained, in that magnificent compendium of pure devotion, the Prayerbook of the Church of England, a form of absolution in the Ser-

vice for the Visitation of the Sick, devoutly used by Tractarians, but which I believe a clergyman is not bound to use, and which I admit is capable of some explanation; but the explanation is not satisfactory to a plain unbiassed mind, and I would that it were wholly expunged; it is an unhappy service, which is now being revived by the Tractarians, after considerable desuetude: but Protestants hold, that even in such cases the minister forgives ministerially; that is, he merely declares forgiveness to you, provided you are penitent and believe. The Roman Catholic holds that it is a judicial act, and that the priest forgives exactly as if he were God, and the penitent seated in his presence. Upon this passage of Scripture, however, Chrysostom expresses himself in terms which agree with the decree of the Council of Trent; while Augustine, in opposition to the Donatists, who claimed this priestly power, maintains that the act is merely ministerial. For he says, (*Contra Epist. Parmeniani*, lib. 2,) “That passage in the Gospel, ‘As my Father hath sent me, so also do I send you; when he had said this he breathed upon them, and said, Receive ye the Holy Ghost; if you forgive any one’s sins, they shall be forgiven; and if you retain any one’s sins, they shall be retained,’—would be against us, so that we should be compelled to confess that this was done *by* men, and not *through* men, if after he had said, ‘And I also send you,’ he had immediately added, ‘Whose sins ye remit, they are remitted; and whose sins ye retain, they shall be retained.’ But since the words are introduced, ‘When he had said this, he breathed upon them, and said, Receive ye the Holy Ghost,’ and then was conferred *through* them either the remission or retention of sins, it is sufficiently shown, that *they themselves* did not act, but the Holy Spirit *through* them; as he says in another place, ‘It is not ye that speak, but the Holy Spirit who is in you.’” In opposition to this interpretation of Augustine’s, the Council of Trent decree, that the priest forgives sins judi

cially, and not ministerially; and therefore the Church of Rome, in this instance, interprets Scripture inconsistently with the opinion of one of the most distinguished of the fathers.

Again: John v. 39, — “Search the Scriptures.” In the Roman Catholic version it is — “Ye search the Scriptures;” and as the Greek verb is the same in the indicative as in the imperative mood, they may be warranted in this translation; although I conceive it makes no difference, for the passage, even in the indicative, implies divine acquiescence in the propriety of the practice; either way it proves the duty of searching the Scriptures. Cyril of Alexandria agrees with the Church of Rome, in considering that the passage is declarative and does not contain a command to search the Scriptures; but Chrysostom maintains that it does. Chrysostom says, in his 40th Homily on St. John’s Gospel — “He did not say, *read* the Scriptures, but *search* the Scriptures, since the things that are said of him require much research. For this reason he *commands* (κελεύει) them to search with diligence, that they may discover the things that lie deep.”

One more passage: Matthew v. 25, — “Agree with thine adversary quickly.” Jerome is of opinion that the adversary is the brother who is offended, but he mentions that *others* held that the devil was the adversary, (alii juxta epistolam Petri dicentis “adversarius vester diabolus,” etc.) Bellarmine informs us (c. iv. De Purgatorio, lib. 1), that “*some* by the adversary understand ‘the devil,’ as Origen (Hom. 35, on Luke), Ambrose, Enthyimius, and Theophylact (in cap. 12 Lucæ), and Jerome (in Epist. 8 ad Demet.). *Others* understand by the adversary ‘the flesh,’ but these are justly refuted by Augustine. *Others* by the adversary understand the Spirit, which the flesh is commanded to obey; but Jerome refutes this. *Others* by the adversary understand sin; thus Ambrose: this is not probable. *Others*

by the adversary understand another man that has injured us, or whom we have injured; thus Hilary, Anselm, and Jerome (on Matt. v.). The truest exposition is, that the adversary is the law of God, or God himself. Thus Ambrose, Anselm, and Augustine, Gregory, and Bernard.

These instances will suffice to show, that the vow of the Roman Catholic, "never to interpret Holy Scripture otherwise than according to the unanimous consent of the fathers," is precisely equivalent to removing the Scriptures from the use of clergy and laity together, or making them a dead letter, capable of bearing any meaning, or justifying any interpretation. I know that distinguished Roman Catholic divines have accused the advocates of the Protestant Church of making false or disingenuous statements, when it has been alleged that the Scriptures are practically withheld from the perusal of the people; and I admit, that in the nineteenth century, amid the light and the privileges of England, the Scriptures are, with certain limitations, allowed by priests to the laity; but it is giving them a book with a padlock upon it, of which the priest holds the key; it is like telling them to drink of a fountain, over the mouth of which is a stone they are unable to roll away; it is giving the Scriptures to the eye, but withholding the Scriptures from the heart. Suppose a Roman Catholic laborer, just arrived from the bogs of Ireland, is told and taught not to interpret a chapter of God's blessed book, till he has found "the unanimous consent of the fathers" upon it. I refer him to the passage — "Search the Scriptures;" he says to me, "That passage may have a meaning which you and I know nothing of; I must ascertain 'the unanimous consent of the fathers,' before I put any meaning upon it at all." He goes to the British Museum, tells the Librarian his vow, and requests to be furnished with the writings of the fathers. To his surprise and horror, some hundred folio volumes are brought to him — say, the Benedictine edition of the ancient

fathers. He opens a volume, and is amazed to find it written in Latin or Greek; of either of which languages he never learned a word in his life. But supposing (what is very improbable) he masters the Greek and Latin languages, or is satisfied to take an unauthorized translation, such as is given forth by the Oxford writers in their edition, — and a Roman Catholic may, on the whole, trust an Oxford divine in this matter, — suppose, then, that by the aid of an elaborate index, he ascertains all the recorded views of the fathers respecting the passage in question; — he finds, that one father says the text in question is not a command to search the Scriptures; another father says it is a command, and means, you *are* to search them; another says it means something else; and at the close of his laborious and persevering researches, he finds that there is no unanimity on this and innumerable other passages, and he must return to his home wholly at a loss, shut up his Bible, and wait for its meaning till the fathers have become unanimous (which will be at “the Greek calends,”) or till Infallibility lays them on its Procrustes’ bed and makes them so, before he puts any meaning upon it at all.

Having shown you that the opinions of the fathers are contradictory, I wish to point out, in the next place, how fanatical and superstitious are many of the interpretations of the fathers. The Oxford divines assert, that the fathers are the truest exponents of the primitive theology; and I wish to show you the consequences of this assertion.

I quote now from the Preface of the Benedictine edition of St. Basil, dated Paris, 1721. The writer remarks upon the six days’ creation. “Among those,” say the Benedictines, “who thought that things were created at once, and not by degrees, Philo may be first enumerated. It is not wonderful that Origen, who loved allegories more than all men, should have run into the same opinion. With these may be reckoned that most valiant defender of the Catholic

faith, Athanasius. Gregory Nyssen speaks so plainly, that one cannot doubt that he embraced the same opinion. It (this opinion) appeared to Basil more probable than the other; but this most prudent man would not assert any thing positively in a doubtful matter." The fathers, you observe, were divided on the question, Whether the record of the creation in the book of Genesis was an historical fact, or a *myth*.

Again: on the Spirit moving on the waters, I quote from the Benedictine edition of Chrysostom, in c. 1, Genesis, Hom. iii. "The Spirit of God," he says, "was borne upon the water. This appears to me to signify, that some vital energy was present in the waters, and that the water was not simply standing and unmoved, but moved as having some vital power. For that which is unmoved is altogether useless; but that which is moved is serviceable for many things."

Again: Genesis vi. — "The sons of God saw the daughters of men." Chrysostom, in his 22d Homily on Genesis, observes — "Your lore should so apprehend the true meaning of the Scripture, as not to lend your ears to those who speak these blasphemies, and dare to say things against their own understanding: for they say that this is not said of men, but of angels, for that God called these 'the sons of God.' Let them show, first, where angels are called the sons of God." And Augustine, in his Questions on Genesis, concludes — "Whence is it more credible, that just men, who were called either angels or the sons of God, through lust sinned with women, than that angels, who were not flesh, could have descended to this sin?" This opinion, however, which Chrysostom terms "blasphemous," is stated to have been "the opinion of many of the ancients," including Justin, Athenagoras, and Clemens of Alexandria.

In the interpretation of the portion of Scripture that relates to Rebecca, Jerome writes to Pope Damasus —

“Isaac represents God the Father, Rebecca the Holy Spirit, Esau the former people multiplied by the devil, Jacob the Church of Christ. Isaac’s growing old signifies the consummation of the world; that he grew blind, shows that faith before him perished from the world, and that the light of religion had been neglected.” The most fanciful commentator upon Scripture in the present day, never approached such an exposition as this in puerility and absurdity.

Turn next to doctrine. Jerome says, (Question X. p. 238-3,) — “The vessels of mercy, which he prepared for glory, which he called, that is to say, us who are not from the Jews, but also from the Gentiles, he does not save irrationally, or without a true judgment, but for *preceding causes*, because some have not received the Son of God, and others of their own accord have received him.” So that Jerome was what we should call a very low Arminian. But, says Augustine, (Epist. contra Julianum Pelagianum, lib. v.) — “Those whom he predestined, them he also called. These are the called according to his purpose. These are therefore elect, and this before the constitution of the world, by Him who calleth those things that be not as though they were; but elect by the election of grace. Whence he says also of Israel, a remnant was made by the election of grace; and lest by chance they should be thought to be elect before the foundation of the world *by reason of their foreknown works*, he proceeded and added, But if by grace, then it is not of works; else grace is no more grace.” So that Augustine, in opposition to Jerome, was what we call a Calvinist. Again, on works of supererogation, Chrysostom, on Hebrews x., Homily xix., thus speaks — “And besides, Christ enjoins nothing which is impossible, since many have *surpassed his commandments*.”

Abraham, according to Chrysostom, actually fixed the knife in his son’s throat. He says, (Epist. 2 ad Cor. Hom.

iii.) — “For the hand of the just man fixed it (the sword) in the boy’s throat; but the hand of God did not permit it, though fixed in it, to be contaminated by the boy’s blood.”

Ambrose holds, that we must all pass through fire to heaven. In his exposition of Psalm 118, (Benedictine edition, Paris, 1686,) he says — “It is necessary, that all who desire to return to Paradise should be proved by fire; for it is not written unconcernedly, that Adam and Eve being driven out of the seat of Paradise, God placed a fiery sword which turned every way at their exit from Paradise. It is necessary that all should pass through flames. Whether he be John the Evangelist, whom the Lord so loved that he said of him to Peter, ‘If I will that he remain, what is that to thee? do you follow me:’ some have doubted respecting his death, we cannot doubt respecting his passage through the fire, because he is in Paradise, and is not separated from Christ. Or whether it be Peter who received the keys of the kingdom of heaven, and walked on the sea, it is needful that he should say, ‘Thou hast laid affliction upon our loins, thou hast caused men to ride over our heads; we have passed through fire and water, and thou hast brought us into *refrigerium*.’”

Concerning Cain and Abel, Ambrose thus writes (Lib. ii. c. 3.) — “Wherefore we do not unconcernedly wonder in the Gospel, that the Lord Jesus sat upon the foal of an ass, because the Gentile people, which according to the Law was accounted unclean, began to be the sacrifice of Christ.” And in his book *De Elia et Jejunio*, he says of Paradise, that “God established the first law about fasting there when he said, ‘Ye shall not eat of the tree of knowledge of good and evil.’”

In his fifth Homily on Matthew, Chrysostom writes as follows: “They say that John practised such austerity, that all his limbs became dead, and from continual prayer and

perpetual intercourse with the pavement, his forehead was so hard as to be nothing better than the knee of a camel." "That he would grant to me, to be encircled with the body of Paul, to be fastened to his soul, and to see the dust of his body." "To see the dust of those hands by which all were charmed, through the imposition of which the Spirit was supplied." And in the 54th Homily — "If we are to be regenerated, the cross is present; if to be nourished with the food, if to be ordained, if to do any thing else, that symbol is present. We inscribe it on our houses, walls, windows, forehead."

On the subject of the veneration of relics, Chrysostom, in his Homily "delivered after the relics of the Martyrs, etc.," tom. 12, p. 468, speaks thus: "When the Empress had gone, in the middle of the night, into the great Church, and borne thence the relics of the Martyr, and followed them through the middle of the forum, when the church to which the relics belonged was distant nine miles from the city, this sermon was preached in the Martyr's Church, the Empress being present with the magistrates and all the city." "For when the devils see the rays of the sun, they suffer nothing; but unable to bear the splendor which proceeds from *these*, being blinded, they fly, and go to a great distance; so great is the power in the ashes of the saints, not only residing in their relics, but proceeding beyond them, and driving away unclean spirits, and sanctifying with much abundance those who approach them in faith. Wherefore she (the Empress) loving Christ, followed the relics, continually touching them, and drawing to herself a blessing, and becoming an instructress to all, of this beautiful and spiritual gain, and teaching all to draw from this fountain, which is always drawn from and never emptier; for as the springing streams of the fountains are not contained within their own bosoms, but run over and flow forth, so the grace of the Spirit, which reclines in the bones and dwells in the

saint, also goes forth to those who follow it, and runs forth from the souls to the bodies, and from the bodies to the garments, and from the garments to the sandals, and from the sandals to the shadows. For this reason, not only do the bodies of the holy apostles work, but also the handkerchiefs and aprons; and not only these, but also the shadow of Peter wrought greater things than the living. Thus it happens also at this day; for whilst the relics were carried, there was the burning of the devils, and howlings and lamentations were raised on every side, the rays issuing forth from the bones, and burning the phalanx of hostile powers." "All will call you blessed, the hostess of the saints, the pattern of churches, equal in zeal to the apostles; for though you have had allotted to you a woman's nature, it is permitted to you to rival the acts of the apostles."

Hear also Jerome against Vigilantius, who, it appears, was opposed to the worship of relics. Jerome begins by punning upon his name. "Vigilantius, or rather *Dormitantius*," [the sleepy headed, not the wakeful,] "has suddenly arisen, who, with an unclean spirit, fights against Christ, and denies that the sepulchres of the martyrs are to be venerated." "Does the Roman Bishop act wrongly, who offers sacrifices to the Lord, over the (according to us) to be venerated bones (but, according to you, the vile dust) of dead men, Peter and Paul, and regards their graves as altars? And not only does the bishop of one city, but do the bishops of the whole world, err, who, despising the huckster Vigilantius, enter the temples of the dead?" "Tertullian, a most learned man, wrote a celebrated volume against your heresy." "You laugh at the relics of the martyrs, and with Eunonimus, the author of this heresy, calumniate the Church of Christ." "Was the Emperor Constantine sacrilegious, who translated the relics of Andrew, Luke, and Timothy, at which the devils roar, to Constantinople? and those who dwell in Vigilantius confess that they per-

ceive their presence? Is Augustus Arcadius now to be called sacrilegious, who transferred the bones of the blessed Samuel, after a long period, from Judea into Thrace? Are all the bishops to be deemed, not only sacrilegious, but fools, who carried a most vile thing and mouldering ashes in silk and a golden vessel? Are the people of all the Churches foolish, who met the sacred relics, and with such joy received them, as if they beheld the prophet present and living, so that swarms of people were united from Palestine to Chalcedon, and with one voice resounded the praise of Christ?" "They follow the Lamb wherever he goes; if the Lamb is everywhere, these also, who are with the Lamb, are to be believed to be everywhere."

Ambrose has the following passage, on the burying of the bodies of the martyrs, Gervasius and Protasius. I quote from Epistle xxii. chap. 1, Benedictine Edition, Paris, 1690, p. 875. "The heavens," he says, "declare the glory of God. At his day, by this fortuitous reading, it has been made known what heavens declare the glory of God. Behold at my right hand, behold at my left hand the sacred relics; behold the men of heavenly conversation; behold the trophies of a sublime mind: these are 'the heavens,' which 'declare the glory of God.' And now you hear the devils crying out, and confessing to the martyrs that they cannot bear their pains, and saying, Why have you come to torment us so grievously?"

Chrysostom, (tom. xii. p. 177, in Epist. ad Hebr. c. vii. Hom. xii.) — "Wherefore, I said, so that he should not hurt our freewill. It rests with us, therefore, and with him. For it is needful that we should first elect good things; and when we have elected, he also adds what are his. He does not go before our will, lest he should destroy our freewill; but when we have elected, then he brings to us much help."

Let me give an instance or two from Augustine's Retractions. C. xxiii.: "When I was still a priest, it happened

that at Carthage, among us who were together, the apostle's letter to the Romans was read—'I know that the law is spiritual, but I am carnal:' which I was not willing to receive of the person of the apostle, who was already spiritual, but of a man under the law, and not yet under grace, for thus formerly I understood those words. Which afterwards, having read some commentators on the Divine Word, whose authority moved me, *I more diligently considered*, and saw that that which he says might even be understood of the apostle himself, viz. 'We know that the law is spiritual, but I am carnal.' Which I showed, as well as I could, in the books which I lately wrote against the Pelagians." Again, tom. i. book 2, c. v.: "Now, there are two books of mine, of which the title is, 'Against the Party of Donatus;' in the first of which books I have said, that it did not please me, that schismatics should be violently driven to communion by the force of any secular power; and truly it did not please me, since I had not yet experienced how much evil their impunity dared, or how much a diligent discipline could confer upon them in changing them for the better." Lib. 2, c. xvii.: "When I said in the Fourth Book, that suffering might be substituted for baptism, I adduced the example of that thief, which was not sufficiently apposite, since it is uncertain whether he was not baptized." Chap. lv. p. 117: "Concerning also the thief, to whom it was said, 'To-day thou shalt be with me in Paradise,' I have laid it down as nearly certain, that he was not visibly baptized; whereas it is uncertain, and it is rather to be believed that he was baptized, as I have also afterward elsewhere contended."

I proceed next to show you, how the fathers themselves condemn one another's errors and absurdities. Chrysostom says—"Who can tolerate Origen, when he says that the souls were angels in heaven, and that after they sinned above, they were cast down into the world, and were confined in these bodies as in graves and sepulchres, in order

that they might pay the penalty of their former sins? and that the bodies of believers are not the temples of Christ, but prisons of the condemned?" "I pass over his frivolous exposition of the garments of skins; with what effort and arguments has he striven to make us believe, that the coats of skins were human bodies!" "And who can bear Origen with patience, when he denies, with specious arguments, the resurrection of this flesh, as he most clearly declares in the book of his Explanation of the First Psalm, and in many other places? And who can bear Origen giving to us a paradise in the third heaven, and transferring to heavenly places that paradise which the Scripture describes as belonging to the earth; and so allegorically understanding all the trees, which are described in Genesis, as that the trees were angelic powers? And who will not instantly cast away and despise those fallacies, when Origen said of the waters which are above the firmament, that they were not waters, but certain forces of heavenly power; and that the waters, again, which are over the earth, that is to say, under the firmament, were contrary powers, that is to say, demons?" "The words of Origen are adverse and hateful, and repugnant to God and his saints; and not those only which I have repeated, but numberless others also." Jerome, also, writing to Pammachius, exclaims — "Depart, O most beloved, from Origen's heresy, and from all other heresies." "Origen teaches, that rational creatures gradually descend by Jacob's ladder to the last step, that is to say, to flesh and blood; and that it is impossible that any one should at once be precipitated from the hundredth to the first number, but by single numbers, as by the steps of a ladder, until he reach the last; and that they changed their bodies as often as they changed mansions [in their way] from heaven to earth." And against Vigilantius, letter 79, Jerome says again — "Origen is a heretic: what is that to me, who do not deny that he is a heretic in most things? He erred concerning

the resurrection of the body, concerning the state of souls, concerning the repentance of the devil; and what is more, in his Commentaries on Isaiah, he testified that the Son of God, and the Holy Spirit, are seraphim."

Of Tertullian, Jerome writes (to Pammachius and Occanus) — "The blessed Cyprian uses Tertullian as a master, as his writings prove: and although he is delighted with the genius of that erudite and ardent man, he does not, with him, follow Montanus and Maximilla." Of Lactantius and Origen — "Lactantius in his books, and chiefly in his Letters to Demetrian, altogether denies the substance of the Holy Spirit, and with the Jewish error says, that he is to be referred either to the Father or the Son, and that the sanctification of each of these persons is exhibited under his name." "And confess also, that Origen errs in some things; acknowledge that he thought wrongly concerning the Son, and worse concerning the Holy Spirit; that he impiously brought forward the [doctrine of the] ruin of the souls from heaven; that he only verbally confesses the resurrection of the flesh, but virtually destroys it; and that he holds, that after many ages and the final restitution of all things, Gabriel would be the same as the devil, Paul as Caiaphas, virgins as harlots." "Others, as well Greeks as Latins, have erred in the faith."

A few extracts from Dupin's *History of the Fourth and Fifth Centuries* will show you the estimate of the fathers formed by that distinguished and generally impartial Roman Catholic historian. Concerning Eusebius of Cæsarea: "He seems to insinuate, in some places, and chiefly book ii. c. 7, that the person of the Son is not equal to the person of the Father, and that the same adoration is not due to him; and it is not only in these books that he speaks after this manner, for he does the like in all his other writings." Of St. Hilary: "St. Hilary had not very clear notions concerning spiritual beings, for in the Fifth Canon of his Commentary

upon St. Matthew, he says, that all creatures are corporeal, and that the souls which are in bodies are corporeal substances. He held also an intolerable error concerning the last judgment. I do not insist upon some smaller errors; as when in Canon 31 and 32 on St. Matthew, he excuses the sin of St. Peter; when he says, in Canon 16, that the words of Jesus Christ, 'Get thee behind me, Satan,' were not addressed to this apostle; upon Psalm 119, that the Virgin should be purged by fire at the day of judgment; in Canon 20, that Moses did not die, and that he shall come again at the day of judgment." Of Gregory Nyssen: "He is always abstruse, either by allegories or abstracted reasonings; he mingles philosophy with divinity, and makes use of the principles of philosophers, both in his explications of mysteries and in his discourses of morality: upon which account his works are more like the treatises of Plato and Aristotle, than those of other Christians." "It may be said also, that St. Gregory Nyssen, having his head full of the books and principles of Origen, could not always be so careful, but some of his errors would slip unawares into his reasonings, though he was not really of his opinion, and he rejected them at other times when he was more attentive." Of Epiphanius, Dupin says — "The style of St. Epiphanius is neither beautiful nor lofty; on the contrary, it is plain, low, and mean. He had much reading and learning, but no faculty of discerning, nor exactness of judgment. He often uses reasons for refuting the heretics, which are false. He was very credulous, and not very accurate." And of Jerome: "In St. Jerome's Commentaries, there are also several opinions that savor of Jewish superstitions, or the too great credulity of the first Christians; as when he asserts, in the Commentaries on the Prophets Daniel and Micah, that the world shall last but a thousand years. He sometimes gives allegorical senses to things which are to be understood literally; as when, in the Commentary on the

Epistle to the Hebrews, he says, that Jacob's wrestling with the angel is not to be understood of a corporeal and visible combat, but mystically of the invisible fight." "When he disputes with Helodius, he commends virginity to that excess, that it was thought he designed to condemn matrimony; and he so exalts the dignity of priests in abating the pride of deacons, that he seems not to think them inferior to bishops."

Let us hear Erasmus also upon this topic. I quote from Jacobo Sadoletto, lib. 28. Erasmus says—"Tertullian, whilst he too sharply contends with threats against those who ascribe too much to matrimony, was carried into the other fit, condemning what Christ approved of, and exacting what Christ did not require, but only counselled. Jerome fights with so much ardor against those who exalted matrimony to the injury of virginity, that he could not have defended his cause against an unfavorable judge, if he had been deemed guilty of having treated marriage, and second marriage, with too little respect. Augustine, fighting with all his energy against Pelagius, sometimes attributes less to freewill than the theologians who now reign in the schools think right." "If these things are to be wrested against him who sometimes errs, what shall we do to the same Hilary (besides so many other distinguished doctors of the Church), who, in so many places, seems to feel that Christ had a body which was not susceptible of pain, and that hunger, thirst, weariness, and other affections of this kind, were not natural in him, but pretended? For this he plainly wrote in expounding the 68th Psalm." Again: Erasmus writes, (26th book of Letters,)—"Jerome differed from Ambrose and Cyprian; there was not a slight skirmishing between him and Augustine; and who is there of the ancients from whom the more recent theologians do not differ in many places?"

The CORRUPTIONS of the writings of the fathers is a

topic I must not pass over. Erasmus writes, in his *Epistles*, (In Sanct. Basilii librum de Spiritu Sancto,) "I appeared to myself to have detected, in this work, what we behold with indignation to have been done in certain of the most celebrated and extolled writers, as in Athanasius, Chrysostom, and Jerome. You ask, What is this? After I had gone through half of the work without weariness, the phraseology appeared to me to belong to another parent, and to breathe a different genius; sometimes the diction swelled out to the tragic style, and it subsided again into common discourse; sometimes it appeared to me to have something flowing softly. . . . From these circumstances a suspicion entered my mind, that some student, in order to render the volume more copious, had interwoven some things, either grafts culled from other authors (for this subject has been accurately handled by many of the Greeks), or devised by himself; for some of these are erudite, but differing from Basil's style. . . . Moreover, it is a most wicked species of contamination to interweave one's own cloth with most distinguished purple of celebrated men; or, to express myself more correctly, to corrupt their generous wine with one's own dead stuff; which has been done, with intolerable sacrilege, in the divine Jerome's Commentaries on the Psalms, so evidently that it cannot be denied." And again, quoting still from Erasmus, (In Hilarium Epist. lib. 28,) — "What is this temerity with other people's books, especially those of the ancients, whose memory is or ought to be sacred to us that every one, according to his fancy, should shave, expunge, add, take away, change, substitute?" And once more, (In Athan. Epist. ad Serapionem de Spiritu Sancto,) — "We have given some fragments of this sort. For what purpose? you will say. That it may hence appear with what impiety the Greek scribes have raged against the monuments of such men, in which even to change a syllable is sacrilege. And what has not the same

temerity dared to do among the Latins, in substituting, mutilating, increasing, and contaminating the commentaries of the orthodox?"

A multitude of works, it seems, have been falsely ascribed to Chrysostom. In the Benedictine edition of that father, tom. v. p. 672, (Paris, 1836,) in the admonition to the Homily on the Fifteenth Psalm, we read — "John Chrysostom was so highly esteemed by the Greeks, that his works and small treatises were sought with the greatest eagerness; and whatever bore the name of Chrysostom was held as genuine by men not endowed with critical knowledge, such as were almost all those of the later ages. There were persons who rashly embellished with the name of Chrysostom sermons and homilies written by themselves. Transcribers of books also, for the sake of gain, sold homilies patched together by themselves or others, with the name of Chrysostom in the title-page. Hence proceeded innumerable spurious works; of which some immediately supply the evidences of spuriousness, others require a fuller investigation."

Doubts, also, are felt about Basil's works, as may be seen by the Benedictine Preface (Paris, 1721). "It remained that I should separate the true works of Basil from the false ones; which separation revealed a labor of the most extensive kind, since there are not a few of his writings that are called in question, but *all* of them. The learned, indeed, differ among themselves respecting the number of the homilies on 'the six days' work,' and the Psalms. These one-and-thirty Orations are not all ascribed to one and the same writer. The two books which we have on baptism are held to be doubtful by some persons. The book on true virginity is controverted. That most ample book on the first sixteen chapters of Isaiah is not exempt from all suspicion. The opinion of all persons is not one respecting the five books against Eunomius. There are those who have not

been ashamed to place among the false and supposititious the last fifteen chapters, and those the principal chapters, of the book on the Holy Spirit. The opinions of the ancients and more modern concerning his ascetic writings do not agree. Hardly any thing certain can be defined respecting the liturgy. His epistles contain, as it were, a sort of seminary of quarrels and discords. For in what year, in what month, from whom to whom, respecting what subject, they were written, is daily, vehemently, and sharply disputed. All must perceive, I think, how easy it is to err in this so great variety of things and opinions, as in a moonless night." Again, p. 48: "I have in a certain place admonished you, that that commentary on the first sixteen chapters of Isaiah, although it is held by almost all to be the genuine offspring of Basil, is not exempt from all suspicion: you will find, indeed, very few who deny it, if you compare them with those who affirm the commentary to be truly Basil's. For, among the latter, you may reckon Maximus the Confessor, John of Damascus, Marasius, Patriarch of Constantinople, etc. Nor is it wonderful if the more modern, after the example of the ancients, have embraced the same opinion. The most celebrated of these, Taliman, Ducas, Cambeficius, Natalis Alexander, Dupin, Tillemont, and Lequier, to whose opinion, unless most serious reasons hindered me, I should always be proud to accede. It is more easy to enumerate the patrons of the other opinion, since we find only three or four; John Drungar, Erasmus, Rivetus, Petavius. But I am so far, therefore, from ascribing that imperfect commentary to St. Basil, that I deem it to be most unworthy of him. I have perused and reperused the work, nor have I ever found any thing Basilian. Every thing has a foreign odor; whatever all the most erudite admire in the writings of Basil — perspicuity of speech, eloquence, a certain wonderful facility in interpreting Scripture, the selection of the best words, weighty opinions — of these not even a vestige exists in these commentaries."

Of the falsifications of the works of the fathers generally, we read in the same preface — “It is difficult to say how great diligence must be applied by him, who wishes certainly and safely to decide respecting the spuriousness or genuineness of any work: for it is wonderful, since truth and falsehood so greatly differ, yet one very frequently so much resembles the other, that in distinguishing between them, we can scarcely avoid error, unless we take great care.” And, again: “Perhaps there is no class of men who have more injured good study, than those who have mixed up the true writings of the fathers with false ones. For how many evils have, both formerly and in the present day, sprung up from hence, nobody who is not altogether inexperienced in ecclesiastical matters, is ignorant; doctrines are obscured, morals are polluted, history falters, tradition is disturbed; and to express my meaning in a word, if once the genuine writings of the holy fathers are confounded with the adulterous ones, all things must necessarily be confounded together. The examples of what I have stated are too frequent for it to be necessary for me to mention any of them. I will only call to mind the imprudence of the Apollinarists and the Eutychians, who, when they had promulgated their own for the sincere and true writings of the holy fathers, so infected the whole Church, that even until this present day, it has been impossible to close and cure this kind of wound. For, at the present day, *so great is the disagreement* among the erudite respecting the authorship of certain writers, that if any one adduces any evidence either of that great Athanasius, Bishop of Alexandria, or of Julius, the high Pontiff, or of Gregory, the wonder-worker, immediately you will hear some say that Athanasius, Julius, Gregory, did not say these things, but Apollinarius, some of whose works were formerly deceitfully attributed to these great men, in order that the more simple might be led astray. But, to be now silent respecting the Apollinarists

and Eutychians, I will generally observe, that innumerable inconveniences flowed from the same fountain."

So difficult, or rather impossible, is it, to ascertain the true works of the fathers. When we *do* reach them, then, from the specimens and examples I have laid before you, I venture to assert, that every dispassionate judge must come to the conclusion, that they are not competent expounders of Holy Writ, but contradict one another, and propose comments so superstitious and fanatical, that, in some instances, we might as well go to Johanna Southcote, or to the wildest interpreters of the last or the present age.

I do not mean to deny, that there are some beautiful and scriptural, and truly Protestant statements to be found in the fathers, or the good cannot be separated from the bad. It is but fair that I should present some evidence of this. Three or four extracts will illustrate my meaning; and with them I will conclude this part of the subject.

Gregory Nazianzen, Oratio 42. vii. — "But you contained walls, and tablets, and elegantly cut stones, and long circuitous passages; and you were resplendent on every side with gold, and you scattered it as water, and treasured it up as the sand; being ignorant that faith in the open air is better than sumptuous impiety, and that a few gathered together in the name of the Lord are more in the estimation of God than many thousands who deny the godhead. Whether truly will you prefer all the Canaanites to one Abraham; or the inhabitants of Sodom to one Lot; or the Midianites to Moses — to those who were sojourners and foreigners? Will you prefer to the three hundred who nobly drank with Gideon, the thousands who turned away; or to those born in the house of Abraham, who were scarcely more in number than these, many kings, and the ten thousands of the army, whom, though they were few, they pursued and put to flight? But how do you understand this passage — 'Although the number of the children of Israel were as the

sand of the sea, a remnant should be saved?' And how the following — 'I have left to myself seven thousand men who have not bowed the knee to Baal?' Is it not, God is not well pleased with the many? You reckon up the tens of thousands, but God reckons the saved; you indeed [reckon] the innumerable dust, but I [reckon] the vessels of election. For nothing is so magnificent to God as pure language and a soul perfect in the doctrines of truth."

Basil. "But whether the bishops are ejected from their churches, let not this at all move you; or whether any betrayers have proceeded from the clergy themselves, let not this weaken your faith in God. For they are not names which save us, but our purpose, and a true love towards him who created us. Consider, that in the conspiracy against our Lord the chief priests and scribes and elders prepared the deceit, but there were found a few among the people who truly received the word; and that it is not the multitude which is saved, but the elect of God. Let not, therefore, the multitude of the people terrify you, who are carried about like the water of the sea by the winds; for if ever one be saved, like Lot in Sodom, he ought to remain in a right judgment, having an immovable hope in Christ, because the Lord will not desert his saints."

Augustine to Jerome, tom. ii. p. 551. "For I confess to your charity, that I have learned to ascribe only to the books of the Scriptures, which are now called canonical, such fear and honor as to believe that not one of their authors erred in any thing; and if I should stumble at any thing in them which appears to be opposed to truth, I should not doubt, either that the manuscript was fallacious, or that the interpreter had not followed what was said, or that I had not at all understood it. But I read the others in such wise, that, however they may excel in sanctity and doctrine, I do not think a thing true because they have been of that opinion, but because they have been able to persuade me,

either by those canonical authors, or by a probable reason which is not abhorrent from the truth. Nor do I think that you, O my brother, think at all otherwise; I do not believe that you desire at all that your books should be read like those of the prophets and apostles concerning whose writings it is wicked to doubt that they are exempt from error. Far be this from your pious humility and your correct thoughts of yourself."

Jerome. (Letter to Pammachius and Oceanus on Origen's errors.) "For what folly it is, so to praise any one's doctrine, as to follow his blasphemy! Even the blessed Cyprian uses Tertullian as his master, as his writings prove; and although he is pleased with the understanding of that erudite and ardent man, he does not follow with him Montanus and Maximilla. Apollinarius wrote very strong books against Porphyry; Eusebius ably composed an ecclesiastical history: one of them introduced a divided Christian system, the other was a most open defender of the impiety of Arius."

Jerome on Lactantius's heresy. "An apostle teaches, 'reading all things, holding fast those things which are good.' Lactantius in his books, and especially in his Epistles to Demetrian, altogether denies the substance of the Holy Spirit, and with the Jewish error, says, that he is to be referred either to the Father or to the Son, and that the sanctification of each person is shown under his name. Who can forbid me to read his books of Institutions, in which he wrote most forcibly against the Gentiles, because his former opinion is worthy of detestation?"

Jerome. (Apology against Ruffinus.) "Forasmuch as you are fickle, you have argued with wonderful acuteness in my praise and dispraise; and [you hold] that you have as much right to speak favorably or unfavorably of me, as I had to censure Origen and Didymus, whom I formerly had praised. Learn, therefore, O most learned man, and the

head of the Roman art of logic, that it is no fault to praise the same man in some things and to accuse him in others, but to praise and condemn the same thing. In Tertullian, we praise his genius, but we condemn his heresy; in Origen we admire his knowledge of the Scriptures, and yet we do not receive the fallacy of his doctrines; in Didymus, we acknowledge both his memory and his purity on the faith of the Trinity, but in other things, in which he wrongly trusted to Origen, we withdraw from him. For not *the vices*, but *the virtues* of masters are to be imitated."

LECTURE IX.

THE NICENE CHURCH.

THE Nicene Church is the Tractarian ideal of a Church.

The importance of our considering this subject will appear at once from the following fact. The Reformers — Luther, and Ridley, and Cranmer, and Knox, and all that followed them — took the Apostolic Church, as embodied in the apostolic writings, as the only model and the perfect standard of a visible church: but the Tractarian writers, and those that follow them, hold that this is not the proper model of a Christian church,—that the Reformers did wrong in this respect, that the true exemplar of a Church is that embodied in the first three or four centuries of the Christian era, and that those who wish to bring the Church of England up to the standard of perfection, should seek to make her approximate to the Church of Chrysostom, of Augustine, of Jerome, or, in other words, of the fourth century, the period of the Council of Nice, who met A. D. 325. Now I maintain, that in the Nicene Church there was more of open error, of intolerance, violence, and disorder — its bishops being mailed barons rather than mitred ministers of the Gospel, and its temples scenes of outrage rather than sanctuaries of peace — than in the worst state of the Protestant Church, from the days of Luther to the present hour; and that the Nicene Church instead of presenting a model for our imitation, appears rather as a beacon to warn us off the rocks and shoals on which its pilots made shipwreck. If you listen to Mr. Palmer, Dr

Pusey, or Dr. Hook, you would suppose that the Nicene Church — that is, the Church that existed about the year 325 — was a perfect millennium; that it was an epoch of harmony and beauty; and that nothing is requisite for a jarring and discordant world, but to stereotype the Nicene Church, and fix it by Act of Parliament and sentence of Convocation in England for ever. I maintain, that the greatest calamity that could overtake our father-land, would be the expulsion of the Church embodied in the writings of the apostles, and the introduction of the Church represented in the writings and polity of the Nicene age. I will give you a few proofs and illustrations of my statement.

I take, first of all, from Dupin's Ecclesiastical History, an account of Councils that met at this period. He states, that in the year 322, Alexander, Bishop of Alexandria, held a council of nearly a hundred Egyptian bishops, who condemned Arius — the head of the Arian heresy. In the next year, Eusebius of Nicomedia, and the other bishops who protected Arius, held a council in Bithynia, wherein they declared Arius orthodox. In 324, Hosius held a council at Alexandria; he did what he could to reconcile men's minds, and not being able to compass his designs, would decide nothing. In 325, the Council of Nice was held, and decided in favor of orthodoxy. In 335, the Council of Tyre was held, at which there were sixty eastern bishops; Athanasius, the author of the Athanasian Creed, came with forty Egyptian bishops, but he was forced to appear as a criminal, and the synod pronounced against him a sentence of deposition. In 335 the Council of Jerusalem received Arius and his party, and were satisfied of his orthodoxy. In 338, Eusebius of Nicomedia, (who had a mind to usurp the see of Alexandria,) and the bishops of his party, being enemies to Paul because he was a defender of Athanasius, stirred up against him his priest Macedonius, who accused him of leading a life unbecoming the priesthood; and they pres-

ently assembled a synod at Constantinople, wherein they deposed him, and chose in his room Eusebius of Nicomedia. In 340, a council at Alexandria decided in favor of Athanasius. In 341, a council at Rome, under Pope Julius, acquitted Athanasius; but the Eusebians, without waiting for this synod, assembled oftentimes at Antioch, where they ordained one Gregory to fill the see of Alexandria, and sent him to seize upon it by main force; and Athanasius, understanding what they had done, retired to Rome. In 341-2, a council of ninety eastern bishops was held at Antioch, who declared that they were not followers of Arius, but restored him, as they found his doctrines orthodox; and they made a confession of faith, which omitted the statement that Christ was "consubstantial" with the Father. In 341, another council was held at Antioch, partly made up of the same bishops; and they complained, that Pope Julius had taken into his communion Athanasius and Marcellus. In 345, came the Council of Antioch, which was orthodox. In 346, a council was held at Cologne against Euphrates; of which the acts are forged. In 347, the Council of Sardica was attended by a hundred bishops from the west, and seventy-three from the east; those of the east declared they would not be present, unless St. Athanasius, Marcellus, and other bishops, who were condemned, were excluded from ecclesiastical communion; and the western bishops refusing to accept of this condition, the council was divided, and the eastern bishops withdrew. The eastern bishops then assembled at Philipopolis, and wrote a letter, which they dated from Sardica, addressed to all the bishops of the world, crying out against St. Athanasius and Marcellus of Ancyra, and making them pass for wicked rogues. In 341, the First Council of Sirmium was held against the heretic Photinus: this council was orthodox. So also was the Second Council of Sirmium, held in 357, and consisting of eastern bishops. In 353, came the Council of Arles, consisting of western bishops,

who were constrained by Valens, as well as the Pope's legates, to subscribe the condemnation of St. Athanasius; only a very few continued obstinate, and were banished. In 355, the Council of Milan met, consisting of nearly three hundred western bishops, but few of them resisted the solicitations of the Emperor Valens to condemn Athanasius. In 356, Saturninus, Bishop of Arles, assembled a council at Beziers, and used all his endeavors to make it receive the followers of Arius; St. Hilary opposed him stoutly, for which he and Rhodanius, Bishop of Toulouse, were banished. After he was forced away, the bishops of this council, being devoted to the interests of Saturninus, did whatever he desired; but the other bishops of France would not communicate with him. In 357, the Second Council of Sirmium was held, and in this year the second creed of Sirmium was made in that city by Potamius, Bishop of Lisbon, in the presence of Valens, Ursacius, Germanius, and some other bishops: this creed was Arian, and in it they rejected the word *consubstantial*, and declared that the Father was greater than the Son. In 358, the Council of Antioch, under Eudoxius, Bishop of Antioch, condemned the term *consubstantial*. In the same year the Council of Ancyra condemned the heresy of Hosius; yet, at the end of their anathemas against his historical dogmas, there is an anathema against those who say that the Father and Son are consubstantial or equal. In 359, the Third Council of Sirmium assembled, and appears to have been orthodox. In the same year, at the Council of Ariminum, three hundred of the four hundred bishops who attended at first, were orthodox, but were induced to subscribe a semi-Arian confession. At the Council of Seleucia, still in the same year, there were a hundred and sixty bishops, of whom forty were Arians, and a hundred and five semi-Arians. In 360, in the Council of Constantinople, consisting of fifty bishops, the Creed of Ariminum was adopted, which rejected

the term *substance*, as applied to Christ. In 361, the Synod of Antioch declared, that the Son of God was not at all like his Father in substance, and that he was created of nothing. The next six councils appear to have been orthodox; they were those of Alexandria, in 362; of Italy, in 362; of Egypt, in 363; of Antioch, in the same year; and of Lampsacus, in 365. In 366, the Council of Sinyedanum consisted of Arian bishops. The bishops who were called semi-Arians, assembled many councils after the Synod of Lampsacus—one at Smyrna, composed of the bishops of Asia, one in the province of Pamphylia, another in Isauria, another in Lycia; and the result seems to have been a reconciliation with the Church, though their letters are not extant. In 368, a council was held through the Emperor Valens: the term *consubstantial* was rejected. Next came the Council of Rome under Damasus; when a synodical letter was written against the Arians. And in 381, the Council of Constantinople decreed orthodox doctrine.

The result is, that in the fourth century *nineteen councils of the Church were orthodox, and nineteen heretical*; in one nothing was settled on account of divisions, and in two, Athanasius (the orthodox) was condemned by imperial constraint. At Ariminum, though there were three hundred professedly orthodox to one hundred Arian members, the council was constrained to adopt a heterodox creed; which subsequently, through fear of banishment, was subscribed by almost all the bishops, both in the east and west, until afterwards the same power which caused Arianism to triumph, adopted orthodoxy. Now, is this a model for a Christian Church in the nineteenth century? Is this a millennial picture which we ought to transfer to our own days? I affirm, after all the discussions which have taken place in the Protestant Church between Churchmen and Dissenters, and notwithstanding occasional expressions of bitterness, which are to be deplored and ought to be retracted, that all

has been gentleness and quiet, and might be called peace itself, in comparison with the disorders and violence of antagonist councils in the Nicene age. Of this, however, we shall see a little more as we proceed.

That the faith and morals of the Church in the Nicene age were at a very low ebb, is confirmed by the testimony of unexceptionable witnesses. Cyril of Jerusalem writes, (Cat. 15, p. 209, Oxon. 1703,) "Formerly, indeed, there were open heretics, but now the Church is *filled* with concealed heretics." Augustine (Enarr. in 41 Ps. Ben. edit. Par. 1691), "When we see those who are the strength of the Church yielding for the most part to offences, does not the body of Christ say, An enemy is breaking my bones?" Gregory Nazianzen (Orat. Sec. sect. 82, Ben. ed. Par. 1778) says, "Nor do the people behave in one way, and the priest in another; but rather, that saying seems to be wholly fulfilled, which was formerly uttered in reproach, The priest is become as the people." In his 43d Oration, the same ancient father speaks thus of the clergy: "But now there is a danger lest the order which is the holiest of all, should become the most *ridiculous* of all. For authority is not more obtained by virtue, than by malice and wickedness; and the chairs belong, not to the most worthy, but to the most powerful." Eusebius (Lib. 8, Hist. c. 1,) recites, that "on account of the too great laxity of discipline, men fell into effeminacy and slothfulness, envying and abusing one another, and only not making war upon each other with arms and spears in the place of words; the rulers opposing rulers, and the people disputing with the people." Basil says, (Sophron. Epist. 172,) "Because iniquity is multiplied, the love of many has waxed cold. For now nothing is so rare as to meet with a spiritual brother." Chrysostom (Advers. Oppugn. Vit. Mon. lib. iii. Ben. edit. Par. 1839) gives the *most appalling* description of the wide spread depravity of the Greek Church, and truly remarks that it was

wonderful that they had not experienced the fate of Sodom. We cannot *pollute* eyes or ears with his narrative. Those, too, who should have checked these abominations, he describes as being too callous and corrupt to interpose; and he builds his defence of the solitary life of the recluses in the mountains, upon the impossibility of a young man's living like a Christian in the midst of the general depravity. "The tribunals," he says, "and the laws are of no use; nor are instructors, fathers, or teachers; some are corrupted by money, others only think of being paid what is due to them," etc.; and after describing the horrible wickedness which prevailed, he says, "If any have avoided these snares, they with difficulty avoid sharing the bad reputation, through those who reproach them with these things — first, because they are *very few*, and for this reason may easily be hidden in the *multitude of the wicked*; secondly, because those wicked and detestable demons, when they cannot avenge themselves upon those who despise them in any other way, seek to injure them in that manner. . . . Wherefore, I have heard many say that they wondered that another shower of fire had not come down at this day, and that our city (Constantinople) had not suffered the fate of Sodom." Chrysostom complains of the general misconduct of the people, even during Divine Service: (Chrys. in Epist. 1 ad Cor. Hom. 36.) "If any one would attempt or wishes to corrupt a woman, no place seems fitter to such a one than the church; and if any thing is to be bought or sold, the church seems to be fitter for it than the market-place."

The lamentable character of the Nicene age is confessed in many of the writings of the Fathers. Thus Gregory Nazianzen (Oratio ii. 80) speaks as follows: "We observe the sins of others, not that we may grieve, but that we may reproach; not that we may heal, but that we may strike afresh, and that the wounds of our neighbors may be an excuse for our own sins. And the things which we praise to-

day we condemn to-morrow. For it is not manners, but enmity or friendship, which is the characteristic of good and evil. And the things which are deemed guilty by others are admired by us; and all things are readily pardoned to the impious, so magnanimous are we with respect to evil. But all things are become like the beginning, when as yet order was not, nor the good arrangement and form which now exist; but when every thing, confused and anomalous, required the hand of power that should give them form. Or, if you will, as in a night engagement, and with the obscure rays of the moon, not distinguishing the faces of enemies or friends; or as in a sea-fight and tempest, and in gusts of wind and in the boiling current, and the dashing of the waves and collision of ships, and the pushing of boat-hooks, and the voices of the commanders, and the groans of the falling, are uttering faint sounds, and perplexed, and having an opportunity for the display of bravery (alas! for the calamity), they fall upon each other, and are destroyed by each other. Nor do the people behave thus, and the priest differently; but now that appears clearly to be fulfilled which was formerly said in the curse — ‘The priest has become like the people.’” And again (Orat. 21, 24): “For in truth the pastors have been foolish, according to what is written, ‘And many pastors have laid waste my vineyard, they have brought disgrace upon my desired portion.’ I mean the Church of God, which was collected with many labors and slaughters, both before and after Christ, and with the great sufferings themselves of God for us. For, *with the exception of a few*, and those such as were overlooked on account of their insignificance, or who resisted through their virtue, who it was needful should be left as a seed and root to Israel, that he should flourish again and revive through the influences of the Spirit, all yielded to the times; in this differing from each, that some did it sooner and some later, and that some were the champions and leaders of impiety,

and others rank second, either shaken by fear, or led captive by profit, or ensnared by flattery, or circumvented by ignorance, which is the least of all."

To the same effect writes Basil (de Spiritu Sancto, c. xxx.): "But than what sea storm is not this tempest of the churches more fierce; in which every boundary of the fathers has been moved, and every foundation and fortification of doctrines has been unsettled, all things are agitated and overthrown, having been raised upon a rotten foundation? Falling upon each other, we are overthrown by each other; and if your enemy does not first strike you, your friend wounds you; and if he should fall, being stricken, your fellow-soldier rises against you. We are in fellowship so far as to hate our adversaries in common; but when our enemies have disappeared, we immediately regard *each other* as enemies. On this account, who can enumerate the number of shipwrecks, either of those who sink from the attack of enemies, or of those who go down from the hidden snares of their companions, or of others who perish from the unskilfulness of their leaders; since the Churches, with the men themselves, are destroyed by heretical snares, as it were by hidden rocks, and others of the enemies of the Lord's passion who have taken the helm, have made shipwreck as to their faith? A certain harsh clamor of those who are in collision, through contention, and a confused shouting, and an indistinct sound from the never silent uproar of these about the true doctrine of righteousness, by enlarging or contracting it, has now filled almost the whole Church. For some are carried into Judaism, on account of the confusion of the persons; and others to Gentilism, on account of the contraction of the natures; neither the divinely inspired Scriptures are sufficient to mediate between them, nor the apostolical traditions to decide their respective differences." And again (Epist. 92. 2, An. 372): "For neither is one Church endangered, nor are two or three

fallen into this dreadful storm. For the evil of this heresy feeds almost from the boundaries of Illyricum unto Thebais; and being deeply rooted by many who meanwhile have cultivated sedulously impiety, now it has sprouted forth those destructive fruits. For the doctrines of piety have been overthrown; the laws of the Churches have been confounded; the ambition of those who fear not the Lord has leaped into the highest stations; and the first seat henceforth is openly proposed as the reward of impiety; so that he *who has most shockingly blasphemed* is preferred as the people's bishop. Priestly gravity has departed; those who should feed the flock of the Lord with knowledge are wanting; the ambitious always consuming the money of the poor on their own enjoyment, or in the distribution of gifts. The accuracy of the canons is obscured; there is great liberty of sinning; for those who have attained power through human favor, make a return for the grace of their favor in granting to those who sin all things that are pleasurable to them. The just judgment has perished; every one walks according to the desire of his own heart; wickedness is boundless; the people reject all advice; their rulers have no freedom of speech. On account of these things, unbelievers laugh, the weak in faith fluctuate. Faith is doubtful, ignorance over-spreads souls, on account of those who craftily pervert the word, imitating the truth. The mouths of the pious are silent; every blasphemous tongue is loosened: sacred things are profaned; the healthy among the people fly from the houses of prayer as the schools of impiety, and in the deserts raise their hands with groans and tears to the Lord in heaven. . . . This is the most pitiable of all, that that part which appears to be healthy is divided in itself; and similar misfortunes apparently surround us with those which happened at Jerusalem at Vespasian's siege. For they were pressed at once with external war, and were consumed at the same time with the internal sedition of their own coun-

trymen. But with us, in addition to the open war of the heretics, that also which has arisen among those who appear to be orthodox has brought the Churches to the extremity of weakness." And again (Letter 164, An. 374): "*Scarcely any part of the world* has escaped the conflagration of heresy."

Respecting the heresies of this period, we read in the Preface to the Council of Nice, translated from Arabian manuscripts, by Abrahamo Exchellenti — "Now such dissensions and discords had arisen among the faithful, that the perverse heretics were more numerous than the orthodox, (*ut plures essent perversi hæretici quam orthodoxi,*) and the adversaries daily increased, whilst the faithful diminished, so that they almost resembled corn in a most ample and fertile field of darnel. Nor did these abstain from persecuting the Church of God; but rather were worse than heretics, for in some places they altered the Scriptures, and some places they added to them; in some places they expunged those passages which were least favorable to their doctrines, and substituted for the apostolical traditions and rejected decretals, other things of their own invention." Such things as these are not perpetrated in the nineteenth century: and therefore the transference of the state of the Nicene Church to the present age, would surely be a calamity and a curse, and not a blessing.

You may be aware also that when one reasons with Roman Catholics, or Tractarians, they cite what they call the long list of sects, by which Protestant Christianity is disfigured; they tell you of Episcopalians, and Presbyterians, and Independents, and Wesleyans, and Huntingtonians, and Southcotians, and Ranters, and Jumpers, and others, whom they conjure up, for the excesses of one half of whom Protestantism is not responsible. But for every one of the sects that have existed in the nineteenth century, I will produce two at least as rampant in the Nicene age. I will just run

over a list of a few of them. There were — 1. The Sabbatians; a sect so called from keeping the Jewish, in preference to the Christian Sabbath. 2. Simonites; from Simon Magus. 3. Marcionists; who held three gods. 4. Sophists; who held the transmigration of souls into beasts. 5. Manichæans; who held two principles, one good, and one evil. 6. Paulianists; who held one god, in substance and person, with three names. 7. Photinians; who held, that the three Divine Persons were compounded, and, by their composition, united in one: if any one laughed, he was turned out. 8. Barbari; who were given to all sorts of iniquity. 9. Phocalites; who held all things to be unclean, and denied the Resurrection and Judgment to come. 10. Disanites; who held two gods, one good, one bad, and that neither good nor bad works were in a man's power; they opposed the Resurrection and Last Judgment. 11. Arians. 12. Eunomians; who were semi-Arians. 13. Macedonians; who denied the Deity of the Holy Spirit. 14. Montanists; who gave a divine honor to the Virgin, and held many other errors. 15. Timotheists; who only rejected the rich. 16. Novatians, or Cathari; who maintained that no repentance was accepted, after sin committed, whether great or small. And, besides these sects, there were many others, of *seventy* of whom Clemens has made mention in his Second Epistle. Such was the unity of the Nicene age.

The description of some of the Councils held at this period is on record, and must not be forgotten here. Of the Councils of Seleucia and Constantinople, Gregory Nazianzen (Orat. xxi. 22), says — “The Council which was first held at Seleucia, a city of the holy and beautiful virgin Hecla, and afterwards at this great city, being the work of this power, caused them to be celebrated for the vilest things, who hitherto were distinguished by the most honorable; whether we are to call that council the Tower of Babel, which rightly divided the tongues, (would that theirs had

been divided, for there was a symphony in evil!) or whether we are to call it the Council of Caiaphas, in which Christ was condemned, or by whatever other name it is to be called, which overturned and confounded all things. The Council of Constantinople, and the state of the Church in general, are also fully described in the Benedictine Preface to the Works of Gregory Nazianzen, in a passage which I proceed to quote. "Let us now relate who and what were the bishops whom Gregory disquiets in his verses, and what was the face of the whole Church. Theodosius the Great, having been purified in the sacred font by Ascholius, Bishop of Thessalonica, in the year 380, issued his golden edict to the people of the city of Constantinople, in which he enacted, that the heretics who should not embrace the faith which Pope Damasus and Peter Bishop of Alexandria followed, should be judged and punished. Hence, then, were many bishops, of whom Gregory Nazianzen says, 'As to what regards the faith, they were prepared for either part, not observing the laws of God, but of the times.' Such bishops, who being *middle men* between the Arians and Catholics, set themselves to sale [*se venditabant*] to either party according to the times, being received by the Church with the honor and rank of the episcopal order and dignity which they had obtained, now so augmented the number of wicked bishops, that sometimes even in councils they prevailed over the good bishops. Hence those just complaints of Gregory, who could not restrain his zeal and indignation. Baronius, An. 381, speaking of the First General Council of Constantinople, says — 'There were at hand many of those, who formerly in time of Valens, through the favor of the Arians, the orthodox being expelled, had accepted the vacant sees; for these, yielding to the times, under a Catholic emperor, presented themselves equally as the defenders of the Catholic Faith. . . . You understand, I think, of what sort, with *the exception of a few*, the bishops of the Eastern

Church were then wont to be; how they were wont to have their faith changeable according to the fashion of the times, and only accommodated to private advantage; of which thing not only Gregory, but Basil in his writings is an abundant witness, as has been shown before in its place.' Baronius might have added many other witnesses, chiefly Chrysostom and Jerome. There were many also of the orthodox bishops laboring under serious vices, of which the *least* was ignorance (which is itself indeed an evil), who, scarcely purged by baptism of their former sins, brought no virtues to the episcopal office. Concerning these Gregory thus speaks: 'I am ashamed indeed to say in what manner our affairs are provided, but I will sing notwithstanding. Whereas we have been ordained and constituted the teachers of virtue, we are the workshop of all evil. A ruler is found in a moment, who has never governed any thing before, and who comes as a novice to the dignity. Divine things are now like the cast of dice. . . . Yesterday discharging the office of an orator, you held law and right to be venal; but now you are suddenly made a judge and a Daniel. . . . No one can change his garment as easily as you change your morals. . . . Yesterday you were a Simon Magus; to-day, a Simon Peter. . . . Alas! too great celerity! . . . Alas! instead of a little fox, thou hast come forth a lion.'"

With regard to the Council of Ephesus, hear what Dupin, a Roman Catholic, says, in his Ecclesiastical History: "There are several objections made against the nature of this council, and the management of it. Some say it ought to be accounted no better than a tumultuous and rash assembly, where all things were carried by passion and noise, and not for an œcumenical assembly. . . . The proceedings, in my judgment, seem to prove more clearly that St. Cyril and the bishops of his party were hurried by passion; that they greatly aimed at the condemnation of Nestorius, and were

afraid of nothing more than of the coming of the eastern bishops, for fear they should not be able to do what they pleased. For in their first session they cited Nestorius twice, read the testimonies of the fathers, St. Cyril's letters, and the twelve chapters, Nestorius's writings; and all gave their judgments. Was ever any business concluded with so much haste? The least matter of this nature required a whole session. . . . The sentence which they caused to be delivered to Nestorius was made up of such words as discover the passion they were in: 'To Nestorius, another Judas.' . . . Was it not enough to condemn and depose him, but they insult over him with abusive words? Lastly, this council was so far from bringing peace, that it brought nothing but trouble, divisions, and scandals into the Church of Christ. So that that may be said of this council with a great deal more truth, which Gregory Nazianzen said of the councils of his time, — 'That he never saw an assembly of bishops that had a good and happy conclusion; that they always increased the distemper rather than cured it; that the obstinate contests, and the ambition of overcoming and domineering, which ordinarily reigns among them, are prejudicial; and ordinarily those who are concerned to judge others are moved thereto by ill-will, rather than by a design to restrain the faults of others.' This seems to agree with the Council of Ephesus, better than any other assembly of bishops."

The following is Dupin's account of the discord after the Council of Ephesus: "The conclusion of the council did not at all conduce to the peace of the Church; but, on the contrary, the minds of men appeared more discontented than ever, and the eastern bishops, who had the worst of it, sought to revenge themselves. In their return they wrote to Theodotus, bishop of Ancyra, against the letters of the bishops of the council; at Tarsus they confirmed what they had done, and deposed, not only Cyril and Memnon, but

also six of the deputies of the Council of Ephesus; Juvenales, bishop of Jerusalem; Flavian, bishop of Philippi; Ferinus, bishop of Cæsarea; Theodotus, bishop of Ancyra; Acacius, *bishop of Meletene; and Enoptius, bishop of Ptolemais. Afterwards, having come into the east, they met again at Antioch, confirmed what they had done a second time, and from thence wrote to the Emperor. . . . But as the party of Cyril was ill used in the east, so those of the Nestorian party of the eastern bishops met no better usage in Asia, Cappadocia, and Thracia. Maximian, chosen bishop of Constantinople, who began already to exercise his jurisdiction over the churches of those dioceses, would have himself acknowledged by all the bishops, and deprived those who would not communicate with him. Ferinus, bishop of Cæsarea, came to Tyana, and ordained a bishop in the place of Eutherius; but he, getting some help, forced him whom Ferinus had ordained to renounce his ordination. They also attempted to depose Dorotheus, metropolitan of Martianople, and ordain Saturninus in his place. They also strove to deprive Halladus, bishop of Tarsus. Finally, all places were full of deposed and exiled bishops, and the Church was in terrible trouble and confusion."

In Fleuri's Ecclesiastical History, liv. 27, is an account of the false Council of Ephesus, as follows,—"The bishops embrace the feet of Dioscorus, bishop of Alexandria, supplicating him not to depose Flavian, bishop of Constantinople. He caused the proconsul to enter with a great multitude of soldiers, armed with swords, sticks, and chains. The bishops, constrained by force, for the most part signed a blank paper; Flavian was banished, but died a few days after, *of the kicks and other ill treatment* which he had received, chiefly from Barsymas and his monks. . . . The one hundred and thirty bishops seemed to have been opposed, but not of a very meek spirit. . . . When they came to the last session, in the place when Eusebius of

Doylée pressed Eutyches to confess two natures after the incarnation, and that Jesus Christ is consubstantial with us according to the flesh, the Council of Ephesus cried out — “Take away and burn Eusebius; let him be burned alive; let him be cut in two; as he has divided, let him be divided.” And again: “In his place [Flavian’s], and apparently after his death, they ordained Anatolius, deacon of Alexandria, bishop of Constantinople. Thus there was a schism in the Church; the bishops of Egypt, of Thrace, and Palestine, followed Dioscorus; those of Pontus and Asia followed those of the communion of Flavian; and this schism lasted till the death of the Emperor Theodosius.”

The following letter of Athanasius and the Egyptian bishops, detailing Arian outrages, is from Manse’s Councils, ii. p. 1164, An. 336: “We do not doubt that the news has reached you, of how many and what things we daily suffer from the heretics, and principally from the Arians, since we are persecuted by them to such a degree, that we are even tired of our existence. For, at the present time, when they suddenly and unexpectedly rushed in upon us and could not seize us, — who, according to the precept of the Lord, who says, ‘If they persecute you in one city, fly unto another,’ had avoided them by flying lest the people should suffer, — they have laid waste every thing. For they have so devastated our property, that they neither have left us books, or clerical vestments, or any other utensils. Burning, moreover, our books, even to the very least, on account of the faithful representation of truth, and not leaving an iota of them, in contempt of ourselves and all Christians; they even burned the Nicene Synod, with which the clergy and the people were principally imbued.” And the Synodical Letter of the Council of Alexandria, held in the year 339, is to the like effect: “We think that the things which they have dared to perpetrate at Alexandria cannot be unknown to you, since their report is spread throughout all lands.

Swords were drawn against the sacred virgins and the brethren: whips were applied to those bodies which were precious to God: the feet of those who meditated chastity and all good works were lamed by the violence of stripes. Hence the crimes committed against them; the Gentile people stripped them, beat them, treated them contumeliously, threatened them with the altars and sacrifices of idols, etc. Among these things the virgins [were seen] to fly, the Gentiles to insult the Church, bishops walking about in the very houses where these things were perpetrated, to please whom [*in quorum gratiam*] wretched virgins were compelled to meet drawn swords, all kinds of dangers, and every insult and injury. And they suffered these things, at the very time of the fast, from the guests of the bishops [*cæpulonibus episcoporum*], with whom they feasted within [*cum quibus convivium intus agitabant*]." At the Council of Sardica also, it appears from Hilary's account of the deposition of the bishops, (Fragm. Op. Hist. 11, c. 4,) that "some showed the marks of swords, blows, and scars; others complained, that they had been tortured by them by hunger; to these were added the stripping of virgins, the burning of churches and prisons for the ministers of God." The Arians retorted the same accusations upon the orthodox; and the seceding bishops protested — "By force, by slaughter, by wars, having ravaged the churches of the Alexandrians, and this by battles and Gentile slaughters, an immense multitude of all sorts of wicked and abandoned men, coming from Constantinople and Alexandria, had assembled at Sardica; men guilty of homicides, blood, slaughter, thefts, spoiling, and all sorts of wicked and sacrilegious crimes, who had broken the altars, set fire to the churches, etc., and had atrociously slain the wisest elders, deacons, and priests of God."

To take from a more modern writer an account of outrages at Constantinople, Milman, in his History of Christianity (vol. iii. p. 12), writes thus: "At the death of

Eusebius, the Athanasian party revived the claims of Paul, whom they asserted to have been canonically elected, and unjustly deprived of the see; the Arians supported Macædonius. The dispute spread from the church into the streets, from the clergy to the populace; blood was shed; the whole city was in arms, on one part or the other. The Emperor was at Antioch; he commanded Hermogenes, who was appointed to the command of the cavalry in Thrace, to pass through Constantinople, and expel the intruder Paul. Hermogenes, at the head of his soldiery, advanced to force Paul from the church; the populace arose; the soldiers were repelled. The general took refuge in a house, which was instantly set on fire. The mangled body of Hermogenes was dragged through the street, and at length cast into the sea."

There were similar outrages at Rome, as we are informed in Platina's Life of Damasus — "But Damasus, when he was elected to assume the Pontificate, had the Deacon Uricinus for a rival in the Church, when many were killed on both sides in the church itself, since the matter was not only discussed by votes, but by force of arms."

Then, as to persecution, I find it stated in Manse's Councils, vol. iii. p. 527, — "But the Emperor [Theodosius] provided, by the most severe laws, that whoever dissented from the Nicene and Constantinople Symbol [of faith], should be deprived of their bishoprics, and not only should not be promoted by others, but should be driven from the church, from the walls of the cities, and from the company of men."

Would it be a blessing to our father-land, that the scenes and circumstances, the laws and practices of the Nicene Church, should be revived as models, and enjoined for observance and imitation in the Protestant Church in this nineteenth century? I think not.

It is clear that no system of ecclesiastical polity is per-

fect. We have seen how, in that age, bishops fought with bishops, and decided their claims, not by texts and arguments, but by hard blows.

Presbyteries, synods, and general assemblies, seem to have exhibited no better characteristics. The one anathematized the other; and that which was most packed by artifice, and frequently by force, decided what was orthodox and what was error.

Popular election has proved itself no better than either. The people frequently chose bishops stained with crime, and fought for bishops who preached heterodox doctrine.

It is altogether a mistaken controversy, whether the Voluntary principle, or the Established Church System, was the true source of all the mischiefs that prevailed in the Church of the first five centuries. The fact is, that when there was the Voluntary system, errors the most grievous, and principles the most deleterious prevailed; and when the Established Church System began, and the wing of the State was thrown over the Nicene Church, those errors and corruptions seem simply to have shot forth, and spread their pernicious and devastating influence more widely.

We are driven from all systems of ecclesiastical polity, from all prescriptions of patronage or popular election, simply "to the law and to the testimony." It alone is the standard of truth; its testimony alone is our protection against error. Whatever is according to this Book, is truth; but if all the bishops, and fathers, and doctors of the Universal Church were to assert something not according to it, their consentaneous asseverations would weigh but as a feather against one single text taken from the Oracles of God.

Let me now, in contrast to the picture I have had to place before you, endeavor briefly to sketch the Apostolic Church of Christ, as she is described in his word.

Her first grand characteristic is Christ's presence with her: "Lo, I am with you alway, even unto the end of the world." I know the Roman Catholic misquotes that text: "Lo, I am with you alway," — he infers, immediately, therefore the Church is infallible. He takes care to omit the former part of the verse — "Teaching them to observe all things whatsoever I have commanded you." As long as the Church teaches the people to observe whatsoever Christ has commanded, so long Christ is with her; but the moment she ceases so to teach, she forfeits the promise. A second characteristic is, Christ is its head; and just as my head transmits to my little finger all its nervous vitality and vigor, so Christ, as the Head of the Church, transmits to the meanest member of it all his spiritual vitality and strength. Again, the Church of Christ is described as the object of his love: "He loved us, and gave himself for us;" "Unto him that loved us." She is described as redeemed by Christ: "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." She is described as chosen in Christ: "chosen in him before the foundation of the world." She is by him provided with ministers: "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." She is described as one — "one fold under one Shepherd;" "We being many, are one body;" "In Christ Jesus there is neither Greek nor Jew, circumcision nor uncircumcision, but all are one in Christ;" — outward diversity, but real and substantial unity. And lastly, she is to extend over the whole earth: the "stone cut out without hands" is to "become a great mountain and fill the whole earth;" "all nations shall serve him;" "the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Or, as it is beautifully expressed in a few lines —

Arabia's desert ranger
 To him shall bow the knee,
 And Ethiopian stranger
 His glory come and see:
 With anthems of devotion
 Ships from the isles shall greet,
 And pour the wealth of ocean
 In tribute at his feet.

"Kings shall fall down before him,
 And gold and incense bring;
 All nations shall adore him,
 His praise all people sing.
 For he shall have dominion
 O'er river, sea, and shore;
 Far as the eagle's pinion
 Or dove's light wing can soar."

Let me notice some of the epithets bestowed upon the Church. She is called the Lamb's wife; and what does this imply? The moment that a woman is married, she loses her own name, and assumes her husband's; she loses her legal responsibility, and he becomes responsible for all her debts, contracted either before or subsequent to her marriage. It is so with Christ the husband, and the Church his spouse. We submerge our name, which is *Marah* (bitterness), in Christ's name, which is *Naomi* (beautiful); we lose our name, which is *Sin*, and clothed in the righteousness of Christ, his name becomes ours, so that, as is said in *Jeremiah*, "This is the name wherewith *SHE* shall be called, The Lord our righteousness." And — bright and beautiful thought! — he becomes responsible for all our debts: not a sin I have committed remains unexpiated by his blood, not a stain upon my soul uncovered by his righteousness; so that, sheltered in the glorious robe, I can stand before the throne of God and of the Lamb, and feel that in him there is no blemish nor imperfection in my title, — that his title is my indefeasible title also. The Church of Christ is described in Scripture as his body; clothed, protected, and

nourished by him. It is described also as the city of God: "We have a strong city;" "Glorious things are spoken of thee, O city of God." A city is not an emanation from the earth — as a tree, or a plant, or a flower — but an artificial thing, constructed by man's skill, and executed by man's power; and the Church of Christ is not an earthborn thing, like a flower, or a plant, or an earthly production, destined to crumble into its original elements of earth; but she is a supercelestial thing, in plan, and principle, and pattern, let down from heaven, and destined to survive the ruin and desolation of the world, and, like Hope described by the poet —

— "It shall o'er the ruin smile,
And light its torch at Nature's funeral pile."

"Glorious things," indeed, are spoken of this city; its walls are not like walls of stone, nor even like the ships, "the wooden walls of England," but "salvation will God appoint for walls and bulwarks." It is described as the "vineyard of the Lord," as the "pillar of truth," as the "heritage of God," as "the fold of Christ," as "the vision of peace," as "the daughter of the King."

The Church of Christ is described in its members, under various beautiful similitudes. Every believer in that Church is described by one most expressive symbol — the apple of God's eye; and in Scripture, remember, there are no such things as hyperboles; on the contrary, all language sinks beneath the weight and magnificence of the truth which the Holy Spirit of God would convey. Instead of deducting, as the mere worldling says, fifty per cent. from its statements, you are to recollect, that when God has exhausted all the treasures of earthly metaphor, they never over express, but always under express, the great truths of the Gospel. Now God says, he will "keep us as the apple of his eye." If a mote in the sunbeam, or a single particle

of straw borne upon the light wings of the wind, were approaching my eye, the eyelid, by an instinctive movement without any volition of mine, instantly closes, and protects the eyeball; and just so do the great attributes of the everlasting God close around each believer; and you must dethrone the Eternal, and destroy the Omnipotent, and outwit the Omniscient, before you can touch a hair of the head of one redeemed child of the Most High, or injure the spirit of one whose trust is in the Lamb of God who was slain for us.

Another representation of the Christian is the olive-tree—the emblem of fruitfulness and of peace; a branch of which, in the mouth of the dove, is everywhere the emblem of peace. Another symbol of the believer is the palm-tree; which, the more it is cut and crushed, buds and shoots the more vigorously. Another is the branch of the vine,—not tied to it, but part and parcel of the stem; and just as the sap from the parent trunk permeates the branches and makes them bear fruit, so does the Spirit of Christ animate all believers, and make them bear “the peaceable fruit of righteousness.” Believers, again, are compared to the cedars of Lebanon, to denote stability, for the cedar outlives many a hurricane; to denote fragrance, the well-known property of its wood; to denote perpetuity, for it is also the most durable. Believers are termed jewels: “They shall be mine, saith God, in that day when I make up my jewels.” A jewel is a rough unseemly lump, when found in its parent matrix; but it is extracted from the earth, undergoes a process of purification, is subjected to the polisher, and then reflects the rays of the sun in the heavens. So with the believer: at first “of the earth, earthy,” and undistinguishable from others, but selected by the wisdom, and chosen by the good pleasure of God, he is subjected to the discipline—it may be of sickness, it may be of affliction, but all under the Spirit of God—and at last, is made to reflect the beams,

not of a sun whose fountain shall be dried up, but of that Sun whose beams are healing, and whose rays are destined to illumine all creation. We have a mountain in Scotland, called Cairngorm — literally the blue mountain — on which are found valuable rock crystals ; and the way in which the Highlanders gather the stones, called Cairngorms, is this : when there is a sun-burst after a violent shower, they go and look along the whole brow of the mountain, for certain sparkling spots ; the shower having washed away the loose earth, the sunbeams light upon and are reflected from the precious stones, and thus they are detected. It is just God's way of bringing forth his own — his "jewels." Affliction lays them bare ; but while it washes from them all that is of the earth, it brings them in contact with the Sun of Righteousness, and prepares them to reflect the glories of redemption in time, and in eternity to be set, as gems he has selected and made brilliant, in his amaranthine and fadeless crown.

One single text, which describes the whole Church of Christ, is fatal, in my judgment, to all Tractarian and all Romish pretensions : "Where two or three are gathered together in my Name, there am I in the midst of them." It is not multitude that makes the Christian assembly ; Christ meets a few in the "upper room," as well as the thousands that crowd the spacious edifice : the essential requirement is — "in my Name." Whether you meet in a garret or in a cathedral, in a chapel or in a church, if it be in the name of Jesus, you constitute a section of the Church of Christ, and may expect his blessing. Not that I discountenance places set apart for sacred purposes ; not that I am opposed to regularity in a duly constituted church ; not that I disapprove of an order of ministers, for I hold this to be God's appointment ; but this, I do notwithstanding maintain, is the essential of a church — "two or three gathered together in Christ's name." If those who are thus met are looking to

him as a Priest to plead for them, as a Prophet to teach them, as a King to rule them, there is substantially, and in the sight of God, a true portion of the Church of the living God.

In this text, also, we see the true safety of the Church. It is not the fathers in her bosom, it is not the Nicene lineaments transferred to her; it is Christ in the midst of her. If all the laws that establish the Church of England, or the Church of Scotland, were abolished to-morrow, these churches would not fall, for Christ is in the midst of them: nay, if the days of persecution, and proscription, and bloodshed, were to return, the lofty hills and the tangled forests would become Zion's defence, and the steep rocks her palisadoes, because the living God is her strength and her ally. And in this, too, behold the true unity of the church: wherever souls rally round Christ as their Prophet, Priest, and King, there they are one. They may differ in circumstances, they may be divided in non-essentials; but in the sight of God, and by the standard of the sanctuary, they are truly one. And lastly, in this, see the true glory of the Church. It is not the eloquence that speaks from the pulpit; it is not the coronets that sparkle in the pew; it is not the riches that are poured into the plate; it is not the embroidery that is heaped upon her shrines; nor is it the gold that is piled upon her altars. It is CHRIST in the midst, that is the ground of her unity, the element of her endurance, her glory in time, and her portion in eternity.

LECTURE X.

THE BIBLE, NOT TRADITION.

IN the Roman Catholic Church, the rule of faith — that is, the standard by which all doctrines are to be tested, and all opinions determined — is not the Bible alone, but the “Bible and tradition : and both these, propounded and expounded by what is called the Church.” Among the Tractarians, or Romanizing Protestants, (if the name *Protestant* may at all be applied to them,) the Rule of Faith is the Bible, and the universal voice of Catholic antiquity ; and both set before you and taught on the authority of the Church. There is a difference in words, there is substantially no difference in principle, between the rule of faith laid down in the Canons of the Council of Trent, and that laid down by the Tractarian divines ; and it will be obvious, that in discussing the merits of the one, I am really canvassing those of the other also ; and that whatever tends to overthrow the foundations of the former, must of necessity sap and undermine the pretensions of the latter.

On the other hand, the Protestant Rule of Faith is — not as Protestants frequently express it, and as Roman Catholics generally urge it, the Bible explained by every man’s private judgment, but — THE BIBLE ALONE, without note or comment, or any thing extrinsic to itself. This is the only standard of appeal which a Protestant can recognize ; and as long as he keeps within the circumference of the Bible, he is on impregnable ground, but the instant that he goes beyond the Bible, and allows that the opinion of Scott

or Henry, or the comments of the Anglican or the Scottish or any other church, form part and parcel of the Rule of Faith, he has left "the munition of rocks," where no power can dislodge him, and he has placed himself upon Roman Catholic ground, and must, if consistent, terminate his downward course in the full reception of Roman Catholic dogmas.

And whether, on the one side, the term used be the voice of antiquity, or the opinion of the Catholic Church, or tradition, or the consent of the fathers, they all substantially resolve themselves into a continuous tradition, circulated and transmitted from age to age, until the present moment.

Now, it is a remarkable fact, that from the very commencement of Scripture to its close, we are never taught that there is any value in oral tradition; on the contrary, we are incessantly warned to beware of it. Now, this is an *à priori* presumption, that it is not to be trusted — at least to the extent to which the Tractarians and the Roman Catholics rely on it. We are continually warned in Scripture, to be on our guard against the traditions of men; we are not directed to revere and pay equal deference to Scripture and unwritten traditions.

Oral tradition, let me here observe, presupposes a number of things which never have existed, do not now exist, and are never likely to exist. It presupposes perfect memories, adequate to retain what is intrusted to them; perfect faithfulness, to transmit, without subtraction or addition, what has been received; and a perfect and pure moral character, not to bias or distort in the least the sacred truths which are to be conveyed to others. In no age in the history of man, since the Fall, has a perfect memory existed; — in no age have men been so immaculate, so untainted, and undefiled, that we could believe without doubt that they would transmit uncontaminated to others the sacred truths which unveiled their sins and condemned them; and during whole

centuries, we know the corruption of the Church has been so entire, as it is recorded in the Annals of Baronius, and in the History of Dupin, that its priests, so far from being fit and suitable conductors of sacred truths, were the most unsuitable and unfit that could possibly be selected. If water cannot be transmitted pure and untainted through a defiled and corrupted channel, we must equally believe that the pure and living streams of truth, which come originally from the fulness of God, cannot (even if committed to them) have been conveyed pure and untainted through imperfect memories, damaged consciences, immoral conduct — through men, in short, whom Baronius, one of themselves, pronounces to have been worthy of the name of Apostate, rather than of Apostolicals.

There is in Scripture a very early record of an instance of the distorting nature and tendency of tradition; and at the same time an exemplification of the corrective power of the word of God. In the Gospel of St. John, at the close of that most beautiful and interesting, because inspired biography, we read, that “Peter, seeing John, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then *went this saying abroad* (a tradition) among the brethren, that that disciple should not die.” Our Lord, as is evident, made no promise, he merely stated an hypothesis: but tradition, with its natural tendency to magnify, distort, and misstate, altered the hypothetical statement into a positive prediction. But mark the corrective power of “the law and the testimony,” by which tradition was nipped in its bud; for it is beautifully added — “Yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?”

A strong presumption against tradition being any part of the channel of truth to us, is found in the fact, that there is no divine appointment of an order of men for the express

purpose of transmitting tradition. Under the ancient Levitical economy, an order of men was expressly instituted for continuing the morning and evening and yearly sacrifices; and under the New Testament economy, there is presented an order of men whose function it is to "preach the Gospel to every creature," and to minister the sacraments. But there is not the least intimation of an order or class of men to whom were to be intrusted certain isoteric or secret communications, which they were to transmit to their successors, as the necessary lights that are to illuminate the sacred page, and amid the unerring rays of which we should see and comprehend all truth.

It has, too, been found to be an invariable result, that ever as man has admitted tradition to a level with Scripture, the balance has not been long maintained: by and by Scripture has been depressed, and tradition exalted far above it. Admit a human element into connection and coequality with that which is divine, and by and by the divine element shrivels or dies by the contact, and the human alone survives. Here especially it seems to be true, that "no man can serve two masters." You cannot bow to the Scriptures on the right hand, and recognize tradition on the left as equal; you must keep the one and dismiss the other; and it needs no seer's or prophet's eye to tell which will be retained and which dismissed. Tradition, full of all that chimes in with man's fallen and corrupt propensities, ever ready to minister apologies for his sins, and occasions for the indulgence of his appetites, will gain the mastery: Scripture, on the contrary, rebuking our sins in the tones of a judge, and proclaiming our duties in the accents of an authoritative master, becomes hateful to the natural man. It is clear that the natural heart will prefer that which tells it smooth things, and will shrink from that which speaks what it calls evil concerning it. Scripture, which is God's word, is soon trampled under foot, and tradition, which is man's word (as in

the Church of Rome), becomes practically and substantially the only and conclusive rule of faith.

In order now to present some specimens of the mind of God on the subject of tradition, I will quote a few texts. Ezekiel xx. 18, 19: "Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them." That is so say, Do not follow the fathers in their devious courses, guided by the flickering taper of tradition; but come afresh "to the law and to the testimony," just as if a previous generation had never existed, and take thence the tone of your character and the direction of your career. Matthew xv. 1, 2: "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders?" For at the close of the Jewish economy, tradition, by its necessary tendency, had come to be all; and Scripture, being uncongenial to man's depraved heart, had come to be depressed. This was a purely Roman Catholic question; and the reply of our Lord was a purely Protestant reply—"Why do you also transgress the commandment of God by your tradition?" Mark vii. 5-7: "The Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you, hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me; howbeit, in vain do they worship me, teaching for doctrines the commandments of men;"—another very express and decisive rebuke for deferring to tradition, and departing from the precepts and doctrines of God. Again: 1 Peter i. 18: "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ." We associate this beautiful

announcement with redemption from sin — and we do well; but one great result of the atoning blood of the Son of God was redemption, not merely from the condemnation of sin, but from the bondage of the traditions and commandments of men: and that man, in one respect, sins against the redeeming blood of the Son of God, who elevates the traditions and commandments of men to a level with the precepts and doctrines of God, just as that man sins against the cleansing blood of Christ, who continues in the practice of sin because grace hath abounded.

In the next place, the Scriptures invariably declare and urge their own sufficiency as a rule of faith. There can therefore be no necessity for any traditions. If the sun, as he shines in the firmament, is sufficient to direct the footsteps of the traveller, it is altogether unnecessary to introduce the glowworm, or to light up the evening tapers at noonday; and if Scripture assert itself to be perfectly sufficient as a rule of faith to men, and to ministers too, it is clear that nothing beside, oral or written, is necessary to guide us to heaven. “The Holy Scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus,” 2 Tim. iii. 15; and if this be so, we Protestants must be right, because the Bible is sufficient “to make us wise unto salvation,” while Roman Catholics *may* be wrong (to go no further) in mixing up alien elements with that which is sufficient. In the next verse, — “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” And what is the result? “That the man of God may be perfect, thoroughly furnished unto all good works.” What necessity, then, can there be for tradition? Cardinal Wiseman, I know, asserts, that “man of God” means, not a private Christian, but a priest, a minister of the Gospel; I think he is right, and that his is the true interpretation of this text. But his deduction, that

therefore the laity should not read the Scriptures, is not therefore right also. If the Scriptures are adequate to make a minister "perfect," which is the greater result, they are, *à fortiori*, adequate to make a layman perfect, who has no need of such extensive erudition; and therefore, taking the construction which the Roman Catholic bishop puts upon the text, it proves the Scripture sufficient to make perfect the greater, and, consequently, the less also. Again: Psalm xix. 7, "The law of the Lord is perfect, converting the soul," — the great object we are all anxious to attain: "the testimony of the Lord is sure, making wise the simple;" and if alone adequate to this blessed result, I cannot see what need we have of tradition also. John xvii. 3, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent;" and John xx. 31, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name:" and if this could be said of the Gospel of St. John alone, it must be still more true, that the whole New Testament is able to accomplish these results. Romans xv. 4, "Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." I contend, that these texts fairly and clearly make out the self-asserted sufficiency of Scripture to make the Christian wise to everlasting life.

I will now endeavor to prove, by a few texts, that the Scriptures alone are the decisive standard of appeal in all questions respecting truth and error. The very first proof I adduce is the text; for if the statements of a prophet, commissioned from the throne of God, were to be tested and tried by "the law and the testimony," much more must those of an ordinary minister of the Gospel, who claims no supernal inspiration, and no personal infallibility. Joshua xxiii. 6, "Be ye therefore very courageous, to keep and do

all that is written in the Book of the law of Moses, that ye turn not aside therefrom, to the right hand or to the left ;” they were to bring all religious questions and perplexities, neither to tradition on the right nor to the Church on the left, but only to the statutes and the laws of their God. Mark xii. 24, “Do ye not therefore err, because ye know not the Scriptures, neither the power of God ?” — so that the cause of error and wrong judgment is ignorance of the Scriptures. Luke xvi. 29, “They have Moses and the Prophets ; let them hear them.” The rich man had said, “I have brothers and sisters upon earth, and if some spirit were to go from the realms of glory, fragrant with the perfumes and robed with the light of the blessed land, and were to speak with angel’s tongue of its harmonies, its joys, its happiness, and its deep peace, my brothers would be so impressed that they would believe and live ; or if a spirit were to rise from the depths of hell, and to tell forth, in the hearing of mortality, the secrets of its awful prisonhouse, they would surely hear and believe ;” but our Lord replies, that this would be of no service (as far as instruction and direction are involved) to those who ought to appeal to the word of God, and that if granted, it would fail to convince and convert them ; and if this was true of the Old Testament, much more surely is it true of the Old and New combined. Acts xvii. 11, “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so ; they recognized only one standard of appeal, and to it they brought even an apostle’s preaching. If a Roman Catholic were to go home and test his priest’s preaching by the Douay Bible, he would be told that he was becoming a heretic, or had already ceased to be a Catholic ; but the Bereans, instead of being told that by searching the Scriptures they would become more deeply rooted Jews or idolaters, are commended as “more noble”

in doing so. If you mark the conduct of our Lord, on various occasions, you will find him constantly appealing to the word of God for an answer to every question; for instead of saying, "My word is law, and I tell you this is truth, and that is error," his answer ever was, "How readest thou?" "What saith the Scriptures?" "Have ye not read?" "Search the Scriptures." And even after he had risen from the dead, instead of saying, 'I will lay before you the secrets of heaven, and divulge new mysteries,' "beginning at Moses and all the Prophets, he expounded unto them *in all the Scriptures* the things concerning himself." When Satan tempted him in the wilderness, (and Satan knew who he was, for he has never lapsed into heresy, he has never denied the deity of our blessed Lord, he "believes and trembles,") he was not thrust aside by the arm of Omnipotence, or "I say," or blasted with the lightning's flash of penetrating Omniscience; he was repelled with a simple—"It is written—it is written." Words cannot express the honor that the Lord of Glory poured upon the Sacred Volume throughout his pilgrimage of tears; to this standard he ever appealed for his replies, and to this tribunal he submitted all his teachings.

It is the people's duty and privilege to read the Scriptures. The fourth rule of the Index of the Council of Trent says, that "forasmuch as the reading of the Scriptures in the vulgar tongue," (the language of the country in which they are circulated,) "has been productive of more evil than good, it is expedient that they be not translated into the vulgate, or read or possessed by any one without a written license from the inquisitor or the bishop of the diocese." This is the law now binding in the Church of Rome; and in the celebrated bull *Unigenitus*, containing one hundred and one propositions extracted from the writings of Quesnel, which are therein denounced as heterodox and heretical, it is said in one of these propositions, quoted in

the bull from Quesnel, "The reading of the Holy Scriptures is for all men," and "to forbid Christians the reading of the Holy Scriptures is to interdict the use of light to the sons of light;" again, "It is necessary and useful at all times and in every place, and for all sorts of people, to study and know the spirit, piety, and mysteries of the Holy Scriptures." On these the following judgment is pronounced by Clement in the bull *Unigenitus*; and this bull, by the admission of Doyle and Murray, Irish Roman Catholic Bishops, is obligatory in Ireland: "We declare and condemn, and reprobate these as false, captious, ill-sounding, offensive to pious ears; impious, blasphemous, suspected of heresy and savoring of heresy (*suspectas de hæresi ac hæresim ipsam sapientes*)." In 1842, the Bishop of Bruges, in Belgium, issued an episcopal or circular letter, condemning the circulation of the Scriptures in the language of Belgium,* and among the poor people.

The text most frequently quoted by Roman Catholics, as a proof that the people ought not to read the Scriptures, is, 2 Peter iii. 16: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." Now, in the first place, the "things hard to be understood" are not said to be in "the epistles" generally, or the Scriptures, but among those things which the Apostle Paul had written respecting the coming of the Lord: it is not in the feminine gender *ἐν αἰς*, but the neuter *ἐν οἷς*:

* Nothing, let me here remark, in passing, gave me greater delight, while wandering through that country some time ago, than to find a *colporteur*, employed by the Bible Society, walking among the *cafés* and stalls, pressing on the people the value of the Bible; he came to me, and supposing me a Roman Catholic, began to speak to me of the New Testament, which he wished me to purchase; I did purchase it, but explained to him, that that Bible was in my heart before I took it from his hand, and I wished him God speed in his truly sublime work.

“among which subjects are some hard to be understood.” In the next place, the Roman Catholic acts inconsistently and absurdly in concluding that because some “wrest these things to their own destruction,” therefore we are to take the Scriptures from the people. The incendiary abuses fire, but we are not therefore to abjure its warmth: fire consumed the Tower, and the Exchange, and the Houses of Parliament, and annually destroys much valuable property, but this arises from careless neglect, and not from the legitimate use of it; but it never can be seriously alleged, that the abuse of the blessings of Providence is a fair argument for rejecting the use of them altogether. But this text, instead of proving the apostolic refusal of the Scriptures to the laity, proves the very reverse; for how could the people have “wrested the Scriptures to their own destruction,” in the days of Paul and Peter, if they had not been in the habit of then reading them? and if they read them in the apostolic age, I cannot see why we are not to read them now. But after his admission of a practical abuse, what prescription does the apostle propose? Does he say, “Cast them aside, do not read them any more, put your judgment in the hands of the priest, and believe nothing beyond what he says?” No; he virtually counsels, Read the Scriptures more, and you will “wrest them” less: “but *grow in grace and in the knowledge* of our Lord and Saviour Jesus Christ.” It is ignorance of Scripture that leads to the perversion of it. It is not therefore proved from this scripture that the Scriptures are to be the exclusive property of the priest, and not the privilege of the people also.* “Prove all things; hold fast that which is good.”

Our blessed Lord’s express commandment is, — “Search the Scriptures.” I recollect the use which an Irish Scripture reader made of this beautiful injunction. He was read-

* We Protestants of course condemn “wresting” the Scriptures, and never give them to be thus treated, but to be read prayerfully and humbly.

ing the Scriptures in a cabin to some poor Roman Catholics, who were hearing with delight of "the wonderful works of God," when the priest of the district came in, and asked him, in a most dictatorial tone — "How dare you read the Scriptures to any of my flock?" "Please your reverence," said the man, with the readiness for which an Irishman is always distinguished, "I have got a search warrant to do it." "Produce it," said the priest; "I am sure it cannot be from the bishop, or from his Holiness the Pope." "No," said the Scripture reader, "it is from God, and here it is — John v. 39: 'Search the Scriptures.'"

Let us see how God commanded his ancient people to keep the Scriptures continually before them. Deuteronomy vi. 7, "These words, which I command this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates." Isaiah xxxiv. 16, "Seek ye out of the book of the Lord, and read." Luke xi. 28, "Blessed are they that hear the word of God and keep it." 2 Peter i. 19, "We have also a more sure word of prophecy, whereunto *ye do well* that ye take heed." I find that the king on his throne, and amidst his council, is to read the Scriptures: Deuteronomy xvii. 18, "It shall be, when he sitteth upon the throne of his kingdom, that the copy of this law shall be with him, and he shall read therein all the days of his life." I find, that the commander of an army is not exempted from the duty of reading the Scriptures; for it was said to Joshua (i. 8.) — "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night." A prime minister, with all his toils and cares, is not to neglect the Scriptures,—and probably, if

prime ministers of all parties studied God's word as much as the mere rules and laws of human expediency, they might rule and govern more justly and successfully. We read (Acts viii. 28), "that a man of Ethiopia, of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure," travelling in his chariot, "read Esaias the prophet." And this is the attribute of true nobility, as we have seen in the case of the Bereans; it is not a crown that makes a king, nor a coronet that makes a noble, nor a cassock or a surplice that consecrates a priest. True royalty reposes in being kings and priests unto God; true nobility, in searching and treasuring up a knowledge of God's word; and a true ministry, whatever be its shape, in the faithful study, appreciation, and utterance of God's truth. So again, 2 Timothy iii. 15: "From a child thou hast known the Holy Scriptures." St. James addresses his Epistle, not to the clergy only, but to the Twelve Tribes which are scattered abroad. St. Peter wrote, not to the ministers only, but to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;" St. John, to "fathers," "young men," and "children," and he addressed an Epistle "to the elect lady and her children." In Colossians iv. 16, also, we find it said, "When this Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea."

These texts triumphantly prove, that it is our duty and our privilege to read the Scriptures. Permission to read the Scriptures, as Rome speaks, is insult. How dares that Church talk of "permission" to read the Scriptures! "Permit" me to enjoy the rays of the sun in the firmament! "Permit" me to breathe the atmosphere of heaven! "Permit" me to drink from earth's pure and exhaustless fountains! The very word is wrongdoing to man, treason and blasphemy against God. This book is an epistle from my Father to me, an exile in a distant land; and the very fact,

What it is a letter addressed to me from that Father whom I love, and in whose bosom I have reposed my hope, my happiness, my soul, is warrant enough to me for treasuring it up with all the care and affection of a son, reading it when I lie down, and studying it when I rise up.

I now proceed to a part of the subject which Roman Catholics make a great deal of. Having listened to all these passages of Scripture, and unable to vindicate their false faith, they turn upon us and say — “Ah! you forget that you are indebted *to us* for the Bible; and if we have been the guardians of the Bible in every age, and have transmitted it to you, how can you dare to say that we are not the true Church, and thereby not the only authorized interpreters of it?”

Now, if the Church of Rome has been the transmitter of the Bible to us, we praise that God, who was pleased to make so treacherous a body the instrument of conveying so sacred a deposit. But when she alleges that the supposed fact, that she gave us the Scriptures, is a ground why we should bow to her interpretation of them, I must answer, The Jews transmitted the Old Testament to our Lord and his Apostles, but this was not admitted as a reason for regarding the Jews as infallible or authoritative interpreters of the Scripture; their actual interpretation was that Christ should be crucified. But we deny that the Church of Rome alone transmitted the Scriptures to us. We have no objection to admit, that the Roman, with other contemporaneous Churches, intentionally or otherwise, preserved and handed down copies of them; but if she says, “You shall not have them from my hand, unless you will take my interpretation of them,” I answer, “Then I will appeal to the Greek Church for the gift which you refuse, or offer on conditions which I cannot accept, or to the old Saxon Church, or to the Syriac Church, or to any contemporaneous Church that will give me the Scriptures without so fatal a restriction.

Suppose a water company in one of the London districts sent their agent to me, and said, "We will supply your house with water from our corporation, but on this condition, that you shall use the conduit pipes we have laid down, which, it is but just and candid not to conceal from you, have a slight coating of arsenic; and also that you employ our buckets, which, it would be equally unfair to disguise, have acquired a peculiar, but we think not very deleterious taint; and unless you consent to this, we will not supply you with water at all;"—my instant answer would be—"I am happy to learn there are half a dozen other water companies in London; I will apply to one of them, that will give me water without any admixture or taint." Even so, if the Church of Rome will not supply me with the living waters which come from the Oracles of God, except I make use of her corrupted conduit pipes and buckets, then I will turn to one of those churches which will give me life's untainted streams first hand and pure from their glorious and inexhaustible fountain, without any admixture of deleterious elements infused by Roman or any other hands.

"But," says the Church of Rome, when silenced upon this point, "are you aware that you have not the Bible in its integrity—that certain books have been long lost, and that, therefore, you have not a sufficient or complete rule of faith in the Bible alone?" Is it true, I exclaim, that certain books have been lost, and is it also true, as *you* incessantly tell us, that you have been the watcher over the Bible in every age? What a sleepy guardian the Church of Rome must be to have allowed some books to disappear, and what matchless effrontery at the same time to boast of being the keeper of the Bible, and of our being indebted to her for the precious deposit! If one book be lost, who is to blame? Rome proclaims her crimes in trying to assail our Protestant faith. Surely, in trying to beat down our fortress, she is taking stones from her own fabric.

There is no evidence, however, that any books of the Bible have been lost; and in this respect I do not blame the Church of Rome. When I ask what books have been lost, it is true she answers, that two books of the Old Testament, "the book of Jasher," and "the book of the wars of the Lord," are wanting. These, she says, must have been inspired books now lost. I reply, There is no evidence whatever that those were *inspired* books. To say that the allusion to a book in the Bible proves it to be one of the inspired books, is to prove too much; for the Apostle Paul quotes from Aretas, a Greek poet, and from Epimenides, another Greek writer; and if, because Moses refers to the book of Jasher, that book is therefore inspired, then because Paul refers to Aretas and Epimenides, those Greek authors are also therefore inspired. The fact that an inspired penman alludes to extraneous and contemporaneous works, is no evidence whatever that he held or recognized them as inspired. There is not the slightest proof, or approximation to proof, that one single inspired book has been lost.

"But," says the Church of Rome, "compare our Bible with your Protestant Bible, and you will find there are certain books in ours which are not in yours; the books of Maccabees, the books of Esdras, Ecclesiasticus, Tobit, and various others, are all contained in the Douay Bible, but are wanting in the Protestant." There is unquestionably a difference here, and a very marked one; the books of the Apocrypha, it is true, are not in our Bible, and are not recognized by any Protestant Church as inspired, whereas by an express canon of the Council of Trent, they are declared to be inspired, as truly so as the Gospels of Matthew, Mark, Luke, or John. I fear there is a reason for that decision: the apocryphal books are the only books that have ever received for any time the name of Scripture, which contain the least "shadow of a shade" of argument for the peculiar heresies of the Church of Rome; and she has, therefore, a

deep interest in the maintenance of their claims to inspiration; and hence, her recent doctors and councils have wielded their most powerful but unsuccessful arguments in defence of them. But it may be very easily shown that they are not inspired. In the first place, they were not written in Hebrew, as are the other books of the Old Testament, but in Greek. In the second place, they were never once quoted by our blessed Lord or his apostles. Thirdly, the Old Testament Scriptures were committed to the Jews, as to their legitimate guardians; "to them were committed the Oracles of God." Our Lord accused them of "making void the word of God by their traditions," and of neglecting the Scripture, but never of omitting any book really inspired. If they had omitted the apocryphal books (and they never did receive them into the sacred canon), while these were really inspired, unquestionably our Lord would have charged them with this deadly crime. Fourthly, the Apocrypha contains doctrines totally destructive of morality. For instance, in the Second Book of Maccabees (xiv. 42) we read thus — "Now as the multitude sought to rush into his house and break open the door, and to set fire to it, when he was ready to be taken, he struck himself with the sword, choosing to *die nobly*, rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth." In this, we observe, there is a distinct eulogium upon suicide; it is declared, that the man who rushed unbidden and unsent into the presence of his God "died nobly." To such morality as this, we find no parallel or counterpart in the rest of the Sacred Volume. In the same Second Book of Maccabees, we read that "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." In another portion of the Apocrypha, the book of Tobias (which has been received by the Romish Church as inspired), it is written, that "to depart from injustice is to offer a *propitiatory sacrifice*, and is the

obtaining of pardon for sins. These, and other doctrines that might be quoted from the Apocrypha, show distinctly that it is not inspired, nor in character to be identified with the Sacred Volume. But further, we have decisive evidence that the Apocrypha is not part of the Word of God, from the simple fact, that the writers of the Apocrypha disclaim for themselves all pretensions to inspiration whatever. For instance, at the end of the Second Book of Maccabees, which is received by the Church of Rome as part of the Sacred Scriptures, it is stated — “So these things being by Nicanor, etc., I also here will make an end of my narrative, which if I have done well, it is what I desired; but if not so perfectly, it must be pardoned me.” Can we conceive an inspired penman begging pardon for the manner or matter of his narrative? Certainly there is no parallel apology in Sacred Writ; and this statement of the writer of the Books of Maccabees, is alone sufficient to disprove all ascription of inspiration to his work.

Perhaps to a Roman Catholic the most decisive evidence upon this subject, if any evidence be to him decisive, is the voice of the fathers; and though the fathers are rarely unanimous in the interpretation of the plainest passages of Scripture, yet, strange to say, in the rejection of the apocryphal books, *they all nearly agree*. Pope Gregory the Great, who lived in the sixth century, declared the apocryphal books of the Maccabees to be uninspired; Pope Pius IX., who lives in the nineteenth century, affirms them to be inspired: so much, *en passant*, for the unity of the Roman Catholic Church. But to refer for a moment to the fathers. Origen, who lived A. D. 200, gives a catalogue of the books of Scripture, but does not include the Apocrypha. Eusebius, speaking of Melito's Catalogue, rejects the Apocrypha. Athanasius, who lived A. D. 340, rejects the whole of the Apocrypha, except one book, which he thinks may be inspired, called the Book of Baruch. Hilary, who lived A. D.

354, rejects all the Apocrypha. Epiphanius, who lived A. D. 368, rejects it all. The fathers in the Council of Laodicea, A. D. 367, reject all the Apocrypha. Gregory of Nazianzen, who lived in 370, rejects it. Amphilochius, who lived in 370, also rejects it. Jerome, who lived in 322, rejects it all. Now, as a Roman Catholic is bound by the Creed of Pius IV. to interpret according to the unanimous consent of the fathers, let him accept their unanimity in this instance, where it does seem to exist, and then admit that infallibility has proved itself signally fallible, and unity its concord truly discordant, in proclaiming the apocryphal books to be inspired.

But, driven from this point, and unable to show that any part of the word of God has been lost, the Roman Catholic turns upon us again and says — “You cannot prove the Bible to be the Bible at all, unless by the Church.” In the course of a discussion with a Roman Catholic, and after I had replied to his objections, he said to me, “What book is that in your hand, with black morocco binding and a silver clasp?” “The Bible,” I answered. He said, “I deny it.” I bade him look at it, but still he said it was not the Bible. I felt, that as he was accustomed to believe flour and water to be flesh and blood every Sunday, and therefore was received once a week, I must not be surprised if he believed my Bible to be a novel, or one of the fathers. He said, “I deny that this volume is the Bible. I call upon you to demonstrate it to be the Bible: we Catholics alone are able to prove what is the Bible.” “Indeed,” I said; “and pray how do you prove it?” “By the Church.” “But how do you prove the Church?” His answer, after some hesitation, was, “By the Bible.” That, you see, is reasoning in a circle; and, by this play upon words, this vicious logic, some people are led to believe that you cannot prove the Bible to be God’s word, unless you admit the assumptions and claims of the Roman Catholic Church

A Roman Catholic never fails to urge this point; and hence every Protestant ought to have the evidences of Christianity in an epitome, so that he can give an idea of the mode in which he proves the Bible to be God's Word; and I did prove it on that occasion, on so conclusive evidences, that no jury in England would refuse to give in a verdict of "proved." Of this proof I may give a very brief synopsis, as a specimen, and no more.

First, I appeal to miracles. We have historical evidence, or attesting and credible witnesses, that miracles were wrought at the first preaching of the Gospel. But what is a miracle? It is just the superscription of Heaven, struck upon the sacred page — the seal, and (if you will allow the expression) the crest of God impressed upon the sacred document, stamping it his, and therefore proving it divine. This alone furnishes irresistible evidence, that a book which Omnipotence interposed to commend, has for its all-pervading element the inspiration, as it bears luminous upon its brow the shechinah, of God.

My second proof is prophecy. I can select a thousand prophecies of the Old Testament Scriptures, and show their complete and indisputable fulfilment; and from this alone I must infer that the men who predicted events so remote and so unlikely, were inspired. I said to my antagonist, on the occasion I have just referred to, "I appeal, for one proof of the prescience of the sacred writers, to the Second of Thessalonians, where the man of sin was described eighteen centuries ago: that description, and the embodiment of it in the existing Church of Rome, are perfectly parallel, the one answering the other 'as face answers to face,' insomuch that he who gave the picture must have foreseen the reality in after ages." I take the patriarchal bud, and find it unfolds itself in the blossom of the Gospel; I take the ancient symbols and types, and see them all merging and melting into their substance, Christ.

Let me recall the scenes and awful transactions of memorable Calvary; let me look at the witnesses of that solemn hour. I see gathered round the cross the hoary patriarchs of far back generations, the venerable prophets and seers of a distant day; I behold types and symbols become animate and vocal, coalescing and concentrating their majestic testimony, and uttering forth the inspiration they embosom in the words of John, "Behold the Lamb of God, that taketh away the sin of the world."

Another branch of this argument is effectively brought out, in Keith's Fulfilment of Prophecy. Tyre from its ruins, Sodom from its ashes, Rome in her apostasy, Jerusalem in her degradation, the Arab in his tent, the Jew upon our streets, all living and lasting, even if unconscious, witnesses, proclaim that this book has God for its author, truth for its matter, as it has immortality and glory for its issues. Let me suppose, for a moment, that a number of persons in different ages and places had been engaged in making various parts of a marble statue; suppose a person in Peterburgh made a finger, a second in Rome a hand, a third in Edinburgh an ear, a fourth in Athens the body, and so on till the whole was completed, but all without communication with one another, and in different ages as in different lands. Suppose, that when all the fragments were brought together they formed that magnificent statue, called the Apollo Belvedere; would you not say, that some superintending statuary must have guided and given an impulse to every chisel; that some *beau ideal*, some great archetype, must have been placed before each of them, after the form of which they were inspired constantly to work? in other words, that they composed the parts, not as their own fancy prescribed, but as the presiding power directed? This is the fact in reference to the Scriptures. Let us take the portrait of our blessed Lord. Isaiah describes his sorrows, Malachi his triumphs; the dying Patriarch proclaims his

empire, and the sweet Psalmist of Israel the extension of his kingdom; one prophet gives one feature, and another gives another; and looking at the parts in detail, irrespective of the original, and comparing one with another, we should say they are so contradictory, that they can never belong to the same being. At last Bethlehem and Gethsemane rise above the horizon — Calvary lifts its awful head — the Son of God appears upon the cross — what prophets said is compared with what Christ is; and lo! all the parts delineated by the pens of prophets in distant and different centuries, and under different circumstances, at first apparently contradictory, come to be put together, and they constitute the “brightness of the Father’s glory, and the express image of his person.” By this alone it is proved that the prophets “wrote as they were moved and guided by the Holy Spirit,” and that Jesus of Nazareth is the Messiah.

My next proof consists of experimental evidence. In order to appreciate it, I would bid the objector come with me to some sequestered glen amid the hills and valleys of Scotland, — I will take him to the patriarchal occupant of a lonely cabin, where you may behold the gray-headed man, amid intermingling smiles and tears, bending, morning, noon, and night, over one book — “the big ha’ Bible.” Let us ask him, “How do you know that that book called the Bible is the book of God? You never read the writings of a Paley, the Analogy of a Butler; you never studied the Credibility of a Lardner, nor the eloquent demonstrations of a Chalmers; how came you to believe it?” “Come to believe it?” would the peasant say; “I have *felt* it in my heart and conscience to be the Book of God; it has taught me the truths I never knew before, it has given me a peace the world could not give; it has calmed my beating heart, it has stanchd my bleeding wounds, it has kindled within me the love of God and the hopes of glory. Not the Book

of God! I am as convinced of it, as that I am here a living, breathing man." Such is the experimental evidence.

I will briefly show, by one illustration, the three kinds of evidence, by which we may prove to a Roman Catholic that the Bible is the word of God. Suppose an individual has been an invalid, and after six weeks' illness has been restored to perfect health and strength by means of a tonic prescribed by some physician; suppose the tonic to be port wine. A stranger comes to this recovered man and says, "It is not port wine which you have been taking, it is merely water from the ditch." What would be his reply? He might say, "I will convince you from three distinct sources, that that which I am taking is port wine." First, he brings the wine merchant; and the wine merchant states, that he saw the grapes in the vineyard, he saw them prepared in the wine-press, he saw the wine put into the cask — drawn off into bottles — placed in the chamber of the invalid. This is external evidence. He next calls the chemist; and the chemist states that he has subjected the wine to the usual and appropriate tests, and he is sure it is port wine. That is internal evidence. But the third witness is the recovered patient; and he says, "I can add the experimental to these evidences; I was reduced to the verge of the grave by debility, and this has raised me up, renewed my vigor, imparted strength to my constitution: I am persuaded that it is not water, but an efficacious tonic that I have taken." It is so with this Book. All three evidences rest on it as the glory on the mercy-seat; but to a Christian taught by the Spirit of God, his heart-felt experience is the strongest evidence: "I have felt the glorious Gospel in the inmost recesses of my heart," and "I know in whom I have believed;" no sophistries or subtleties of man can disprove this to be "the wisdom of God, and the grace of God unto salvation."

There is, however, another argument, frequently overlooked, which I would adduce — the miraculous preservation of the Bible. The fact that this book is in my hand, is one of the most stupendous miracles that has ever occurred ; for it has been more proscribed, and persecuted, and trodden underfoot, than all the books of ancient and modern times together. Were there to come into the midst of this assembly a man who had outlived eighteen centuries, — who had been cast into the sea, and not drowned, — thrown to the wild beasts, and not devoured, — made to drink deadly poisons, and not killed, — shot at and stabbed, and not injured — would you not believe, that the broad shield of Omnipotence must have been over and with him, and that he “lived and moved and had his being” in the heart of a perpetual miracle? *This* is that man. The Bible has been cast into the fires, but not consumed ; it has been thrown into the waves, but not overwhelmed ; the deadly and deleterious notes of the Douay and Rhemish translators have been forced upon it, but it has not been tainted ; it stands before us still, in unshorn and untarnished glory, reflecting the love of our heavenly Father, and the destinies of his believing and happy family. That must be the Book of God, which has been enshrined in perpetual miracle. The productions of the Greek and Latin Muses, which men have been anxious to preserve because they ministered to their corrupt taste, have been lost : but the book that protests against men’s sins, and rebukes men’s lusts — which man hated — has been preserved by man, and in spite of man.

But when, by these simple evidences, I have proved to a Roman Catholic that the Bible is the word of God, he will say, “When you Protestants have got the Bible, you cannot agree about the interpretation of it ; and therefore it is much better to leave the matter to the Church, and be guided solely by her.” My answer to this is simple : There are certain points so essential, that there is no Church and no

Gospel without them; and on these vital truths all sections of the Protestant Church are agreed, except Socinians, who are scarcely Christians at all; while the points about which we differ are circumstantial and non-essential. Moreover, if we differ about the interpretation of certain passages, it is not the fault of our rule of faith, but the fault of our own hearts. Blame man, not the Bible. I will explain my meaning by a very simple illustration. Suppose an Act of Parliament is to be passed upon some subject affecting property: first of all, it is placed in the hands of skilful solicitors or law agents, and who most carefully draw it up; it is then clearly written out, introduced, and read a first time before the House of Commons; one member proposes one correction, another a second, and another a third; and after it has been canvassed and altered, and remodelled and reconstructed, it is read a third time and passed, it is ushered into the House of Lords, and undergoes a process of curtailment and addition and alteration there; and after being three times read and canvassed in the House of Lords, it is passed. It is next submitted to the Queen: the Queen reads it in Council, and gives her seal and approval to it, and it becomes the law of the country. Now if it be possible to have a document not liable to misapprehension or mistake, destitute of a loophole through which guilty ingenuity can escape, it must surely be this. It has been submitted to the most learned—it has been examined by those who were anxious to find flaws in it—in short, one would say, This must be as perfect as human wisdom can make it. We wait twelve months, and what do we find it? A dispute has come before a court of law arising on the construction of that Act of Parliament. *A.* says—"It gives such property to me under Act Victoria;" *B.* says—"No, it makes it mine;" *C.* says—"Half belongs to you and half to me;" and *D.* says—"It belongs to none of you, but wholly to me;" and each of them quotes the same Act, and each has

a certain amount of plausible pretext for the interpretation which he puts upon it. How is this? Is the Act imperfect? Not at all; it is because each person has a greater desire to get hold of the property that is in question, than to get at the real meaning of the Act of Parliament; each reads it in the light of his covetousness, and therefore puts his own interpretation upon it. This is just the secret of half our differences about the interpretation of the Bible. The Episcopalian reads it too often in the light of Episcopacy, the Dissenter in the light of Dissent, the Free Seceder in the light of the Free Secession: and that each goes too much to the Bible, not to cause it to pass as a ploughshare through all his preconceived notions, but with a hankering after his own system, and a determination to turn every text to its support. Professing to be Protestants, each nevertheless reads and interprets after some favorite tradition. But the remedy is, not to go to the Pope for a new rule of faith, but to pray to God for a new heart; not to seek a new Bible, but to ask for fresh inward and celestial sunshine, amid the brilliancy of which to read the Bible we have.

We need an infallible interpreter, no doubt; the Roman Catholic is right in that. But where and who is that interpreter? The Popes and Councils have proved themselves most fallible; Protestant ministers have proved themselves fallible; we need the Spirit of God to open up the Book he himself has inspired, and then we shall not err. If I had written a book upon philosophy, and if, in the course of reading it, one came to a passage which he could not understand, he would apply probably to a friend, or minister, and ask for his explanation of it; and he would receive, no doubt, his best interpretation. Still he thinks the meaning obscure. But suppose the inquirer were to hear that the author of the book is to be in the vestry of a certain church on a certain night, and that he can have access to him there,

— would he not naturally apply to him, as his interpretation is more likely to be correct than that of any other, however learned or ingenious? Would he not ask him to explain his own meaning? The Author of the Bible lives, and is near, every hour and in every place, to every one of us. Let us go to him, and say, "Oh! send out thy light and thy truth; let them lead me;" and in that clearest light of God we shall see all things clear.

The difference between reading God's Book in the light of God's Spirit, and in any other light, is immense. Were I to go forth and look upon one of the lovely landscapes of our father-land, when the moon at midnight shines upon it in her calm and silver beauty, I might, indeed, comprehend the general outline of the scene, but I should fail to distinguish flowers and plants, and their many-tinted colorings: a misty haze would hang on the whole panorama. But if I go and contemplate it at noonday, I should distinguish the tint of every flower, the nature of every tree — trace the meandering of every stream; and the whole landscape in its length and breadth would be presented with a beauty and a perspicuity undistinguishable before. So with the Bible. Read it in the misty moonlight of the fathers, and it is very inexplicable indeed: read it under the mistier starlight of the Church, and it is more unintelligible still; but in the exercise of chastened and sanctified judgments, let us bring the sacred page beneath the beams of the Sun of Righteousness, implore the presence of the Holy Spirit, and forthwith it will be flooded with a glory that will make every perplexity plain, every difficulty vanish, and each text grow radiant with life, simplicity, and beauty.

It was the rule of faith held by the Roman Catholic divines, and by the Oxford Tractarians, that plunged Europe in all the murky darkness of the middle ages; and it was the Protestant rule of faith rescued from their grasp, that had folded within itself and sent forth all the blessings, civil

and religious, which Britons now enjoy. The moment Luther brought the Bible, the Protestant rule of faith, from its prisonhouse, the Augean stable began to be swept — the idols fell from their niches like Dagon before the ark of the Lord — the trumpet of another Jubilee sounded through the length and breadth of Christendom, filling men's hearts with the enthusiasm of truth, and startling all Europe with the thunders of long dormant and oppressed Christianity. It is owing to the noble efforts of the Reformers of the sixteenth century, under the blessing of God, that we are what and where we are. They planted the tree of life in the midst of our native land; they watered it with the tears of weeping eyes, and with the blood of warm hearts; and all the reward they coveted on earth was, that we, their children, and their children's children, might sit down beneath its shadow, and eat its fruit, so pleasant to our taste; whilst their ashes moulder at its root, and their happy spirits look down from their seats of glory, and rejoice that "they labored, and we have entered into their labors."

What was it that brought wreck upon Jerusalem, and occasioned the extirpation of all its grandeur? Its people preferred the traditions of man to the commandments of God; and from the moment they began to do so, corruption grew in strength, and spread its contagion to the utmost limits of the Jewish race. Let it be a warning to us in the present day. The Jews had ecclesiastical authority, outward sanctity, a succession most legitimate, a gorgeous ritual, the Law and the promises, and almsgivings and fastings such as the Eremites and Cenobites of Oxford have never attempted to rival; their whole economy was instituted amidst stupendous miracles, and cradled amid glorious mercies; they had prophets commissioned from heaven to guide and teach them; they had a temple, the glory and the admiration of the whole earth; they had a real historical succession in the priesthood — but, in an evil and disastrous hour,

they preferred the traditions of man to the commandments of God, and from that moment they felt and proved the great truth, that the church which tries to steal a ray from the glory of God, takes a consuming curse into its own bosom. When the Son of God came to Jerusalem, how did they receive him? They who boasted of being "the temple of the Lord," the only Church, the occupants of Moses' chair, exclaimed—"Away with him, away with him;" and at last he was condemned to be crucified between two thieves, by a people that declared themselves the children of Abraham, and the chosen of the Most High. What consuming and crushing judgments followed! Thirty years afterwards, the Roman armies are seen concentrated in hostile array around foredoomed, because guilty, Jerusalem; the fire-brands soon blazed amid the carved work of the sanctuary; the shouts of the Roman soldiers are heard in those cloisters where the accents of prayer and thanksgiving had been uttered by venerable priests and prostrate auditories; the Roman eagle spreads its wings where the cherubim were; and Josephus, a spared priest, sits amid the ruins of his father-land, the weeping chronicler of its faded glories. Every stone that now remains cries out, in dumb but awful eloquence, Ichabod! Ichabod! the glory is departed! And why? "My people have committed two great evils: they forsook the fountain of living waters, and hewed out to themselves cisterns, broken cisterns, that could hold no water."

My dear friends, if you wish to arrest a scarcely less dreadful national ruin—if you would stem, under God, the tide and torrent of superstition that now threatens to inundate the land of our fathers—if you would support the great principles you love, and disperse the overshadowing heresies you hate—cleave more closely to your Bibles. clasp to your hearts your Bibles, read and study and comprehend your Bibles. The Bible, taught you by the Holy

Ghost, is your bulwark and your glory. If God, in judgment, were to take the stars from the firmament, the tides from the ocean, the verdure from the green earth, he would not inflict by half so tremendous a catastrophe as to permit the removal of his Book from its supremacy, and to suffer the traditions and commandments of men to supersede or be a substitute for it. To the Bible we are indebted for our brightest hopes, for our most substantial peace, for our deep and holy faith, for the knowledge of our God and Saviour Jesus Christ. It alone, of all the monitors of our universe, teaches me that I am not an orphan: trumpet-tongued, and with the solemnity of a judge, and the certainty of a prophet, it declares that eternity is the measure of my lifetime, infinitude the boundary of my home, and God, "even our own God," my portion.

I have great faith in the promises of God, and in the inborn grandeur of real Christianity. Sooner may the stars be wiped from the firmament, than it perish. Its ministers may be made martyrs, its true-hearted ones may be sorely tried and persecuted, but a seed shall be left in the worst proscription to serve their God. Crushed they may be for a season, but conquer they eventually must. The ark in which the Gospel is, is perishable even when fairest; but however often it may be shipwrecked, the Gospel always comes safe to shore. Of its doctrines the Angel of the Everlasting Covenant has said, "there shall be no loss of any one." Should Popery, and its subordinate drudge, Tractarianism, rise to a still more gigantic and overshadowing influence, the sacred truths of the Gospel will not be extinguished; the persecuted Church will become purer and intenser as her outward oppression accumulates, and speak forth a more free and faithful testimony. The most stirring notes of the trumpet of the everlasting Gospel have been uttered amid dreary glens and tangled deserts,

and the brightest glory has arisen from the ashes of the martyrs. When the number of martyrs shall be the greatest, the holy splendors of the millennium will be the nearest.

LECTURE XI.

THE INVOCATION OF SAINTS.

OUR blessed Lord repelled the temptations of Satan, not by an appeal to his own omniscience as God, but by an appeal "to the law and to the testimony," as a decisive revelation of the duty of man, and the doctrines of truth. On three several occasions Satan plied him with temptations; and on each of those occasions our Lord repelled him with the simple, but to us satisfactory announcement—"It is written." On one of these he said: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

"But," asks some one in this assembly, "is it needful to address such a text to any section of Christendom whatever? It may be most appropriate amid the idolatrous isles of the Pacific, it may be a most important prescription to inculcate on some savage and unenlightened shores; but do you mean to say, that there is any portion of the professing visible church that needs to have it impressed upon its priests, or inculcated on its people—'Thou shalt worship the Lord thy God, and *him only* shalt thou serve?'"

There is a portion of the visible church that needs to have this inculcated. In the Church of Rome, I contend, that however subtle and delicate her theoretical distinctions on the worship of saints may be, the practical effect is, that Mary has assumed the place and prerogatives that belong to Christ; and that angels and spirits, who are, or are supposed to be, before the Throne, are made to receive, and absorb to

themselves, the adorations and the praises that ought to ascend, exclusive and undiluted, to our God and Father, through Jesus Christ, the only Mediator.

The title selected for this Lecture is — *The Invocation of Saints*. Some Protestant may perhaps ask, What is meant by this? I will explain. We believe, in common with the apostles, that all true Christians are saints — that every man whose heart is changed is a saint; but Roman Catholics attach a different meaning to the word saint — they call those who belong to her visible communion “the faithful;” and those “saints,” who are canonized and beatified, and supposed to be in heaven before the Throne — the objects of their invocation, and intercessors between Christ and them, just as Christ is the intercessor between God and us. The Tractarians give the same restricted meaning to the word saint. Perhaps there is a little Popery in our ordinary phraseology, for we speak of *Saint Matthew*, *Saint Peter*, *Saint John*, *Saint Paul*, as if they alone of all Christians were saints; whereas the humblest orphan who is clothed in the glorious righteousness of Christ, and has “washed his robes and made them white in the blood of the Lamb,” is just as much entitled to all the glories of the celestial residence, as is the loftiest hierarch that stands near the Throne, or the most illuminated evangelist that ever brought the tidings of mercy and of peace to the lost and the ruined of the human family.

I have this evening to adduce strange and startling illustrations of what I venture, faithfully but in no offensive spirit, and duly comprehending the full force and meaning of the expression, to call *the idolatry* of the Church of Rome. In order to explain the subject to you more clearly, and to present authentic information, I will begin by reading to you the definitions of the Creed of Pope Pius IV., and of the Council of Trent, on this subject.

In the Creed of Pope Pius IV., it is said — “I believe

likewise that the saints, reigning together with Christ, are to be honored and invocated," — *honorandos et invocandos*. And in the decree of the Council of Trent on the invocation and veneration of saints — "The holy synod commands the bishops, and others who have the office and care of instruction, that according to the custom of the Catholic and Apostolic Church, which has been received from the first ages of the Christian religion, the consent of the holy fathers, and the decrees of the sacred councils, they make it a chief point" — to do what? to preach Christ and him crucified? to beckon sinners to the cross? No, but — "diligently to instruct the faithful concerning the intercession and the invocation of saints, the honor of relics, and the lawful use of images; teaching them that the saints, reigning together with Christ, offer to God their prayers for men; and that it is good and useful to invoke them with supplications, and on account of the benefits obtained from God through his Son Jesus Christ our Lord (who alone is our Redeemer and Saviour,) to have recourse to the prayers, aid, and assistance of the saints; but that they who deny that the saints, enjoying eternal happiness in heaven, are to be invoked, — or who assert, either that they do not pray for men, or that the invoking them that they may pray for each of us is idolatry, or that it is contrary to the honor of God, and opposed to the honor of the one Mediator between God and man, or that it is folly either in word or thought to supplicate them, are to be accursed."

The distinctions drawn by the Church of Rome are these: they say, that the supreme worship that is to be given to God is *λατρεία* [*latria*] — a Greek word signifying *worship*; that the worship which is to be given to the Virgin Mary is *ὑπερδουλεία* [*hyper-doulia*] — a very lofty form of worship, but not so high as that given to God; and that the worship to be given to the saints in general, is *δουλεία* [*doulia*] — an inferior kind of worship.

The Roman Catholics, however, will deny that they worship the Virgin Mary with the same worship as God; and I fully concede, that, in the Canons of the Council of Trent, and in the Creed of Pope Pius IV., the distinction is clearly and definitely kept up. But what I allege is, that in the books of a Church that professes to be infallible, and under the expressed sanction of illustrious Popes and distinguished Councils, a worship (as I shall now proceed to show) is given to the saints and to the Virgin Mary, which can be characterized by no softer epithet than that of absolute and fearful idolatry.

The first document which I shall produce, in order to make good my assertion, is one with which most Roman Catholics are perfectly familiar: it is called *The glories of Mary*—a strange expression, certainly, to a Protestant's ear. He can understand well *the glories of Christ*, but *the glories of Mary* is a language that seems to grate upon a heart to which Christ has long been all, and Mary comparatively nothing. To show you the authority of this document, I may mention that the illustrious author, Alphonso Liguori, was canonized and beatified so lately as the year 1839, by the last Pope, Gregory XVI. Four Popes, it is stated in the title-page, have expressed their approbation of the life and writings of this illustrious saint; and we are informed in the preface, that the Council at Rome, the sacred Congregation of Rites, having made the most rigorous examination of the writings of the saint, to the number of a hundred or more, pronounced that there was nothing in them deserving of censure; and this sentence was approved by Pope Pius VII. in 1803, by his successor Leo X., and also by Pope Urban VIII.; and in 1839, St. Liguori was canonized by Pope Gregory XVI. To crown all, Cardinal Wiseman has written Liguori's life, and commended his writings to the study of the faithful. His intercession and teaching are also supplicated on August 2, in every Romish

church and chapel. It is thus asserted in the preface, that it contains nothing but what is consistent with the doctrines of the Catholic Church, and that it may be used by the faithful for the edification and instruction of their souls. Now, in order to give you some idea of the worship rendered to the Virgin Mary, (for I shall chiefly restrict myself to that, because she is the most illustrious saint in the Roman Calendar, and the object of most fervent worship to Roman Catholic devotees,) I take the following extracts from this volume:—

Page 35: “Queen of heaven and of earth! Mother of God! my sovereign mistress! I present myself before you, as a poor mendicant before a mighty queen. From the height of your throne, deign to cast your eyes upon a miserable sinner, and lose not sight of him till you render him truly holy. O illustrious Virgin! you are the queen of the universe, and consequently mine. I desire to consecrate myself more particularly to thy service; dispose of me according to your good pleasure. Direct me; I abandon myself wholly to your conduct. Chastise me, if I disobey you. I am, then, no longer mine; I am all yours. Save me, O powerful queen, save me.” It is added, I admit, “by the intercession of your Son.”

Page 88: “God commanded Moses to make the propitiatory of the most pure gold, because it was from thence He wished to speak to him. A learned writer states, that Mary is the propitiatory of the Christian people, whence our Lord gives them answers of pardon and forgiveness, and dispenses to them his gifts and his graces.”

Page 136: “Blessed Virgin, who, in your double quality of queen and mother, dispense your favors with such munificence and love! I, who am so poor in merit and virtue, and greatly indebted to the Divine justice, humbly recommend myself to you. You, O Mary, have the keys of the Divine mercy; draw on thine inexhaustible treasure,

and dispense its riches to this poor sinner, in proportion to his immense wants. All who trust in Mary will see heaven's gates open to receive them. She is the gate of heaven, since the Church styles her *Janua Cœli*. The Holy Church styles her also the *Star of the Sea*."

In page 177, we read that "Brother Leo once saw in a vision two ladders reaching to heaven; one red, at the summit of which was Jesus Christ; and the other white, at the top of which presided his blessed mother. He observed that many who endeavored to ascend to heaven by the red ladder, at the top of which was Christ, after mounting a few steps, fell down, and on trying again were equally unsuccessful; but a voice having told them to make trial of the white ladder, at the top of which was his mother, they immediately got up to heaven, the blessed Virgin having held out her hands to receive them." It is thus taught to Roman Catholics — six millions in Ireland, and two millions in England — that if the poor and desponding sinner attempts to enter heaven by that blessed Redeemer, who is "the way and the truth and the life," he will be rejected; but that if he make the effort to ascend by the Virgin Mary from the depths of ruin to the very heights of glory, he will find abundant access. The creature is thus raised above God, and the name of a saint above that of the Saviour.

The next document from which I shall read is another of the popular books of devotion circulated among the Roman Catholics. It is called *Salvation made easy to Sinners by Devotion to the most Sacred Heart of Mary*; dated 1840. At page 32 we read, "God has decreed in his infinite wisdom to grant us every thing by Mary, by whom he has given to us Jesus. Oh! who could ever appreciate that treasure as much as Mary? Who loves us more tenderly? The charity of Mary for us had reached its most sublime degree, since she loved us so far as to give us her own dearest treasure, even to consent to the bloody immolation

of Jesus." Thus language goes beyond idolatry, and approaches the very skirts of blasphemy itself.

I take next, *A Portrait of the admirable Joseph*, dated Dublin, 1838, and stated on the title-page to be composed by "a Catholic priest." At page 35 I read, "O most desirable Jesus, O most amiable Mary, O most dear Joseph! O holy Trinity!" — calling these three "Holy Trinity." Again: "O Jesus, Mary, and Joseph, who can express the sanctity of your lives and of your conversation?" Page 36: "O Jesus, Mary, and Joseph, most blessed Trinity, bless me with the triple benediction of the most holy Lord." And this expression "Trinity" is frequently applied to Jesus, Mary, and Joseph.

The next document from which I quote is *The Sacred Heart* — a very popular book of devotion among Roman Catholics. I find the following passage at page 171: "Come, poor and hardened sinners, how great soever your crimes may be, come and behold! Mary stretches out her hand, opens her breast to receive you. *Though insensible to the great concerns of your salvation, though unfortunately proof against the most engaging invitations and inspirations of the Holy Ghost, fling yourselves at the feet of Mary, this powerful advocate. Her heart is all love, all tenderness.*" The amount of this is, that those whom the Holy Spirit fails or refuses to convince and convert, the Virgin Mary has love and power to convince and convert.

The next extract I take is from the encyclical letter of the last Pope, Gregory XVI., addressed by him in 1832 to all the bishops and priests of the Roman Catholic Church, scattered throughout the whole of Great Britain and Ireland. After alluding to the various difficulties with which the Church was surrounded, he closes the letter by saying — "And that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire

ground of our hope." This I have taken from the Laity's Directory for the year 1832; and this language of the last Pope was then read from every Roman Catholic altar throughout this kingdom.

Bonald, Cardinal Archbishop of Lyons, thus addresses his clergy in his Charge in 1842: "Catholic families, let Mary be in the midst of you as a model in all the situations of life, as the mother of your children, the mistress of your dwelling. Poor sufferers from sickness, turn your dying eyes to the image of the mother of compassion. May our last sigh be breathed out, with the last words of St. Thomas of Canterbury falling under the iron of his assassins, 'to God and to Mary.'"

On a church at Mons, in Belgium, a printed paper is hung up, with these words: "I salute you, my divine queen. Amiable mediatrix, it is particularly in this holy place you exercise your glorious office, and open to poor mortals the treasures of divine favors, which, without your aid, heaven would refuse."

The following is a copy of a card sold by the booksellers in Brussels, and illuminated in various colors:—

"A MARIE.

"Notre Mère, qui êtes aux cieux; O Marie! que votre nom soit beni à jamais; que votre amour vienne à tous les cœurs; que vos désirs s'accomplissent en la terre comme au ciel. Donnez-nous aujourd'hui la grace et la miséricorde; donnez-nous le pardon de nos fautes, comme nous l'esperons de votre bonté sans bornes; et ne nous laissez plus succomber à la tentation, mais delivrez-nous du mal. Ainsi, soit il."

"TO MARY.

"Our Mother, who art in heaven; hallowed be thy name. Let thy love come to all our hearts; let thy will be done on earth as in heaven. Give us this day grace and mercy;

give us the pardon of our sins, as we hope from thy unbounded goodness. Let us not sink under temptation, but deliver us from evil. Amen."

But perhaps the most extraordinary specimen of Roman Catholic idolatry which has ever been presented to the Christian public, is that which I am now about to lay before you. I searched for two or three years for what is called *The Psalter of the blessed Bonaventure*, and after much inquiry I found an extremely ancient edition; and the book is so valuable, though seemingly not so, that it is probably worth five or six pounds. It has no title-page, and thus it gives proof of being printed at a very distant date. St. Bonaventure is a distinguished saint in the Roman Catholic Calendar, and on Bonaventure's day every Roman Catholic in England prays in the following words — "O Lord, who didst give blessed Bonaventure to thy people for a minister of eternal salvation, grant that he, who was the instructor of our life here on earth, may become our intercessor in heaven." Every Roman Catholic, therefore, must feel obliged to any one who brings before him the doctrines which Bonaventure taught: and I am sure, if Roman Catholics have aught of the light of Scripture in their minds, and the grace of God in their hearts, they will cease to repeat this prayer; as soon as they learn Bonaventure's sentiments, they will cast from them his writings and his name, as a disgrace even to the Roman communion.

This book, which is written in the old Saxon character, begins by quoting certain passages from the Gospels, by way of illustrating the honor and the glory of Mary. It commences — "Come unto *Mary*, all ye that labor and are heavy laden, and she will give you rest." The nineteenth Psalm, according to this Roman Catholic doctor and saint, runs thus: "The heavens declare the glory of *the Virgin*, and the firmament sheweth forth her handywork." In the ninety-fifth Psalm, which is used every Sunday in the Morn-

ing Service of the Church of England, we read — “Oh! come, let us sing unto *our Lady*; let us heartily rejoice in the Virgin, that brings us salvation; let us come before her presence with singing, let us praise her together; come let us adore and fall down before her; let us confess our sins to her with mourning, that she may obtain for us a full indulgence.” The 110th Psalm, one would suppose, might (if any) escape this dreadful corruption, because it so expressly applies to our blessed Lord; but in this version it is — “The Lord said unto Mary, Stand thou at my right hand, until I have made thine enemies thy footstool.” And the whole Psalter has thus in every psalm the name of God expunged, and the name of Mary substituted for it. At the close of the Psalms there are certain other pieces of devotion, extracted from ancient liturgies and rituals; and one of them is, perhaps, in its pure and scriptural form, the most sublime and exquisite hymn in the whole compass of Christian theology; and I admire and envy the Church whose assembled people are taught to surround the Everlasting Throne, and say, with one heart and voice — “We praise thee, O God, we acknowledge thee to be the Lord; all the earth doth worship thee, the Father everlasting.” But conceive how every Christian feeling must be shocked, how every holy and scriptural sensibility must recoil, when in every sentence of this sublime hymn the name of God is expunged, and the name of Mary put in its place. This has been done by Bonaventure in the edition I now hold in my hand. According to that seraphic doctor, for whose instruction every Roman Catholic is bound to pray, it runs thus — “We praise thee, O Mary; we acknowledge thee to be a virgin. All the earth doth worship thee, the spouse of the Eternal. To thee angels and archangels, to thee thrones and principalities, to thee choirs and cherubim and seraphim, continually cry, Holy, holy, holy, art thou, O Mary, mother of God. Heaven and earth are full of the glory of the fruit

of thy womb. The glorious company of the apostles praise thee, the goodly fellowship of the prophets praise thee, the noble army of martyrs praise thee, O Virgin ;” and so on to the close of the *Te Deum*.

After this document there is another, which is called *The Litany of the Blessed Virgin*. It begins, like the Litany in the Prayerbook, with a scriptural and proper aspiration ; for all that the Reformers did, in compiling the Book of Common Prayer, was just to weed out the idolatry, and leave the pure theology behind, retaining all that was scriptural in the Roman books of devotion, and expunging all that was not. Accordingly this Litany begins — “ O God, the Father of heaven, have mercy upon us, miserable sinners ; O God the Son, Redeemer of the world, have mercy upon us, miserable sinners ; O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.” But then comes — “ Holy Mary, who exaltest thy people, pray for us ; holy Mother, pray for us sinners ;” and under various epithets they pray for Mary’s intercession. And so it goes on, repeating about fifty times, “ Holy Mary,” and adding some prayer ; and then comes — “ Be merciful unto us, and spare us, O Lady ; from all evil and mischief, from the temptation of Satan and the wrath of God, from presumption and despair, deliver us, O Mary. By thy joy and satisfaction at the incarnation of Christ, by thy grief and anguish at his crucifixion, by thy joy at his resurrection, by thy belief of his sending the Holy Spirit, deliver us and save us, O Mary. By thy joy at thine own coronation, deliver us, O Mary.” And then comes one sentence, which is to me extremely painful ; for I remember, when first I entered a parochial church in England, and listened to the liturgy, read with great beauty and power, there was one clause that seemed to me so rich in all that is spiritual, so replete with all that is expressive in human language, and so instinct with all that is truly worthy of the

God whom saints rejoice to worship, that it made an impression on my mind too deep to be ever effaced — “In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment, good Lord, deliver us.” How beautiful, how scriptural, how apposite to a truly Protestant Church! But “how is the gold become dim, how is the most fine gold changed,” in the following perversion of this sublime petition — “In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment, from the torments of the damned, deliver us, *O Virgin Mary!*” Contrast these prayers, and decide which is the true church — the church that lifts up its petitions to God, or the church that addresses them to the Virgin. I am sure that the most decided Presbyterian, Independent, Moravian, or Wesleyan, will overlook all that he believes to be faulty in the constitution and communion of the Church of England; and, as far as its Liturgy and its Articles are the embodiment of its everlasting principles, will say with me to that Church, as a noble national representative of truth, “Where thou goest I will go, where thou lodgest I will lodge; thy people shall be my people, and thy God my God.”

Some one will probably say, “You have admitted that it is an ancient and scarce document from which you have now been reading: is it altogether fair to ransack the museums of the country for the obsolete productions of a dark and forgotten age, and to adduce these as proofs of the present feeling and the present worship of the Roman Catholic Church?” Now I say, that as the Church of Rome claims to be *semper eadem* [always the same], what was truth with her in the tenth century, is truth with her in the nineteenth; and if the Psalter of Bonaventure was recognized by her prelates three hundred years ago, they cannot cease to recognize it now, unless they will cease to claim infallibility as their prerogative, and admit that by the lapse of years and

the light of Protestantism, that Church has become improved. But let me state, that I have now ten successive editions of Bonaventure's Psalter, which were purchased, one or two of them by a lady at Rome, and one of them at the doors of St. Peter's. One of these, which is at this moment before me, is called by St. Bonaventure *The Psalter of the Blessed Virgin*, published at Rome in the year 1839, having the imprimatur and reimprimatur of the present ecclesiastical authorities of the Holy See; it is published in the Italian or vulgar tongue, sold for twopence, and possessed and perused and prayed by the most devout of the existing Roman population. In this book there are the Psalms and Te Deum, precisely as I have quoted them from the ancient copy. I give the Te Deum in Italian, as now used in Rome.

“A Te, Madre di Dio, innalziamo le nostre lodi: * Te Maria Vergine predichiamo.

Te Sposa dell' Eterno Padre * venera tutta la terra.

A Te gli Angeli tutti e gli Arcangeli: * a Te i Troni e i Principati umili si inchinano.

A Te le Podestà tutte e le Virtù superne dei cieli * e tutte le Dominazioni prestano ubbidienza.

A Te i Cori tutti, a Te i Cherubini e i Serafini * assistono intorno esultanti.

A Te le angeliche creature tutte * con incessante voce di lode cantano:

Santa, Santa, Santa Maria, * Genitrice di Dio, Vergine insieme e Madre.

Pieni sono i cieli e la terra * della maestà gloriosa del frutto del tuo grembo.

Te il glorioso coro degli Apostoli * Te Madre del loro Creatore collaudano.

Te il puro ceto dei Martiri beati * Te Genitrice di Cristo concelebra.

Te il glorioso esercito dei Confessori * tempio della Trinità sacrosanta ti appella.

Te l' amabil coro delle sante Vergini festanti, * esempio di umiltà ti encomia, e di virginale candore.

Te la corte celestiale tutta * onora come Regina.

A Te per tutto l' universo * la Chiesa ineggia, e ti invoca.

Madre * della divina Maestà.

Te veneranda, te vera puerpera del Re del cielo, * santa, amorosa e pia.

Tu se' Signora degli Angeli: * Tu se' la porta del paradiso.

Tu scala al regno * ed alla gloria del cielo.

Tu talamo, * tu arca di pietà e di grazia.

Tu se' sorgente e vena di misericordia: * Tu Sposa e Madre del Re de' secoli eterni.

Tu tempio e sacrario dello Spirito Santo, * e della Trinità santissima nobile triclinio.

Tu mediatrice fra gli uomini e Dio, * amorevole a noi mortali, e luce di cielo.

Tu fortezza ai combattenti, avvocata ai peccatori: * Tu ai miseri pietoso rifugio.

Tu dispensiera dei celesti doni, * sterminatrice dei demoni e dei superbi.

Tu Signora del mondo, * Regina del Cielo, e dopo Dio nostra unica speranza.

Tu salute a chi ti invoca, porto ai naufraganti, * sollievo ai miseri, e ai pericolanti rifugio.

Tu Madre di tutti i Beati, e dopo Dio lor gaudio pieno, * gioja di tutti i cittadini del cielo.

Tu promotrice dei giusti, * accoglitrice dei traviati, Tu promessa già ai Patriarchi.

Tu luce di verità ai Profeti, * Tu preconizzata dagli Apostoli, e sapienza di quelli: Tu ammaestratrice degli Evangelisti.

Tu fortezza ai Martiri, esempio ai Confessori, * vanto, gloria e giubbilo delle Vergini.

Tu per liberare l' uomo dall' esilio di morte * accogliesti nel tuo grembo il Figliuolo di Dio.

Per Te debellato l' avversario nostro antico, * fu riaperto ai Fedeli il regno dei cieli.

Tu col Figliuolo tuo * siedì alla destra del Padre.

A Lui Tu supplica per noi, o Vergine Maria, * il quale crediamo, che ci abbia un giorno a giudicare.

Te dunque noi preghiamo, perchè tu voglia venire in soccorso ai servi tuoi: * a noi redenti col prezioso sangue del tuo Figliuolo.

O pia Vergine Maria, * deh! fa che insieme coi Santi tuoi siamo della eterna gloria remunerati.

Salvo sia per te, o Signora, il popolo tuo, * sì che siamo fatti partecipi della eredità del tuo Figliuolo.

Sii nostra guida, * sii sostegno e difesa nostra in eterno.

In ciascun giorno, o Maria Signora nostra, * ti salutiamo.

E bramiamo cantare le lodi tue * colla mente e colla voce in sempiterno.

Degnati, dolcissima Maria, ora e sempre * conservarci illesi da peccato.

Abbi, o Pia, di noi misericordia: * abbi misericordia di noi.

Fa misericordia ai figliuoli tuoi: * chè in Te, o Vergine Maria, abbiamo riposta tutta la fiducia nostra.

In te, dolcissima Maria, noi tutti speriamo: * difendici in eterno.

A Te le lodi, a Te l' impero, * a Te virtù e gloria pei secoli dei secoli Così sia."

And to show you the popularity of this formulary of devotion, sanctioned as it is by the present Pope, and approved by the appointed censors, I may mention, that in the course of the five years which have elapsed from 1834 to the end of 1839, it went through ten editions; and I hold in my hand at this moment the tenth edition, dated Rome, 1839, which is an exact reprint of that of 1834. I have

also recently seen a gentleman, to whom a friend at Rome has sent a copy of the eleventh edition, dated 1840, and another 1844. So that, on an average, this Psalter of Bonaventure is so popular, as to require at least two editions every year; and in order that every Roman Catholic may possess it, it is sold at the very smallest possible price at which it can be printed. Now, if streams be the purest near to the fountain, and if light is the more unsullied and clear the nearer we approach to the sun from which it emanates, may we not presume, that the theology of the Romish Church is most unalloyed under the very wing and superintendence of his holiness the Pope; and that if we are to find the pure and unquestionable exponent of Roman Catholic theology in any part of the universe, it will be where censors of books are appointed, as at Rome, to see that nothing erroneous passes through the press, and where the Pope, armed with the tremendous attribute of infallibility, inspects the publication, adds to it his signature, and pronounces it calculated to edify and instruct the faithful? I therefore contend, that I have made out a charge of pure and undiluted idolatry against the Church of Rome; and either she must renounce these books as unscriptural and abominable, and herself as fallible and guilty, or we Protestants must continue to bless that God, who has emancipated our Service from her pollutions; and labor by every scriptural and Christian effort to bring the victims of that dreadful superstition to the knowledge of those truths, which would fall like sunbeams amid the darkness of the Vatican,—“God is a Spirit;” “There is one Mediator between God and men, the Man Christ Jesus;” “Thou shalt worship the Lord thy God, and him only shalt thou serve.”*

* Pope Pius VII., by a rescript dated March 21, 1815, grants three hundred days of indulgence, for every day in the month of May on which any one offers a special service to the Virgin.

But some one will ask — “How can the Church of Rome justify this monstrous idolatry, either as it refers to saints and the Virgin Mary, or as it applies to images of them?” For you are aware, that on the Continent of Europe, (and I can speak from personal inspection, so far as Belgium is concerned,) in almost every church, and in the most beautiful cathedrals, surrounded by exquisite paintings, the master-pieces of a Rubens and a Vandyck, you will find in the middle a huge and hideous image of the Virgin Mary, sometimes nearly six feet high, dressed out in blue satin, trimmed with the finest Brussels and Valenciennes lace; and in the morning the poor women, as they come to the market with their eggs and butter, leave their baskets in the porch, hurry into the cathedral, fall down upon their knees

There is inscribed under a fresco painting of the Madonna, in the Via del Vaccaro, near the Church of the SS. Apostoli at Rome —

Se dà te si sospira,
Ecco la Madre che placa l' ira del Eterno Padre,
E col materno zelo chiude l'Averno,
E ti conduce al Cielo.

(If by thyself thou sighest, behold the Mother, who soothes the wrath of the Eternal Father, and with maternal zeal, closes the door of hell, and leads thee up to heaven.)

Not far from the same place, (in the Corso, near the Piazza di Venezia,) is an oil picture of the Madonna, with these words underneath: “Amiamo Gesù e Maria, e le loro chiamate, perché ci liberino dall' inferno.”

(Let us love Jesus and Mary, and call ye on them both, for they deliver us from hell.)

Under a similar portrait, near the Chiesa Nuova, are the words —

Piegha, O mortal che passi, umil la fronte,
Or del Rosario alla gran Vergine pia!
Si tu brami le grazie, eccotti il fonte;
E salvo tu sarai, s' ami Maria.

(Bend low, O mortal passenger, thy head
To the great Virgin of the Rosary;
If thou desirest graces, here's their fount;
And if thou lovest Mary, thou art safe.)

See also numerous instances in Seymour's Pilgrimage to Rome.

before the image, repeat a few prayers, and then retire to the ordinary business of the day; and again in the afternoon, when vespers commence, the poor people are crowding round the image, and offering up their petitions to it. And even in this country there are some pictures extremely repulsive to a Protestant. I recollect in a Romish chapel at Wigan, I saw over the pulpit a picture of God the Father on one side, of God the Son on the other side, and the Virgin Mary enthroned between the two, with a crown upon her head, as if she were the most illustrious personage of all. Now you naturally ask, How can Roman Catholics put up with these practices, when there are such express prohibitions of them in the word of God?

My first answer is, that practically the word of God is to Roman Catholics a sealed book, and a dead letter. They are permitted to read it with certain restrictions; but the conditions are so complex and so strict, that they amount to an actual prohibition of perusing it with any profitable or valuable result. And the books which in Ireland and on the Continent are practically substituted for the Bible, are what are called the Catechisms of the Roman Catholic Church. I have now before me three of these Catechisms bound together — one of them published by the four Roman Catholic Archbishops of Ireland, another by the most reverend archbishop Reilly, and the other the Abridgment of Christian Doctrine. I will now read you an account of the Ten Commandments, as they are put forth in these books, circulated under such high auspices. I take up the first — “Q. How many commandments hath God given us?” “A. Ten.” “Q. Say them.” “A. First, ‘I am the Lord thy God; thou shalt have no other God but me.’ Second, ‘Thou shalt not take the name of God in vain.’” Every Protestant perceives a chasm; and that which is wanting, is the Second Commandment, that prohibits the worshipping and bowing down to any graven image, or to

the likeness of any thing in heaven, or earth, or sea. Next, I take the Abridgment of Christian Doctrine: “*Q.* Say the Ten Commandments.” “*A.* ‘I am the Lord thy God: thou shalt have no strange gods; thou shalt not have an idol or any figure to adore.’ Second, ‘Thou shalt not take the name of the Lord thy God in vain.’” I take the third Catechism: “*Q.* Say the Ten Commandments.” “*A.* ‘I am the Lord thy God: thou shalt have no strange gods before me.’ Second, ‘Thou shalt not take the name of the Lord thy God in vain.’” And if you ask how they make out *ten* commandments, they do as the dishonest servant did with his master’s goods; having ten parcels to deliver, and wishing to keep one back, he took the largest of the other nine, and divided it into two, so as to keep up the number ten. In the Church of Rome, they take the last Commandment and split it into two, giving the wife the Ninth Commandment — “Thou shalt not covet thy neighbor’s wife” — and giving the goods the Tenth; showing their courtesy, as a priest of the Church of Rome expressed it, (but which seems to exceed their Christianity,) by their anxiety to separate the wife from the goods, and to assign her the honor of a distinct and whole Commandment.

This is the case in Ireland; and on the Continent the very same thing takes place. In an Italian Catechism now before me, called *Dottrina Christiana*, commanded by Pope Clement VIII., and drawn up by the celebrated Cardinal Bellarmine, and revised and approved by the Congregation of Sacred Rites, and appointed for the use of the faithful, dated Rome, 1836, printed with the license and the privilege of the superiors, I find the Ten Commandments begin thus: “First, I am the Lord thy God, thou shalt have none other gods before me. Second, Thou shalt not take the name of God in vain.” And I cannot but observe in passing, that as in Italy the light is darker than in Ireland, they take leave not only to exclude the Second Commandment, but to

tamper with the Fourth; and this accounts for the painful and universal fact, that throughout the whole Continent of Europe the Sabbath day is almost extinguished, and the chimes of its bells convey no sacredness to the ear. The Fourth Commandment stands—not “Remember the Sabbath day to keep it holy; six days shalt thou labor,” and so on—but “Remember to keep holy the festivals (le feste).” This is indeed “teaching for doctrines the commandments of men.”

The reason of all this cannot be misunderstood. The alternative was before the Church of Rome, either to bring her practices up to God’s word, which was her duty, or to bring down God’s word to the level of her practices. She, worthy of the name and the principles of a corrupt and apostate communion, has brought down God’s most holy word to the level of her most unholy practices; and since she felt that it rebuked her, and prophesied evil concerning her, while she continued in her sins, she has extinguished the testimony of the prophet, lest her misguided people should catch a gleam of celestial and holy day, and come forth from that fearful superstition, in which all that is pure has evaporated, all that is true has been crushed, and all that is holy has been desecrated and defiled.

To show you that the Church of Rome does not scruple at making God’s word speak what will favor her practices, I will quote a passage from a celebrated Catechism, to which I have already referred—the “Abridgment of Christian Doctrine,” p. 119. “Q. Is it lawful to honor the angels and saints?” “A. Yes.” “Q. How prove you that?” “A. Revelation xix. 10: ‘And I fell down, said he, to worship before the feet of the angel which showed me these things;’”—with fearful tact, you observe, vindicating her dreadful practice by leaving out the remainder of the text, which contains all the meaning—“And he said unto me, See thou do it *not*; I am thy fellow-servant: worship *God*.”

The Church of Rome appeals, indeed, to several portions of Scripture in vindication of these idolatrous practices, and alleges that she is warranted in invoking and worshipping the saints by express passages of Holy Writ. To these I must now call your attention.

When we tell a Roman Catholic what seems to us plain and obvious common sense, that we cannot conceive how, if a saint be a creature — the Virgin Mary, for instance, (glorified and beatified, as we believe her to be, saved by the Redeemer's blood, and not in virtue of her own merit) — being, by the very definition of a creature, restricted to one locality, she can hear the prayers offered to her at the same moment in London, in Paris, in Brussels, in Rome, in Petersburg, and attend to the wants of all her suppliants; and when we add, that we see no reason to believe that the saints in heaven are directly cognizant of prayers offered up on earth (not disputing that they may be informed of them), or that they are able to respond to them, the Roman Catholic instantly lays his finger on the fifteenth chapter of the Gospel of Luke, and says, there is evidence that the angels in heaven do hear and know what is doing upon earth, for he reads — "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Therefore, he says, the saints around the Throne know what is transacting in our world, and it is not in vain to pray to them; they know, it is here expressly declared, when a sinner repents. Now let me call your attention to the whole passage; for I conceive, that instead of vindicating the Romish practice, it distinctly supports the Protestant doctrine "Then drew near unto him all the publicans and sinners, for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety-and-nine in the wilder-

ness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons, which need no repentance." That is to say, as the man who has found his sheep which was lost calls together his friends, and tells them of the fact, that they may rejoice with him, so God proclaims, amid the choirs of angels and of saints in heaven, what they are ignorant of, that some poor sinner has repented; and then they rejoice, not because they see what is done upon earth, but because they are told by him, who has no pleasure in the death, but only in the repentance of his people.

Another passage quoted by Roman Catholics in favor of this tenet of theirs, is in Genesis xlviii. 15: "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads." The Roman Catholic disputant quotes the latter clause—"The angel which redeemed me from all evil, bless the lads;" but he omits the preceding part of the sentence, which in fact determines the meaning of it. For it is evidently the same personage, who in the first limb of the sentence is called "God before whom my fathers Abraham and Isaac did walk;" in the second limb, "the God which fed me all my life long unto this day;" and in the third limb, "the angel which redeemed me from all evil." When we take this in connection with the fact, that Christ is called in the Old Testament Scriptures, "the Angel of the Covenant," and that in the third of Exodus, "the Angel of the Lord" appeared in the burning bush, and assumed and appropriated the name peculiar to Deity,—viz. Jehovah,—

we see at once, that "the angel" spoken of by Jacob is the Angel Jehovah, "the brightness of the Father's glory, and the express image of his person." Let me just explain to you, as I am at this point, that the expression, "the angel of the Lord," in our version, is not the literal translation of the original; the exact phrase is "the Angel Jehovah," or, more literally, "the sent Jehovah," or, still more appropriately, "Shiloh Jehovah;" implying at once, that the Angel Lord was Jesus Christ, who, it would seem, so loved the lost, and so intensely thirsted after the redemption of the world, that before he was incarnate, he paid visits — even if "like angel visits, few and far between" — to our dismantled and marred land, as if experimentally to know and gauge the height and depth of that sympathy which he should have to feel, before the lost sheep should be brought home to the fold.

Another passage quoted by Roman Catholics, in defence of the worship of saints, is Hosea xii. 4: "Yea, he [Jacob] had power over the angel, and prevailed; he wept, and made supplication unto him; he found him in Bethel, and there he spake with us" — and the Roman Catholic stops there, instead of adding the words that follow — "even the Lord God of Hosts; the Lord is his memorial." It was no created angel, but "the Lord God of Hosts;" and nothing but mutilation of Sacred Scripture makes any other meaning. I have found it to be an invariable result, that the very passages which a Roman Catholic quotes to substantiate his position, may, when fully and fairly quoted, be most legitimately appealed to for the overthrow of the doctrines he professes to build on them.

In order further to satisfy you upon this subject, I will now proceed to adduce some passages of Scripture that bear more directly upon it. Let me first show you that there is recognized in Scripture but one Mediator between God and us. 1 Timothy ii. 5: "There is one God, and one Mediator be-

tween God and men, the man Christ Jesus:" just as it is a cardinal doctrine of natural religion, that there is one God, so it is a cardinal doctrine of Christianity, or revealed religion, that there is one Mediator. John vi. 68: "Lord, to whom shall we go?" to saints, to angels, to seraphim, to cherubim? No; "*thou* hast the words of eternal life." John xiv. 6: "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me:" neither by saint, nor angel, nor cherubim, but "by me." Acts iv. 12: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ." Would that these words were written upon the altars, and upon the doors and lintels and garments and whole ritual of Rome! would they were inscribed by the Holy Ghost on the people's hearts! Ephesians ii. 18: "For through him we both have access by one Spirit unto the Father." We Protestants, therefore, *must* be safe, while Roman Catholics (to take the most favorable view) *may* be wrong; for they are trying to find admission to the Father by doors that we dare not attempt, and which I believe never have been opened, or at least are nailed up from the Fall. 1 John ii. 1: "If any man sin, we have" — what? ten thousand saints and mediators? No; but — "an advocate with the Father, Jesus Christ the righteous;" and he is our advocate on the only basis — viz. his atonement — on which intercession can have any virtue; for "he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Hebrews vii. 25: "He is able to save them to the uttermost, that come unto God by him;" and I appeal to every Roman Catholic in this assembly, Are not Protestants safe? for they "come unto God by Christ" only, and he is "able to save *such* to the uttermost." What is the limit of "uttermost?" Infinitude itself. And if Protestants are "saved to the uttermost by Christ," what need of the intercession

and assistance of the Virgin Mary and other saints? Again, Hebrews xii. 24: "Ye are come," at once, without intervention, "to Jesus, the Mediator of the new covenant, and to the blood of sprinkling."

In the next place, I shall show that we have no warrant whatever in Scripture, to pray to saints that are in glory. Christ's command is (Matthew xi. 28), not, "Come unto Mary," or "Come unto angels or to saints," but "Come *unto me*, all ye that labor and are heavy laden, and I will give you rest." Again (John xiv. 13), "Whatsoever ye shall ask *in my name*, that will I do." And again, "Whosoever shall call on the *name of the Lord* shall be saved." And again, "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry" — what! "Hail, Mary?" "O blessed Joseph, hear us?" "O queen of heaven, deliver us?" No, but — "whereby we cry, Abba, Father;" at once, directly, and without the intervention of any but Christ the Mediator: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Again: What is prayer? Prayer is a sacrifice, just as praise is a sacrifice. Not a *propitiatory* sacrifice: there is but one propitiatory sacrifice; but praise and prayer and almsgiving are all sacrifices. Now, Where only must sacrifices be offered? On the altar. But what altar have we? Not the miserable mimicry of altars raised within the pale of the Roman Catholic communion; not the still more lame and contemptible mimicry of Rome's altars raised by Tractarian doctors; these are altars that a mouse may undermine, that a hammer may destroy, that time will overthrow: but we have an ALTAR whose base is the circumference of the earth, or rather whose centre or apex is everywhere, and whose circumference is nowhere; and on this altar we are to lay our praises and our prayers and our thanksgivings, knowing that it is "the altar that sanctifies the gift,"

and makes our praises and prayers acceptable to God. And as it is to God that all sacrifice must be offered even on Roman Catholic principles, we see at once, that as praise and prayer are spiritual sacrifices, we are to lift them up to God only, upon Christ the only Altar, and rejoice to know that there they meet a glorious acceptance.

When the high-priest had offered sacrifice without, he went *alone* unto the Holy of Holies, to intercede. So Christ, having offered himself without spot unto God without, went into the true holy place, that is, the heavenly, *alone*, to pour down, by his intercession in heaven, what he procured by his sacrifice on earth. With him there are no other mediators: he is alone.

In the next place, I assert that there is no evidence whatever that the saints in heaven have any cognizance directly of what is doing upon earth. Ecclesiastes ix. 5: "The living know that they shall die, but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten; also their love, and their hatred, and their envy is now perished, neither have they any more a portion for ever in any thing that is done under the sun." 2 Kings ii. 9: "And Elijah said unto Elisha, Ask what I shall do for thee *before* I shall be taken away from thee;" implying that when admitted into heaven he could do nothing for him, and all that he did for him must be done before he was taken from earth. God speaks thus to the good king Josiah (2 Kings xxii. 20): "Behold, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes *shall not see* all the evil which I will bring upon this place." Job xiv. 20: "His sons come to honor, and he knoweth it not." Isaiah lxiii. 16: "Thou art our Father, though Abraham be ignorant of us."

Let me now turn your attention more especially to passages that expressly repudiate all worshipping of saints or angels. Colossians ii. 18: "Let no man beguile you of

your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen." Hebrews i. 14: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" — not to receive their prayers, but to minister for them according to the bidding of God. "I fell down," says John, "before the feet of the angel which showed me these things; then saith he unto me, See thou do it not, for I am thy fellow-servant: worship *God*."

With respect to the Virgin Mary, the great object of Roman Catholic idolatry, to show that all worship to her is interdicted and forbidden in Scripture, I will refer to a discussion with a priest of the Roman Catholic Church — the Rev. Mr. Sisk, then priest of the chapel at Chelsea, in the town of Reading — on the subject of the worship which ought to be given to the Virgin Mary, in which he endeavored to prove that it was lawful to give to her all the worship rendered to her in the Romish Church; and that the Church of Rome was not only warranted by tradition (in which I did not profess to follow him), but by Scripture, in venerating the Virgin. He quoted the text — "All generations shall call me blessed;" and argued that she was therefore entitled to a homage and a veneration altogether peculiar and *sui generis*; such, in short, I may add, as that of which I have given you some specimens. My reply was, that what proves too much, fails to prove the point for which it is quoted; we read "*Blessed* are the meek," "*Blessed* are they that mourn," "*Blessed* are they that hear the word of God and keep it;" but do we therefore fall down and worship them? If a person, because pronounced blessed, is to be worshipped, every Christian must fall down and worship his neighbor, in the strains in which the Roman Catholic adores the Virgin Mary. "But," said he, "you forget that there is a peculiar blessedness ascribed to the Virgin Mary; for it is written of her, 'Blessed art thou *among* women:' Mary

being obviously selected as the object of peculiar and distinguishing blessedness." I replied that, if this was the principle on which he acted, I would prove it the duty of the Roman Church to take down every statue and picture of the Virgin, and put up the picture of another in its place; for I read in Judges v. 24: "Blessed *above* women shall Jael, the wife of Heber the Kenite, be." If Mary is to be worshipped, because she is pronounced "blessed *among* women," à *fortiori* should Jael be worshipped, for she is blessed *above* women; and the Roman Catholic Church would therefore take a step towards a more scriptural worship, if she were to expunge the name of Mary from every Litany, and to substitute the name of Jael, the wife of Heber the Kenite.

But in the word of God there are passages so expressly and distinctly bearing against the invocation of Mary, that there can scarcely be a doubt that our blessed Lord not only foresaw the awful idolatry which would obtain upon this very subject, but made special provision in the Scriptures against it; and to me this is a most remarkable evidence of the truth and inspiration of the Scriptures. On every occasion in which the Virgin Mary is introduced in the Bible, our Lord says something calculated to repress any disposition to worship, or to attach supernatural claims to her person. Mary herself proves that she felt she was saved, not because she was the mother of the Saviour's flesh, but because she had "washed her robes and made them white in the blood of the Lamb." She sings, with the faith, humility, and joy of a true believer, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." But who needs a "Saviour?" A sinner. Mary, notwithstanding the epithet *immaculate*, which the Church of Rome bestows upon her, owned herself a sinner, and a sinner that sought mercy and acceptance at the feet of the Saviour of sinners. On one occasion we read, (Luke ii. 27,) that "a certain woman of the company lift up her voice and said unto him, Blessed is

the womb that bare thee, and the paps which thou hast sucked ;" that is, she was an embryo Roman Catholic ; the principle and germ of the Marian worship was in that woman's heart. What did our Lord reply ? Did he say, " Let her be the empress of the earth, let her be the queen of heaven ; by all means come to me through her ? " No : but he said, " Yea, rather blessed are they that hear the word of God and keep it." What a sublime and magnificent rebuke ! yet like Christ's severest rebukes, bearing a blessing in the heart of it. And how should we pray, that every Roman Catholic should feel this blessed truth, that the man who hears God's word in the depths of his heart, and does it, is more blessed in so doing, than the Virgin Mary was in being selected to be the mother of our Lord according to the flesh ! On another occasion, (Matthew xii. 47,) we find the same disposition to check and crush the first approach to Marian worship : " One said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother, and who are my brethren ? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren ; for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." A clear and decisive intimation, is this, that all the affinities which had been generated between the Son of God and his virgin mother, were, in the estimate of Heaven, and for the purposes of our salvation, as practically extinguished for ever ; and that the only bond which can knit the sinner to the Saviour, is faith in his blood, and cordial repose in his perfect righteousness — Christ within our hearts as the hope of glory. And, says the apostle, to confirm this, " Neither is there salvation in any other ; for there is none other name under heaven given amongst men, whereby we must be saved."

Mary made no atonement for the sins of the world, and

therefore is destitute of every thing like a valid plea on which to raise a superstructure of an effectual intercession.

But there is no room for the interposing mediation of the Virgin Mary, if we consider what Christ is. He is God-Man. As such he is a perfect pathway to glory. Sin made a yawning chasm between the absolutely holy God and the guilty and ruined creature ; and the Lord Jesus Christ, by his death, removed sin, which is the separating element between God and us, and introduced himself as the uniting element, the bridge, the glorious ladder, connecting heaven and earth. Christ is God, on the one hand, and can hold communion with God ; and he is man, on the other, and can hold communion with man. There is, then, no room for the Virgin Mary between Christ and God, for he is God, and in close contact with God ; and there is no room for the Virgin Mary between Christ and man, for he is very man, in close contact with man, entering into the depths of our sympathies, conversant with the sources of our tears, and able to call the orphan his brother, and the widow his sister. Therefore, from the throne of God, enshrined amid glory unutterable, down to the lowest depths of human ruin, there is no room for the Virgin Mary ; for Christ spans the whole chasm, and forms a pathway so wide that the greatest sinner may walk in it, and yet so holy that the least sin is not tolerated in it.

Our blessed Lord's recorded rebuke to Mary herself, teaches us his own mind on this solemn subject. In the second chapter of the Gospel of St. John, we find Mary, at the wedding feast, exhibiting those sinful feelings of pride by which many a Mary is still characterized. On seeing that her relatives had not wine enough to supply all the guests that had been invited, and fearing lest the poverty of a relative's feast should be exposed, she said, in delicate but intelligible terms, "They have no wine : " meaning thereby that Christ should work a miracle to gratify her pride.

What did our Lord reply? "Woman," (the language of respect,) "what have I to do with thee?" — as much as to say, "I must 'tread the wine-press alone;' even a mother's tears must not mingle with the expiatory blood of redemption; of the people there must be 'none with me;' in the great work of atonement I have nothing to do with thee; thou neither hast, nor art able to have, any share here." Mary's privilege it was to listen to his gracious words, and Mary's exemplary advice it was, "What he saith unto you, do." One would suppose that such a rebuke as this would extinguish all pretexts and apologies for the Marian worship on the part of Roman Catholics. How do they meet it? They present, in connection with this, a very awful specimen of tampering with God's word. The very same Greek words which we here translate "What have I to do with thee?" occur again in Mark v. 7, when the demon said to our Lord, "What have I to do with thee, Jesus, thou Son of the Most High God?" Now, in this latter passage the Church of Rome translates these words just as we do; but in the former (John ii.), where a clear rebuke of their idolatry is implied, they have translated the words in a way that destroys their rebuke, by destroying their meaning — "Woman, what is it to thee and to me?" How is it, that in the one passage, where a mere historical incident is concerned, the Church of Rome translates the words one way, and this way full of obvious meaning — and in the other passage, where the Virgin Mary is reproved, that church translates the words in another way, which renders them utterly unintelligible? The reason is obvious; the worship of the Virgin Mary is just that point on which the Church of Rome seems, like the idolaters of old, "mad upon their idols;" and because God's word rebukes it, she will rather abandon and corrupt the truths of that word, than abandon her own corrupt and idolatrous worship.

But throughout the whole of Scripture, we find our

blessed Lord exhibited as the Saviour of the people, and in no one instance is the Virgin Mary thus set forth. Heaven and earth, and all between, witness constantly to Jesus Christ. If I ask the Apostle Paul who is to be the great object of our hope and faith, he answers, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." If I appeal to the dying martyr Stephen, in the immediate prospect of a judgment-seat, his departing cry was, (for he died a Protestant, not a Roman Catholic,) — not "Mary," but "Lord Jesus, receive my spirit." And here let me mention a little incident, illustrative of the intensity of Romish idolatry. A Roman Catholic layman, distinguished for his talent and his scholarship, with whom I had a discussion, was laid upon a sick-bed; a clergyman of the Church of England and myself resolved to call upon him. I said, when we were admitted, "My dear friend, we have discussed the points at issue between us long enough; now let us have done with controversy, and do just listen to me, while I try to tell you what the blessed Gospel is, in which I place all my trust." He consented; and I tried to preach to him the true Atonement, and the true Purgatory, and the only Sacrifice; and I asked, "Cannot you take up the language of dying Stephen, and if called to leave this bed, and stand before God, would not your last words be, 'Lord Jesus, receive my spirit?' Surely, I said, in the prospect of eternity, Mary won't do." After a deliberate pause, he spoke: "If I had but three minutes to live," he said, "my last words would be — Holy Mary, blessed art thou among women; blessed is the fruit of thy womb; pray for me now, and in the hour of death." He lived; and I trust what I said may not be forgotten, though on that occasion all seemed of no avail.

If I address the Patriarch Job, "What are thy hope and glory?" the broken-hearted patriarch replies, "I know that my Redeemer liveth." If I ask the saints around the

Throne, who is the burden of their song, I hear the anthem peal borne from the celestial choirs, and significant of their faith and joy — “Unto Him that loved us, and washed us from our sins in his blood, be glory and dominion for ever and ever.” If I ask the Everlasting Father, Who is Christ? — I hear the responding voice from heaven — “This is my beloved Son: hear ye him.” If I ask the Lord Jesus himself — “I am the way.” If I ask the Holy Spirit, he descends like a dove to bear witness to him and to seal him as Messiah. If I inquire of angels, what is the theme of their admiration, they exclaim — “Unto you is born a Saviour, which is Christ the Lord;” “Into these things we desire to look;” “And let all the angels of God worship him.” If I refer to the Prophets, “to him give all the Prophets witness.” If I turn to the Baptist, he gathers up all that had been symbolized and shadowed in the ancient economy, and compresses it into one golden and magnificent ascription, “Behold the Lamb of God, that taketh away the sin of the world.” If I ask the apostles who it is that they preach — “Whom we preach” — “We are witnesses.” If I ask the whole Church of Christ the ground of their hope — “To whom shall we go but unto Thee? Thou hast the words of eternal life.” If I ask, What mean the sacraments? — they are voices in the wilderness, “We are not that Christ! we bear witness of him: He must increase, we must decrease.” If I appeal to creation around me, every rock bears inscribed upon its brow, The Rock of Ages — every vine announces the true and living Vine; the sun in the firmament tells me of the Sun of Righteousness; the stars set forth the bright and morning Star; and the rose that blooms in the field and garden, carries by its fragrance to my heart the loveliness of Jesus, the Rose of Sharon. All creation, all revelation — prophets, saints, and martyrs — turn away from Mary and from angels, and concentrate their regard, and converge their attention, upon Jesus, and glorify him

crucified, him crowned. Nay, more: if the Virgin Mary could speak to her Roman Catholic worshippers upon earth, I am sure she would give them different advice from that which they now follow. You may recollect, when Diogenes the Cynic was seated in his tub, basking in the sunshine according to his practice, that Alexander the Great, smitten with admiration of the strange man, and wondering at his self-sacrifice, one day asked him if there was any favor in Macedon which he could bestow, and which Diogenes could select. After a pause, the old Cynic answered, "This is my only request, that your majesty would stand aside from between me and the sun." And if the Virgin or the most illustrious saint or angel were to come from the happy land, and to ask me at this moment what is the greatest favor he could confer upon me on earth or secure for me in heaven, I would tell him, even if he were one of the bright cherubim radiant from God's presence, that it is, and ever will be, to stand aside from between me and the Sun of righteousness, that his beams may illumine me, his warmth quicken me, his blood cleanse me, his righteousness clothe me, and his life and death, and love and peace, be all in all to my soul.

One beautiful relationship to his church, under which Christ is set forth in Scripture, is that of her Everlasting Husband; and just mark what this implies. Would you suppose, that that wife was living in harmony with her husband, who, when anxious to obtain money for the supply of the family for the week, should call upon her next door neighbor, and say, "Will *you* go up to my husband, and ask him to give me five pounds to provide for us during the next week?" Would not every one suspect that such a wife did not live on good terms with her husband, and that the husband could have none of the feelings of a husband towards her whom he called his wife? When husband and wife live in concord and reciprocal affection, the wife would not hesitate herself to tell him what is needed for the wants

of the common circle. Now Christ is our loving and enthroned Husband, with ten thousand times a husband's power, and ten thousand times ten thousand times a husband's heart, for his is the heart of hearts; and you that are the members of his body, you that constitute "the Lamb's wife," have only to say, "Jesus, give," and he has infinitely more joy in giving than you have in asking.

Preach the law, and you will drive men to destruction; preach, "Do and live," and despair will be the close, as a mercenary spirit must be the commencement; preach the terrors of hell, and you may scare, but you will not reclaim men; preach the commandment or the curse of Sinai, and you will not reach man's heart, the secret source of his alienation; but preach the love and devotedness of Christ — disclose the ever open and unfolded arms of the everlasting Father — and, under the blessing of the Spirit of God, there will be found *that* in the exhibition of a Father's love, in the gift and atonement of his dear Son, which will melt the hard heart, and thaw the frozen soul, and enable the hearer to know what this means. "We love God because God first loved us." I once tried to convince a dying man by the Law; I tried to convince him by various other lessons; I failed: but when I told him of the prodigal's return, and reception, and recovery, it reached his heart. That poor youth, you remember, had gone to a strange land, wasted his substance in riotous living, and lay in the very depth of distress and despair; but he said to himself, "I will arise and go" — where? to his father's butler, or his father's friend, to intercede for him and introduce him? or to lie down at his father's door, and do some painful and agonizing penance to conciliate his father's feelings towards him? No; he knew what was in his father's heart, and that his appeal to it would touch a string that would vibrate with affection and sympathy. He said, "I will arise and go to my father." The father, it is evident, was looking out for

his son ; and “when he was yet a great way off, he saw him.” He was probably standing on the highest turret of his house ; and as he saw in the far distant horizon a speck, he thought within himself as it dilated, “Can it be my poor stray boy ?” He looked again, and it grew to a ragged and barefooted youth ; and soon a father’s fond eye detected the well-known gait and features of his long lost son. Now did the father say, “I will allow him to taste the fruits of his own folly ; I will keep him at bay, till he has made every one about me his friend, and then he shall be introduced to myself ; I will make him do some penance before I receive him ?” No ! he ran and fell on his son’s neck, and bade all the household rejoice at his return ; and when the son began to appeal for an humble place in the family, the father overwhelmed him with caresses, and silenced him with the overflowings of paternal kindness, and said, “Nay, nay, bring forth and kill for him the fatted calf, and let us eat and be merry.” So is it, my dear Roman Catholic friends, my dear Protestant fellow-Christians, — so is it with God ; and the greatest wrong that we do that gracious God is the hard thoughts we have of him. You look at him as an Egyptian taskmaster ; you think of the great and good God as a Pharaoh. My dear friends, he hangs over you with more than parental tenderness ; your first movement to him is met by a forward movement on his part from heaven to earth ; and there is joy amid the angels over one soul that repenteth and turneth to God.

Once more : Christ Jesus is the true ladder of Jacob’s vision — one end of it touching the earth, and the other reaching the uttermost heaven. By it you may climb from grace to glory, looking neither to the right nor to the left, but trusting only in him who is “the way.” Oh ! what deep dishonor you do to that Saviour, when you go to other ways, to other names, to other introductions to heaven ! For what has Christ, the offended God, done to bring you

to heaven? He has made HIMSELF "the way." He lies down, that you, the guilty, may walk on that way, and reach the bosom of God. I regard it as one of the most stupendous proofs of the love and humiliation of Christ, that not satisfied with dying for us, he has made himself the way for us, on which to walk to heaven and to happiness. How unlike is this love to man's! I remember reading of two Highland chiefs, bitter enemies and antagonists of each other, who met in a very narrow pathway, crossing a deep ravine between two hills, and along which only one person could pass at a time. It was the rule, that if two persons met there, one should lie down and the other step over him; but the one proud chief said, "Shall I allow this coward to walk over me?" and the other, "Shall I allow my foe to tread upon me?" They at last entered into desperate and mortal combat, every feeling stirred and every sinew stretched to its utmost, both knowing that one or other must perish. At length, one was thrown over the precipice; and the other walked on, triumphing in the result. That was *man*. But it is not thus with God. He, the offended, who might have stood upon terms, is the party that has become the Way, along which the guilty offender may walk to God, and thus find "glory, honor, and immortality." Truly, "his thoughts are not our thoughts, neither are his ways our ways; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

LECTURE XII.

TRANSUBSTANTIATION.

"THIS is my body, which is broken for you," is assumed by Romanists as the basis of transubstantiation. Protestants understand, that by these words, so solemnly uttered by our blessed Lord as the dying precept which he enjoined, and therefore the more imperative upon our observance, he meant to convey — "This bread, which is broken upon the table, is the seal and symbol of that body which is about to be broken for you; it is the simple but expressive epitome of all the benefits and blessings that accrue to God's redeemed and living people, from the incarnation and sorrows, the agony and the expiatory death, of the Redeemer." And when we approach the Communion table, whatever be the form in which we celebrate that holy rite, we feel that it points backward to the past, and proclaims the height and depth, the length and breadth, of that love which Christ manifested to man; and that it points forward to the future also, and declares the certainty of that glorious advent which the Redeemer himself predicted, when he said — "I will not leave you comfortless; I will come again, and receive you unto myself, that where I am, there ye may be also."

One may well ask, By what strange hallucination has it come to pass, that a large section of the visible and professing church attaches to these words so different, so repulsive, a meaning as that of transubstantiation? — alleging that they ought to be taken, not in that figurative and sym-

bolic sense in which they have been accustomed to receive them, but that it was *literally* true, that when our blessed Lord uttered these words, the bread and wine that were placed before him on the table instantly were changed or transubstantiated into the literal body and the literal blood, together with the soul and divinity, of our Lord and Saviour Jesus Christ; and this change still takes place when these words are uttered by the priest. So truly is this believed by every member of the Church of Rome, that he holds, that the moment the priest has pronounced the words *Hoc est enim meum corpus* (for this is my body), that moment the flour and water, in the shape of a wafer, which has been laid on the altar, become literally and truly and substantially the very flesh and blood and soul and deity of the Son of God. If you should protest to the Roman Catholic—"It looks like a wafer—it tastes like a wafer—it smells like a wafer—it crumbles like a wafer of flour and water—and if I leave it long enough, it corrupts and moulders like a wafer"—his answer is—"Your senses are all betrayed, it is no such thing; your five senses tell you it is flour and water, but you are told in the Inspired Volume by our Lord himself that it is his body; and in spite of all your senses proclaiming it to be flour and water, you are bound to believe it is literally and truly flesh and blood."

You will easily conceive that this is a demand upon our belief, of a very severe and extraordinary description; and that it will need, upon the part of the Church of Rome, neither few nor frail arguments to prove that they are right and that we are wrong. You will also perceive the vast importance of the truth or falsehood of this doctrine, from the necessary sequences or consequences of it. In the Church of Rome, they believe, that as soon as the flour and water have been transubstantiated into the body and blood of our blessed Lord, and the priest holds it up, or "elevates

the host," in the midst of the congregation, they may and do justly fall down and adore it, as truly the Lord Jesus Christ. If they are right in the previous supposition, that this transubstantiation takes place, their adoration is certainly proper; but if they are wrong in the assumption that the flour and water are turned into flesh and blood, then their adoration, upon their own principles, must be revolting idolatry. But this is not the only consequence of their doctrine: as soon as it has been thus changed and adored, the priest in every Roman Catholic chapel instantly offers up this—which he believes to be the body and blood, the soul and divinity, of our blessed Lord—a sacrifice propitiatory for the sins of the living and the dead, possessing exactly the efficacy of the atonement on Calvary; a sacrifice, in short, adequate to cancel and remit the sins of the living and the dead, just as if it were the literal and true sacrifice offered upon the cross every Sunday. I shall not be able, in this Lecture, to enter upon a consideration of the doctrine of the sacrifice of the Mass, which may be viewed quite distinctly from the doctrine of transubstantiation; for I may remark in passing, that if I were to grant to the Roman Catholic that transubstantiation is true, I should yet be prepared to repudiate as false the propitiatory sacrifice of the Mass; being prepared to prove and to demonstrate that there is but one glorious and perfect expiatory Sacrifice—a sacrifice of such spotless excellency, such glorious perfection, that nothing that is in heaven itself can add to it, and nothing that is in hell can detract from it or destroy it.

In order that we may proceed fairly and logically to the consideration of this topic, I will first read to you a brief extract from the Creed of Pope Pius the Fourth—the Creed of the Church of Rome, and which every member of that Church subscribes. "I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory

sacrifice for the living and the dead; that in the most holy sacrament of the Eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone Christ is received whole and entire, and there is a true sacrament."

I will also read the following extracts from the Decrees and Canons of the Council of Trent. Chapter IV. on the Eucharist: "Since Christ our Redeemer truly said that that which he offered under the appearance of bread was his body, therefore the Church of Christ has ever been persuaded, and this holy Synod declares it anew, that by the consecration of the bread and wine, a conversion takes place of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion the holy Catholic Church properly calls transubstantiation." Again: the First Canon of the Council of Trent on the Eucharist is, "If any man shall deny, that in the sacrament of the most holy Eucharist there is contained, truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and so a whole Christ—but shall say that he is only in it in sign, or figure, or power—let him be accursed." Also Canon VI.: "If any shall say, that in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored, and that outwardly with the worship of *latria* [the chiefest worship], and therefore that he ought neither to be venerated by any especial celebration, nor carried solemnly about in procession, according to the laudable and universal custom of the Church, or that he ought not to be exhibited to the people, and that the worshippers of him are idolaters,

let him be accursed." This is Transubstantiation, as it is defined and embodied in the authoritative documents of the Church of Rome.

To show you how very near the Tractarians of Oxford approach to the Canons of the Council of Trent, and how true and just is the statement I have made, that the Oxford Tracts, especially the last, ought to be appended to those Canons as commentaries upon them, I will read one or two extracts from some of the most notorious works of the Tractarian school. In Tract LXXXVI. it is stated, that "there is the real and essential presence of Christ's natural body and blood in the Eucharist." I will read also from Mr. Palmer's Letter to *The Oxford Herald*: "With regard to the blessed sacraments, I protest against nothing; it seems to me a question of no moment, whether the natural substance of bread and wine remains, or not; I do not, I say, protest at all, nor am I a Protestant on the point of transubstantiation." Then comes Mr. Newman in Tract XC.: "Let them but believe and act on the truth, that the consecrated bread is Christ's body, as he says, and no officious comment on his words will be attempted by any well-judging mind. But when they say, 'This *cannot* be literally true, *because* it is impossible,' then they force those who think it is literally true, to explain how, according to their notions, it is not impossible. And those who ask hard questions, must put up with hard answers." And then he goes on to say, that there is a literal and true presence of the body and blood of Christ in the Eucharist.

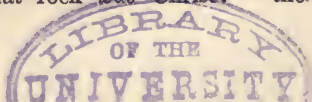
Such, then, is the doctrine we are now to consider.

The great argument of the Roman Catholic Church is, that you are to take the words—"This is my body," literally and strictly; and that thus taking them, you must conclude that transubstantiation is scriptural and true. Now if they insist upon our taking these words literally, let us first of all inquire whether they themselves take the words literally.

You cannot fail to observe, that if the words are to be interpreted literally, they merely imply — This bread is Christ's body. But you will recollect, that in the first Canon of the Council of Trent on the Eucharist, they say that there is a transubstantiation, by virtue of which there is present, not only the body, but "the soul and divinity of our Lord Jesus Christ." If we take the words literally, we must conclude that there is present only the body of Christ, and not the soul and divinity; for these are not included in the words. They themselves, therefore, whilst they contend for a literal interpretation, set the example of departing from the literal import, and practically attach to the words a figurative meaning.

But, if they insist upon taking these words literally in reference to the bread, we call upon them to carry through their principle, and to take also the words literally that refer to the wine. Our Lord says, "This cup *is* the New Testament in my blood." Now if "This is my body" means that the bread is transubstantiated into flesh, then, consecutively, and by parity of reasoning, "This cup is the New Testament" must import that the cup is literally transubstantiated into a New Testament. But they take the first half literally, because it suits their own purposes; and they take the second half figuratively, just for the very same reason. This is strange interpretation.

But, if we are to attach a literal interpretation to this passage, and to this peculiar form of phraseology, I contend that we are bound, by all the principles of fair and consistent interpretation, to attach a literal meaning to about thirty-seven passages of a homogeneous character, which occur in various portions of the Sacred Volume. "*I am* the door:" must we not take that literally? "*I am* the vine:" must we not take that literally? "The seven ears of corn *are* seven years:" "the seven candlesticks *are* seven churches:" "the field *is* the world:" "that rock *was* Christ:" "the



seven heads *are* seven mountains : ” “ their throat is an open sepulchre : ” “ thou *art* that head of gold : ” and so on. If we are bound to take the words — “ This is my body ” in their literal sense, then we must take similar phraseology in other passages in the literal sense ; we must believe, that our Lord was changed into a vine — that he was transformed into a door — that seven candlesticks became literally transubstantiated into seven churches — that the throat of the wicked becomes literally a sepulchre — that seven ears of corn were literally transmuted into seven years — and thus the whole word of God is irrational and absurd. If, on the other hand, we take the Protestant principle of interpretation — that of attaching a figurative interpretation where a figurative is obviously required — then beauty, consistency, and harmony pervade the Sacred Volume. I can then understand how the rock is the symbol of the Rock of Ages ; that the vine is the symbol of Christ — the parent root and stem and source of all the vitality that is found in his people, its branches ; that the throat of the wicked is likened to a sepulchre, because of the words of malice and the thoughts of evil of which it is the channel : that the seven ears represent seven years, and the seven candlesticks are the meet and expressive symbols of seven churches ; and in accordance with this, that the bread is not literally transubstantiated into flesh, but is the expressive and apposite symbol of the incarnation of God, “ God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

We have a powerful argument for this mode of interpretation, in the language applied to the ancient sacrament, under the Levitical economy. One is extremely appropriate. When the lamb was slain and placed upon the table, and the families of Israel gathered round to eat of it, the officiating priest (for the patriarch of the home is the priest of the church assembling in that home), pointing to the

lamb, said — “*This is the Lord’s passover.*” Now, if you take these words in their literal meaning, as the Romanists take the words “*This is my body,*” you must understand by them that the patriarch meant to convey — This lamb, on which you are feeding as still animal flesh, is now transubstantiated into an angel spreading his wings upon the air, and sweeping through the length and the breadth of the land of Egypt; leaving mourning in the habitations of Rahab, and songs of joy in the homes of the children of Israel. But here would evidently be a stretch of interpretation so extravagant and absurd, that even a Roman Catholic cannot receive it. And in like manner, when circumcision is referred to, under the Old Testament economy, it is said of it — “*This is the Lord’s covenant.*” We understand by these expressions, that circumcision was a symbol or a seal of the covenant of God, in the one rite; and that the lamb was the sign or memorial of that memorable night, in which God spared the first-born of Israel, through the sprinkling of blood, while he smote with a high hand and an outstretched arm the first-born of guilty and disobedient Egypt.

Not only are we borne out in this principle of interpretation by the obvious usage of Scripture, but it is in accordance with the usages of man, in every language, and under all circumstances. If I walk into the British Museum, and take you through the gallery that contains those busts and statues that came from the chisels of ancient and distinguished statuary, and if, as you enter, I point to the left hand, and say, “That is Homer,” do you understand, when you look upon that exquisite specimen of sculpture, that it is Homer alive and risen from the dead, and that you may now listen to the strains of the hoary bard again? You attach no such meaning to the phrase. Or, if I take you into the school-room, and pointing to a map on the wall, say, “This is England,” “That is Scotland,” “That is Europe,” you never suppose that the canvas and the paint are tran-

substantiated into England, Scotland, or Europe. You at once understand, that I use a figure of speech, familiar in every language in every part of the world; and that all I mean is, that the sculptured marble is the representation of the ancient poet, and that the map projected on the paper or the canvas, is the representative epitome of the districts, the counties, and the parishes of Europe, of England, and of Scotland.

The Roman Catholic, however, will appeal to other parts of Scripture, which he contends will prove this doctrine. There is one chapter which every Roman Catholic has committed to memory, if no other portion of the Bible, namely, the sixth chapter of the Gospel according to St. John. He contends, that we have in that chapter such a clear and incontrovertible exposition of the doctrine of transubstantiation, that no one can resist it; and hence, in almost every Roman Catholic controversial document, you will find the last half of that chapter quoted; and it is taken for granted in every instance, that it refers to the Lord's Supper, and to that alone. But this is not its reference. You will recollect the circumstances originating the conversation in that chapter. Our Lord had fed the five thousand miraculously with a few loaves and fishes; and the Capernaïtes, unbaptized and unconverted, charmed with the greatness of the miracle, and attracted by the prospect of leading lives of indolence and being fed without trouble, followed him wherever he went. Our Lord told them, that they sought him not because of the works he had done, but because of the loaves and fishes; and then he preached to them in the following words: "I am the bread of Life;" "This is the bread which cometh down from heaven, that a man may eat thereof and not die;" "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you." The Roman Catholic contends, that all these passages refer so directly and so explicitly to the doctrine of transubstan-

tiation, that no Protestant can resist their force. Let us look at them. In the first place, is it probable, or at all in accordance with the wonted teaching of our Lord, that he should begin first of all to proclaim to the untutored and heathen Capernaïtes, not salvation freely through his blood, but the mystery of the Eucharist? In the second place, is it probable that our blessed Lord explained the sacrament of the Supper to the people, to whom neither he nor any other had ever preached the very elements of Christianity? And, in the last place, you will find, that throughout the whole chapter, there is no mention whatever either of the cup or of the bread, or of the words of consecration, or of any thing that could lead you to suppose that there is the least allusion to the Lord's Supper. The truth is, as you will find by an analysis of the chapter, that our blessed Lord sets forth faith under the similitude of hungering and thirsting, and of eating and drinking; and you are aware that it is a very common usage on the part of our Saviour, to represent himself under a variety of figures, and faith as taking its tone from each of those figures. Thus, if Christ is represented as the everlasting rock, faith reposes upon that rock, and feels secure amid the convulsions of an agitated world; if Christ is set forth as a fountain of living waters, faith comes and drinks of the refreshing streams "without money and without price;" if Christ is represented as bread, faith eats of it, and is recruited and strengthened; if Christ is represented as "the way," faith walks in the way; if as "the truth," faith receives the truth; if as "the life," faith lays hold upon that life; if as an anchor, faith grasps the anchor; if as an ark, faith leaves the shattered and the sinking wreck of nature, and goes into that ark, which will waft its happy and its holy ones across the turmoils and the troubles of the world, and land them in that better place, where faith is lost in fruition, and hope merged in enjoyment. Now this is precisely the process

adopted by our blessed Lord throughout this chapter; and you will see, by referring to some of the passages, that he regards believing and hungering as perfectly identical. Observe: "Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that *cometh* to me shall never hunger, and he that *believeth* on me shall never thirst:" showing that coming to Christ and believing on him are equivalent to eating that bread. And again: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life;" and in a parallel passage, "Whoso eateth my flesh, and drinketh my blood, hath eternal life:" showing that to eat of that living bread, and to come to him in the exercise of faith, are exactly the same thing, and are both followed by the blessing of everlasting life.

Were we to suppose that this chapter refers to the Eucharist, and to grant (for the sake of argument) that transubstantiation is here clearly indicated, it would prove what no Roman Catholic can conscientiously admit. For instance, in one verse it is said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." If the Eucharist, or the Lord's Supper, is here intended, it follows, that every one who does not partake of the Lord's Supper, has not eternal life. But the thief upon the cross passed from his shame to his glory, and never tasted of the Lord's Supper. The infant that dies like untimely fruit in its mother's bosom passes to the bosom of the everlasting Father, and the possession of an eternal home; and yet that infant has never received the Lord's Supper. But if this refers to the Lord's Supper, it proves, that unless you partake of that sacrament, it is impossible that you can have life in you. And then the converse of this is also made out; for it is said, "He that eateth my flesh, and drinketh my blood, hath eternal life." If this refers to the

Lord's Supper, every man that partakes of that sacrament has eternal life. But I venture to assert, that no Roman Catholic will agree to this. Luther frequently partook of the Lord's Supper in the Church of Rome; but Roman Catholics do not believe that this "arch-heresiarch" has eternal life. Judas, there is reason to suppose, partook of the Lord's Supper; and yet Judas did not obtain everlasting life. And there have been thousands in the bosom of the Roman Catholic communion who have repeatedly partaken of the Lord's Supper, and yet there has not been one shadow of a shade of evidence satisfactory to a Roman Catholic priest, or bishop, or council, that they were even probable inheritors of everlasting life, or did not die in mortal sin.

But the close of that chapter is, in fact, the clearest exposition of it. When the Capernaïtes wondered "how this man could give them his flesh to eat," what did our Lord say? He added, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Now, with the Roman Catholic, "the flesh profiteth" so much, that unless you "eat the flesh" in the Lord's Supper, you have not eternal life; but in the estimate of our Lord the flesh profiteth so little, that you are not to consider it at all. "The words that I speak unto you" are full of spiritual meaning, illustrative of spiritual truths, to be apprehended by spiritual minds, and to be made the germs of grace and glory in renovated and spiritual hearts.

Notwithstanding all this, the Roman Catholic alleges, that the flour and water on the Communion Table (or, as he calls it, the altar), are really and truly changed; and we are to believe it, though all our senses protest against it. If so, I must add, that of all the weapons ever placed in the hands of the infidel, the Church of Rome has in this instance furnished the most effective and the most plausible. Nor is it

at all to me matter of surprise, that France, Popish the one year, is infidel the next; for I believe, that the most sure precursor of universal scepticism would be the extensive and universal spread of Roman Catholic superstition; and that in those countries where the Church of Rome has attained her most rapid victories, and put forth her most gigantic powers, the reaction which has followed has proved how true it is, that from the one extreme of superstition and credulity to the other extreme of infidelity and scepticism, is but a short way. And to show that if we repudiate the testimony of the senses, we put weapons in the hand of the infidel, I would refer to the resurrection of Christ from the dead. How do we prove this? The answer of Scripture is, that "he was seen of the Twelve," and afterwards of "above five hundred brethren at once;" Thomas handled him, and the rest of the apostles held converse with him. But the Church of Rome contends, that man's senses are deceived every Sunday, when he looks at the sacrament upon the altar; and the infidel will consistently reply, "If man's senses are deceived every Sunday in the nineteenth century, may they not have been deceived in the first? may not the apostles' senses have been all deceived, when they said they saw Christ risen? may not the senses of the five hundred have been deceived, when they said they saw Christ all at one and the same moment? and may it not therefore be true, according to your own principles, that Christ is not risen; that 'you are yet in your sins; your preaching vain, and the people's faith also vain?'" In like manner, again, we prove the miracles of our blessed Lord by the testimony of the senses. What is a miracle? An appeal to man's senses; a suspension of the laws of nature, visible to man's senses. But if the senses may be deceived, miracles may never have been wrought; a fascination only of the senses may have been produced; and what we regard as the seals and the everlasting credentials of the truth and inspiration

of the Gospel, may, on Roman Catholic principles, have been only a *delusio visûs* — a deception of the sight. And thus it is, that the transition from superstition to infidelity is very easy, and every way very rapid. I know that Roman Catholic disputants quote several references from Scripture, to prove that the senses may be deceived. They quote the instance of the disciples journeying to Emmaus, when our blessed Lord drew near to them and walked with them, and yet they did not know it was Christ. But there was a reason for it; for it is added, “Their eyes were *holden*, that they should not know him.” The Roman Catholic disputant quotes another instance — that of Mary in the garden, when Christ appeared after his resurrection from the dead; she “supposed him to have been the gardener.” But there it is obvious, that though her eyes were unable to recognize her Master, yet when our blessed Lord uttered the word “Mary,” her ear faithfully corrected the short-coming of her eye, and instantly she recognized her Lord and Saviour Christ. Again, the Roman Catholic quotes the passage, where it is stated that Christ appeared in the midst of the disciples, “the doors being shut;” and he quietly infers, that our Lord’s body must have passed through the closed doors, and consequently cannot be regarded as subject to the same natural laws to which our bodies are liable. But there is not one particle of evidence for this; on the contrary, I conceive that the expression, “the doors being shut,” is an expressive phrase, used in ancient times, to denote evening, just as we say, “the candles were lighted,” or “the shutters were closed,” when we mean that it was night, and the daylight was gone. All that seems to be implied in this passage is, that evening was come, and the sun had set, when our blessed Lord on that occasion made his appearance in the midst of his disciples.

In order to show the utter falsity of the doctrine of transubstantiation, I will now prove from Scripture — first of all,

that the body of our blessed Lord is contained in heaven until the appointed period of his second advent; and being contained in heaven literally, as far as his humanity is concerned, cannot be bodily on earth at the same time. Acts iii. 21: "Whom the heaven *must receive until the time* of restitution of all things." 2 Corinthians v. 16: "Henceforth know we no man after the flesh; yea, though *we have known Christ after the flesh, yet now henceforth know we him no more,*" — that is, literally, corporeally, and physically. Colossians iii. 1: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." Further: there are passages of Scripture, which show that our blessed Lord, having a true body cannot (as far as is revealed) be in several places in that body at the same time. That his was a true body, we prove from Hebrews ii. 17, "In all things it behoved him to be made like unto his brethren." It is the characteristic of every human body, that it can only be in one place at a time; and as our Lord had true and proper humanity, and all that is characteristic of humanity, sin excepted, he could only be bodily in one place at a time. Matthew xxviii. 5, 6: "Ye seek Jesus which was crucified; he is *not here*, FOR he is risen:" implying that he could not be bodily there in the grave, and risen from the dead, at one and the same time. The way in which the Roman Catholic explains that statement of the angel is, that it was meant simply to convey — "Christ is not *visible* here." But would not this be uttering a direct untruth? If you and I were together in a room, and if I hid myself in a corner of it, would it be truth, if you were to say to a third person, inquiring for me, "He is not here, he is gone out?" Unless, therefore, we can suppose an angel, sent upon the message of his God, to have told a direct and deliberate untruth, (which we cannot,) we must infer, that our Lord's body could not be at the same moment in the grave, and enshrined amid the glories of the Father's right hand.

Again: when our Lord had risen from the dead, we find him appealing to the senses, and saying, (Luke xxiv. 39, 40,) "Behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet." What does this teach us? That the senses are to judge of the bodily presence of Christ; that handling him, beholding his feet and his hands, was the evidence of his bodily and corporeal presence; and that where there is no such evidence afforded, (and there is none in the Mass,) there we must infer, that he is not bodily and corporeally present. On this, Scripture is peculiarly full. John xx. 27: "Then saith he to Thomas, Reach hither thy finger, and behold my hand; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing:" implying that his bodily presence was to be appreciated by the senses, and that where the senses could not detect him, there his bodily presence was not.

In the next place, I will show, that there is direct scriptural proof, that the elements of bread and wine are not, after consecration, transubstantiated into the body and blood of our blessed Lord. After he had pronounced the words of consecration, on which transubstantiation takes place, or "given thanks," you will find that our Lord adds, (Matthew xxvi. 29,) "I will not drink henceforth of this *fruit of the vine*, until that day when I drink it new with you in my Father's kingdom:" our Lord shows by these words, that after what the Roman Catholic believes to be the words of transubstantiation, the wine remains substantially what it was before. Again: 1 Corinthians x. 16: "The bread which we break, is it not the communion of the body of Christ?" This is uttered *after the consecration* of the elements, when, therefore, there is no literal bread left. The Roman Catholic believes, however, that while the wafer may be broken, Christ's true body cannot be broken; and yet the apostle

distinctly declares, that he breaks that which has been consecrated, and that the breaking of it is the communion of the body of Christ. Let me next refer to the passage from which my text is taken — “For I have received of the Lord that which also I delivered unto you; that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.” Here, you observe, the apostle distinctly calls it “this bread” after it has been consecrated, and speaks in the same way of “this cup.”

In the next place, I maintain, that the very nature of the ordinance itself shows that there is no transubstantiation. It is said, “*Do this in remembrance of me.*” Now, memory refers to a thing that is absent, not to a thing that is present; and, therefore, the end of this command proves, that Christ is not bodily present, but is, as Scripture asserts, at his Father’s right hand in heaven. Again: “Ye do show the Lord’s death *till he come*:” this implies, that he is not yet personally come — that his advent is future — and that he is yet absent in bodily presence, and not, as the Roman Catholic says, bodily and literally present on the altar.

Perhaps this also is the appropriate place for introducing a very beautiful extract from one of the ancient fathers, which shows that the doctrine of transubstantiation had no place in their views of the Sacrament of the Eucharist. I do not say that the fathers are to be regarded as authorities in the exposition of Scripture, but as witnesses to fact their testimony is of considerable value; and at all events, as the Roman Catholic is bound to interpret Scripture “only ac-

According to the unanimous consent of the fathers," it is of the utmost importance for him to learn, that some of them hold the Protestant view of the Lord's Supper. Hear, then, Augustine, the most evangelical of all the fathers: "If a passage is preceptive, and either forbids a crime, or wickedness, it is not figurative; but, if it seem to command a crime, or to forbid usefulness or kindness, it is figurative. 'Unless ye shall eat the flesh of the Son of man, and drink his blood, ye have no life in you:' he appears to enjoin wickedness and a crime; *it is a figure, therefore*, teaching us that we partake of the benefit of the Lord's passion, and that we must sweetly and profitably treasure up in our memories, that his flesh was crucified and wounded for us." (Benedictine edition, Paris, 1685, vol. iii. p. 52.) And, again the same author says — "How shall I put forth my hand to heaven, and lay hold of him who sitteth there? Put forth your faith, and you will have laid hold on Christ." Again, from the same author: "'Jesus answered and said; This is the work of God, that ye believe in him whom he hath sent;' to do this, is to eat the meat which perishes not, but endures to eternal life. Why do you prepare your teeth and your stomach? Believe only, and you will have eaten." "This, therefore, is to eat that food, and to drink that cup — namely, to abide in Christ, and to have Christ abiding in you; and for this reason, he who does not abide in Christ, and in whom Christ does not abide, beyond all doubt, does not spiritually eat his flesh, or drink his blood, although he carnally presses with his teeth the sacrament of the body and blood of Christ." Such are the words of Augustine, a father much relied on by Roman Catholic divines, and frequently quoted to prove the doctrine of transubstantiation.

Take another ancient father — Isidore, a bishop who lived in the seventh century; and we shall see that our interpretation of the words in question as figurative was held in that day also: — Wherefore Scripture calls it the

spirit of Samuel, because images are wont to be called by the names of those things of whom they are images; thus all things painted or sculptured are called by the names of those things of which they are resemblances, and the proper name is unhesitatingly given. It is said, 'That is Cicero,' 'that is Sallust,' 'that is Achilles,' 'that is Hector,' 'that is the river Simois;' although they are nothing else than the painted images. The representations of the sacred cherubim, though celestial powers, being made of metal, were also called 'cherubim.' So when one has a dream, he does not say, 'I saw the picture of Augustine,' but 'I saw Augustine,' though at the moment of this sight Augustine was ignorant of any thing of the kind; so obvious is it, that the images of the men, and not the men themselves, are seen. Thus Pharaoh said he saw ears of corn and kine in his dream, not a representation of ears and of kine." The explanation, you observe, furnished in the seventh century exactly agrees with the interpretation adopted by Protestants.

But let me now show you the awful results to which the doctrine of transubstantiation must necessarily lead. Every Roman Catholic fully and conscientiously believes, that if the piece of flour and water which the priest has consecrated on the altar were broken into ten thousand particles, and those particles scattered to the remotest confines of the habitable globe, the whole body and blood of our blessed Lord would be *in each* of the ten thousand particles, and in each a whole body complete and entire. He believes, that every Sunday morning, in the six hundred Roman Catholic chapels in Britain, and in the thousands of chapels on the continent, if each priest pronounce the words, "This is my body," at or nearly at the same moment of time, on each and every altar, though thousands of miles apart from each other, there will be, not a fragment of the body, but the whole of the body and blood of our Lord and Saviour Jesus

Christ; so that he holds it possible for our Lord's literal body to be in ten thousand different places at one and the same instant. Now, if this be true of our Lord's body, it may be true of the body of any person; for he was "in all things made like unto his brethren," and took our very nature upon him, sin only excepted. Hence, therefore, according to the Roman Catholic principle, this is possible in the case of Peter, or John, or Thomas, or any one else; and by a strange, inexplicable, and, to any but a Roman Catholic, incredible absurdity, it may be asserted, that Peter is fasting in London, feasting in Paris, and asleep in Edinburgh, at one and the same moment; because a true body, according to this doctrine, may at the same moment be in different places, in different states and conditions, and under the action of different circumstances.

I know the Roman Catholic will reply — "All things are possible with God; God is omnipotent." It is perfectly true; but it is not God's omnipotence, it is God's written word, that is the rule of our faith. And in one direction, at least, we must restrict omnipotence; for it is expressly said by the inspired penman, that God "cannot lie." "But," rejoins the Roman Catholic, "Christ's body is now a spiritual body; and though it might be perfectly true of a mortal body upon earth, that it could not be in ten thousand places at the same moment, it may be true of his now glorified and exalted humanity. Here, however, he forgets that the supper was instituted before our Lord had died, risen from the dead, and been glorified; and there is no reason for believing that what was not true then is true now. But the Roman Catholic disputant will say — "It is a mystery, and are we to deny mysteries? do we not believe the doctrine of the Trinity, which is equally a mystery?" Many an able Protestant divine has involved himself in inextricable confusion here, by setting out with the postulate, or the hypothesis, that he is not bound to believe any thing that is above his

senses. We assert, on the contrary, that we must believe many things that are *above* our senses, but none that are *contrary* to them. We deny that the doctrine of the Holy Trinity is to be placed in the same category with the doctrine of Transubstantiation. The doctrine of the Trinity is a sublime and spiritual mystery, confessedly far beyond the range or grasp of man's finite intellect ; but the doctrine of transubstantiation is a thing conversant with material elements, by its very nature coming within the cognizance of man's senses ; and being tried by man's senses, its legitimate jury, is found to be an absurdity, a deception, and an untruth.

To show you further the necessary and revolting results to which the doctrine of transubstantiation leads, let me briefly refer to the prefix to the large Latin Missal from which Roman Catholic priests usually read in the celebration of this sacrament. In that volume (not the laity's edition, for that omits it), there is a treatise *de Defectibus Missæ*, that is, on the defects which may occur in the celebration of the Mass or the Eucharist. I will read one or two of its statements, to show the absurd as well as painful and revolting results of the doctrine of transubstantiation, of which the priests themselves must be thus made perfectly conscious. "Defects in the celebration of the Mass. A defect may happen, either as to the matter to be consecrated, the form to be used, or the officiating minister ; in whatever of these there be any defect, there is no sacrament made." If the officiating minister, therefore, should be one to whom a single link is wanting in the long chain of succession, that stretches through eighteen centuries to the days of the apostles, the deficiency is such that there is no sacrament at all ; and in that case, the Roman Catholic, on his own principles, worships flour and water instead of God, and trusts to the semblance of a sacrifice instead of the reality. Again : "Defects that may occur in reference to

the bread. If the bread be not of wheat, or if, being of wheat, it be mixed with such a quantity of other grain that it doth not remain wheaten bread, or if it be in any other way corrupted, the sacrament is not made;" that is to say, the transubstantiation does not take place. Again: "If the wine be quite sour, or quite putrid, or be made of sour grapes, the sacrament is not made." Just mark the fearful casualties to which every Roman Catholic is necessarily subject. If the flour merchant should have mixed the wheaten flour with grain of an inferior description, or if the baker should have introduced flour of a lower quality, in vain does the priest pronounce the magic words of consecration; they worship what, upon their own theory, is then flour and water still. Or if the wine merchant has corrupted the wine, by an admixture of water, or of wine produced from sour grapes, or by any other vitiating elements, the priest's blessing is in vain, and the wine remains wine, and is not transubstantiated into the Saviour's blood. Am I not justified in saying, that the Roman Catholic is dependent on his flour merchant and his wine merchant for the sacrifice for his sins—for the God that he adores? I omit many other equally gross defects: one is, provision against an animal running away with what the Romanist believes to be the body of Christ.

Nor is this the whole extent of the casualties to which the Roman Catholic is liable. Defects may occur on the part of the officiating minister; and the first is in "intention," the next in "vestments," and "disposition in the service itself as to those matters which can occur in it." Popery, you perceive, attaches a sacramental and mysterious virtue to the vestments that the priest wears; and, accordingly, a Roman Catholic looks upon the priest in those robes as altogether a different being from what he is on the highway; so much so, that I have heard from Irish clergymen, upon whose word I could place implicit credence, that the very

persons who would maltreat a priest upon the highway, and show him no respect whatever, would fall down before him in the chapel, as possessed of something of the attributes, and robed in the authority of God. Now it is here asserted, that if the priest is in wrong vestments, the sacrament is not made. But above all, there is no sacrament if the priest's "intention" is wanting; as if, for instance, he should not believe in transubstantiation; and many priests have disbelieved it, and one of them (Mr. Nolan) declares that he did not believe it for at least two years before he left the Roman Catholic Church. Many priests on the Continent and in Ireland are sceptics at heart; and in all such cases, there is no transubstantiation of the material elements into the body and blood of our blessed Lord; and the assembled congregation bow down to that, which, on their own principles, must be confessed to remain flour and water still, and rest upon that which is no propitiatory sacrifice at all. And therefore, when the Roman Catholic uses all plausible pretexts to withdraw you from a Church, which he describes as all discord, and division, and uncertainty, you have a right to tell him, that there is no church under heaven, where all is so uncertain, so precarious, so unsettled, as that which professes to save you from the doubts of Protestantism, and guarantee you, without any anxiety, all the glories of heaven.

I have thus shown you some of the extravagant results to which this doctrine must necessarily lead; I have laid before you some of the consequences of asserting that the senses may be deceived; I have stated what a weapon is thus put into the hands of the infidel; I have proved, by express passages of Scripture, that what was bread before consecration is bread afterwards; I have pointed out the consequences of the defects, admitted by the Roman Catholic himself as not unlikely to occur; and I think, that what I have said will impress upon you, that the Protestant doc-

trine of the Eucharist is the true one, which teaches you to take that bread at the Lord's Table, in remembrance of that Saviour who died upon the cross to atone for our sins, and in joyful anticipation of his second advent, when he shall come and reign "from sea to sea, and from the rivers unto the ends of the earth."

Suffer me now, in conclusion, to show you that our blessed Lord, in speaking in these passages of "bread," has chosen a symbol, as beautiful as it is expressive, of the blessings of his incarnation, and the benefits of his meritorious passion. And it does seem to me one of the most interesting proofs of the divinity of Scripture, as well as the wisdom of our blessed Lord, that when he instituted this permanent symbol of his death — this perfect epitome of his love — he did not ransack the caves of ocean for their concealed gems, nor the bowels of the earth for its hidden gold; nor did he command those who would observe the ceremony to slay their first-born, or to bring costly offerings to heap upon the shrine, and to decorate the altar; but he took the simplest element — which is found in every country, which the poor have, and the rich cannot do without — and he made that the eloquent seal of truths so sublime that angels cannot grasp them, of blessings so vast that eternity cannot exhaust them, and of a Gospel so glorious that the poorest and the richest have it equally within their reach.

Our Lord, in the sixth chapter of the Gospel of St. John, likens himself to the manna which the children of Israel ate as their heaven-sent bread in the wilderness: let us look for a moment at this symbol, as descriptive of him and his benefits. In the first place, the manna came from heaven direct; it was not the product of earth, like the flower that blooms upon its surface, or the ore that is treasured in its bowels, or the waters that spring from its fountains. In all this it shadows forth the Lord Jesus. He "came down from heaven," Heaven's high gift to man's lost and ruined

race ; as it is written, " God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When the manna fell down from heaven, the Israelites were so surprised at it that they exclaimed, *Manhu — What is this?* They could hardly believe it was really nutriment for their perishing bodies. So when the Redeemer came from heaven to redeem the lost, the world "saw no beauty in him ;" he appeared as "a root out of a dry ground," he was "despised and rejected of men ;" "they esteemed him not." The manna was the unsought, unmerited gift of God. So was our blessed Redeemer ; not one soul cried from its ruin for the interposition of Heaven's mercy ; "all flesh had corrupted its way," and the simultaneous expression of every man's real feelings was, "No God : " but God "remembered us in our low estate ;" "not that we loved God, but that he loved us, and sent his Son to be a propitiation for us." Further ; the manna descended equally upon the rich and the poor, the priests and the people, the learned and the unlearned. So Christ comes, and is offered to every creature under heaven ; the richest man that lives cannot spend eternity in happiness without Christ, and the poorest beggar by the way-side need not live and need not die without Christ. Again : the manna spread itself over the length and breadth of the desert ; and if any man perished for lack of food, it was not because there was no manna wherewith to nourish him, but because he had no desire or disposition to gather it. So now, if one soul is lost in that eternity which is to come, it is not because there is no efficacy in the Saviour's blood, it is not because there is no love in God's heart ; it is because it has loved sin more than it has loved its own high interest, and preferred the world to Jesus Christ, "the Lamb of God that taketh away the sin of the world." The Israelites, however, had to go out of their tents in order to gather the manna

as if to show that God will not work a miracle, where ordinary means are perfectly sufficient. So is the preaching of the Gospel: you must come and hear, — and the very fact of coming to hear involves some sacrifice; and our blessed Lord's words, whilst they imply no merit on the part of man, yet compel a vigorous use of means — “Ye will not come unto me that ye might have life.” We read, again, that when the manna fell, it was so wisely and so beautifully arranged, that “he that gathered much had nothing over, and he that gathered little had no lack.” So is it with faith in Christ; it is not that the man who has great faith, thereby receives a great saviour, and the man who has little faith, a little saviour; the man who has strong faith, that “can remove mountains,” and the man who has a faith that trembles on the very verge of extinction, receive equal righteousness, an equal Saviour, equal pardon, equal happiness, and an equal home. It is also related, that when the manna fell, it adapted itself to every man's taste. So is it with our blessed Redeemer; he is so fitted to supply the wants, and suit all the varied tastes of the children of men, that they who have known most of his grace, find it sweetest; and they who can perceive sweetness in nought beside, are constrained to admit that his word is sweeter than honey from the honey-comb, and his truth more precious than fine gold. Such is Christ, as he is set before us in the Scriptures; and such the free welcome of all, to receive the benefits and blessings of his glorious salvation.

When the Israelites collected the manna, we find the time but not the manner of gathering it prescribed. It is not stated that they were all obliged to use only one kind of basket, and that only that one kind of basket sufficed to contain it. This teaches us a very beautiful and catholic lesson: what the basket was to the manna, the visible ministry is to the bread of life, the true bread that cometh down

from heaven. It is God's ordinance that there shall be a visible church, but it is not God's ordinance that it shall be the same in all circumstances, the same in all its rites, in its discipline, in its formularies, in its laws, and internal arrangements. The color, and shape, and size of the baskets vary, but the contents are all the same. We do not read, in the simple record of the Israelites collecting the manna in the wilderness, that one collected it with a golden basket, another with a silver, and a third with a wicker; and that he who had but a wicker basket did not receive true manna, and that it was collected by, and nourished and refreshed, only by those who had golden baskets. Nor is it so with the living bread. I will grant, if you please, that in the Church of England they have a golden basket wherewith to collect the manna, and that in the Church of Scotland they have but a wicker basket; but in the hour of death, and in the day of judgment, the question will not be, by what process or with what vessel you collected, but whether you have really gathered and been nourished with the bread of life. Living nutriment for the soul is the main thing; secure this, and all besides is subordinate. The existing distinctions by which the visible church is now characterized will all be abolished. The question at the judgment-morn will not be what is made so much of now. Attendant angels will inquire, "What are these, and whence came they?"—and the answer, in reference to those who are about to enter the kingdom of glory, will not be, "These are worshippers from St. Paul's," "These are worshippers from St. George's," "These are from the English, and these from the Scotch Church," "These are from Surrey Chapel," "These are Dissenters, and those are Churchmen;" but the response that will come from the Judge upon the throne, and from the redeemed myriads around him, will be simply this—"These are they that have washed their robes, and made them white in the blood of the Lamb; *therefore* are they before the throne of God."

LECTURE XIII.

THE SACRIFICE OF THE MASS.

IN last Lecture I discussed the doctrine of Transubstantiation; and on that occasion I proved to you, that this doctrine involves so many extravagant consequences, implies so many absurd and improbable demands, and contradicts so plainly and expressly the whole analogy of Scripture, that we are bound to reject it as a superstitious dogma,—as either no part of Sacred Writ, or directly condemned in it. I also observed upon that occasion, that the doctrine of the Propitiatory Sacrifice of the Mass is based upon the previous doctrine of transubstantiation; and that if transubstantiation has been proved to be false, it is utterly impossible that the doctrine of the mass can be proved to be true; the latter resting for its strength and existence upon the former. But such is the power, and so vast and varied are the resources of Christian truth, that we can afford, for the sake of argument, to grant to the Roman Catholics that transubstantiation is true, and yet we can demonstrate from Scripture that the so-called propitiatory sacrifice of the mass is untenable.

The propitiatory sacrifice of the mass, I may observe, is the great and distinguishing peculiarity of Roman Catholic worship. Ask the Roman Catholic on a Sunday morning where he is going, and his answer will immediately be—“To Mass.” It is the substance and body of worship in the Roman Catholic service, constituting, on the one hand, the great distinction of the Church of Rome, in contrast to all

the churches of the Reformation ; and forming, on the other, the great basis of the faith and hopes of the Roman Catholic worshipper. If it be false, all Popery is an awful superstition ; if it be true, we Protestants are in extreme and instant jeopardy.

The meaning of the expression — “the Mass,” may be briefly stated. Some ancient Roman Catholic doctors have tried to deduce this word from the Hebrew ; but as it is quite clear that the mass was unknown to the Hebrews, even by Roman Catholic admission, we cannot suppose that it is derived from any part of their service, or probably from any expression in their language. The true origin of it would seem to be this : At the close of the service in the Latin or Western Church, when the Holy Communion was to be celebrated, and the ordinary ritual of the day was done, the priest addressed the people from the pulpit, and said — “*Missa est* ;” that is, “The congregation is dismissed ;” and then followed the Communion, immediately after the dismissal of the congregation — that is, of those who were not strictly what we call members or communicants. From this expression, “*Missa est*,” being thus anciently used previously to the celebration of the Communion, the Communion came to be called, in very early times, “*Missa*,” and hence, in English, “the Mass.”

Let me now explain to you, from Roman Catholic documents of authority, what the doctrine of the Mass really is.

The following declaration is contained in the Creed of Pope Pius IV., which is a summary of the faith held by every Roman Catholic. The words are solemn, and the doctrine they imply peculiarly awful : “I profess, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.”

In the chapters on the Sacrifice of the Mass, from the twenty-second session of the Council of Trent, held in the year 1562, there are various definitions and explanations

given of this doctrine. The first chapter is to the following effect: "Since, as the Apostle Paul witnesseth, under the former testament there was no perfection, by reason of the imperfection of the Levitical priesthood, it was necessary, according to the ordinance of God, the Father of mercies, that another priest should arise; he, therefore, our Lord and God, although he was able to offer himself once for all upon the altar of the cross, by the intervention of death, that there he might work eternal redemption, yet, because his priesthood was not to be extinguished by death, in his last Supper, 'the night in which he was betrayed,' that he might leave to his beloved spouse the Church a visible sacrifice, according to the exigencies of man's nature, by which that bloody one, once for all performed on the cross, might be represented, and the memory of it remain even unto the end of the world, and its saving virtue be applied for the remission of those sins which are daily committed by us, declaring himself to be ordained 'a priest forever, after the order of Melchisedec,' offered to God the Father his body and blood, under the species of bread and wine; and under the symbols of the same things delivered them to the apostles, whom he then appointed priests of the New Testament, that they might receive them; and in these words — 'Do this in remembrance of me,' he charged them and their successors in the priesthood that they should offer him, as the Catholic Church has always understood and taught. For after the celebration of the old Passover, he instituted a new Passover, even himself, to be sacrificed by the Church, through the priests, under visible signs, in memory of his departure from this world to the Father, while by the shedding of his blood he redeemed us, and snatched us from the power of darkness, and translated us into the kingdom of God."

Let me next refer to the Tridentine *Canons* on the Mass. The first is — "If any man shall say, that in the mass there

is not offered to God a true and proper sacrifice, let him be accursed." The second — "If any man shall say, that in these words 'Do this in remembrance of me,' Christ did not appoint the apostles to be priests, or did not ordain that they and other priests should offer his body and blood, let him be accursed." And the third — "If any man shall say, that the sacrifice of the mass is only a sacrifice of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and that it is not propitiatory, or that it profits only the receiver, and that it ought not to be offered for the living and the dead, for their sins, etc., let him be accursed." And again — "If any shall say, that by the sacrifice of the mass, blasphemy is offered to the most holy sacrifice of Christ accomplished on the cross, or that it is dishonored, let him be accursed." Such is the doctrine of the Church of Rome upon this subject.

Now, as I have endeavored throughout to expose the accordance that subsists between the doctrine of the Church of Rome and those held by the Tractarians of England, I will show you, by one or two brief extracts, that these latter ought, to be consistent, to find their congenial home and their appropriate locality in the domains of the Pope, and in communion with the Roman Catholic Church.

I quote, first, from Tract 38. "*Laicus*. For instance, in King Edward's first book, the dead in Christ were prayed for; in the second, the commemoration was omitted. Again, in the first book, the elements of the Lord's Supper were more distinctly offered up to God, and more formally consecrated, than in the second edition, or at present. Had Queen Mary not succeeded, perhaps the men who effected this would have gone further." "*Clericus*. I believe they would; nay, indeed they did at a subsequent period; they took away the liturgy altogether, and substituted a directory." The Tractarian, you observe, expresses his great satisfaction that Mary came to the throne, and prevented

Protestantism expanding any further — and his great regret, that after the days of Mary, and notwithstanding all her *very pious* efforts, a Protestant ritual or liturgy has been preserved for the Anglican branch of the Protestant Church.

Mr. Froude, another of these divines, remarks — “I am more and more indignant at the Protestant doctrine of the Eucharist, and think that the principle on which it is founded is irrational, proud, and foolish as any heresy, even Socinianism. When we find that the Church has always considered the holy sacrament to be not only a feast, but a sacrifice, we must look upon our present condition as a judgment upon us for what our Reformers did.”

I quote also from Tract 81. “It may be well in these days, before going further, to state what the doctrine of the Eucharist is. The doctrine, then, of the early Church is this: that in the Eucharist an oblation or sacrifice is made by the Church to God, under the form of bread and wine, according to our blessed Lord’s holy institution, in memory of his cross and passion; and this they believed to be the ‘pure offering’ or sacrifice, which the prophet Malachi foretold that the Gentiles should offer; and that it was enjoined by our Lord in these words, ‘Do this for a memorial of me;’ and that it was alluded to when our Lord, or St. Paul, spake of a Christian altar, and was typified by the Passover, which was both a sacrifice, and a feast upon a sacrifice.”

In this tract the very language of the most strenuous defenders of the Roman Catholic doctrine of the mass, is literally and almost verbatim used. And to show you that the Tractarians are not only resuscitating Roman Catholic doctrine, but are even proud to borrow or steal Roman Catholic language when they can lay hold of it, I will read you an extract from Dr. Delahogue, professor in the Roman Catholic College of Maynooth. He says — “The holy fathers require altars for celebration of the Eucharist; they call the ministers of the Eucharist *priests*, and their office priest-

hood, and expressly say that they sacrifice for the Emperor, for Bishops, for the Church, for the whole world." Much of the language, you perceive, is identical, and the ideas are perfectly so; in fact, there is nothing to prevent the author of Tract 81, as far as I can estimate his views upon the doctrine of transubstantiation and the Eucharist, from instantly joining the Roman Catholic communion.

One more extract from the same tract; and it is so very decidedly Roman Catholic language, as well as Roman Catholic doctrine, that you can have no question about it at all. "This commemorative oblation or sacrifice they doubted not to be acceptable to God, who had appointed it, and to be a means of bringing down God's favor upon the whole Church; and how should it be otherwise, when they presented to the Almighty Father the symbols and the memorials of the meritorious death and passion of his only begotten and beloved Son, and besought him, *by that precious sacrifice*, to look graciously upon the Church, which he had purchased by his own blood? It is, then, to use our technical phraseology, *a commemorative impetratory sacrifice*; that is, a sacrifice that deserves and obtains blessings. The Eucharist, then, according to them, consists of two parts — a commemorative sacrifice, and a communion; the sacrifice, obtaining remission of sins for the Church,—the communion, the strengthening and refreshing of the soul. As being, moreover, appointed by the Lord, they believed that the continued oblation of this sacrifice, like the daily sacrifice appointed in the elder Church, was a benefit to the whole Church, independently and over and above the benefit to the individual communicants; that the sacrifices in each branch of the Christian Church were mutually of benefit to every other branch, God for its sake diffusing unseen and inestimable blessings throughout the whole body. Lastly"—(observe how the Tractarian follows in the wake of the Church of Rome, which, as we have seen, holds the mass to

be a sacrifice propitiatory for the sins, not only of the living, but also of *the dead*,) — “lastly, since they knew not of our chill separation between those who, being dead in Christ, live to Christ and with Christ, and those who are yet in the flesh, they” (the great fathers of the Church) “felt assured this sacrifice, offered by the Church on earth for the whole Church, conveyed to that portion of it which had passed into the unseen world, such benefits of Christ’s death as, their conflicts over, and they at rest, were still applicable to them — namely, to those that were dead, additional refreshment, additional joys and satisfactions.”

The language and the sentiments of the Romish and Tractarian doctors, are perfectly identical; and there can be no doubt, from these extracts, that the Tractarian divines plainly and distinctly hold the Roman Catholic doctrine, that in the Eucharist there is a propitiatory sacrifice for the sins of the living and the dead. And how they can reconcile it to their superiors, how they can reconcile it to their consciences, how they can reconcile it to their God, to announce such sentiments, and yet sign the Article, that the Mass is “a blasphemous fable and a dangerous deceit,” I leave them to consider — the Judgment morning to determine.

Now, in calling your attention to this doctrine, let us clearly understand what we are about to discuss. We do not deny there are sacrifices in the Christian Church. Praise is a sacrifice; prayer is a sacrifice; almsgiving is a sacrifice; our own bodies are offered as sacrifices. “Present your bodies living sacrifices;” “To do good and to communicate forget not, for with such sacrifices God is well pleased.” But the distinction is this: we contend, that whilst there are a thousand spiritual sacrifices in the Christian Church, offered to God by believers every day, there is, and has been, and will be, but one propitiatory sacrifice offered once for all upon the cross by our blessed Lord. The whole distinction lies in the word *propitiatory* — *impe-*

tratory, or *atoning*; there being but one propitiatory sacrifice, and that Christ's — there being many spiritual sacrifices offered up by believers in the church every day.

The first argument of Roman Catholic divines is taken from the antiquity of the doctrine. They say, the solemn services of the mass have resounded in the cathedrals and the churches of Europe for fifteen centuries, undisturbed and uninterrupted till the days of Luther. Now, if it were so, this would be no evidence of the truth of the doctrine; antiquity is not a test of truth: if antiquity were a proof of truth, *Æsop's Fables* would be truer than *St. Paul's Epistles*, for they are some years older. But show us, they say, the period in the history of the Christian Church when this so-called new dogma was introduced, if it be a novelty, and form no part of the apostolic revelation; and they tell you, that unless you can show the precise day and hour when it was first preached, you are bound to believe that it is a true and primitive doctrine, and receive it as such. We answer, This is to make chronology, instead of Scripture, the criterion of truth. It matters not *when* the tares may have been sown, if they are proved to be tares by comparing them with the wheat. Suppose, on some morning in May, a husband and wife walk forth into the garden, and the wife notices upon the loveliest rose tree two or three caterpillars crawling up the stem; she calls to her husband, "Do you see these new and unexpected rose-buds that have started into birth and beauty?" The husband naturally replies — "Rose-buds! they are caterpillars: how can you declare them to be rose-buds?" Suppose the wife to reply — "Unless you can show the precise hour of the night when these so-called caterpillars crept upon the tree, I feel bound to believe that they are rose-buds, and not caterpillars: but if you can show that they crept on at a given hour and minute, then I will believe that they are what you call them, and not what I have expressed them to be, buds from

the parent stem." It needs but to be stated, to create a smile at the absurdity of saying — "I will hold darkness to be light, error to be truth, delusion to be precious gospel, unless you can specify the hour in the midnight of Europe, when, Christianity being overpowered by superstition, and the human intellect stagnant, this doctrine crept into the church."

The next proof of this doctrine quoted by the Roman Catholic Church is found in certain ancient liturgies, in which they declare it is clearly revealed; and which liturgies they assert to have been composed by the men whose names they respectively bear. There are three of them, bearing the names of Peter, Mark, and James, which the Roman Catholic controversialist asserts to have been composed by the Evangelist Mark and the Apostles Peter and James; and I admit, that in these liturgies there unquestionably is language that approaches that of the Roman Catholic doctrine of the mass; and, if it can be demonstrated that the liturgies were composed by the sainted men whose names they claim, the Roman Catholic will have a very strong presumption, though by no means a Scripture proof, in favor of the doctrine of the mass. But I allege, in opposition to these pretensions, that there is evidence upon the face of the documents in question, that they are impudent and flagitious forgeries. They bear internal and unquestionable proofs of being the composition of the fourth or fifth century, and it may be found that there are incorporated with them doctrines and tenets and delusions even of a later century than that. In the first place, in one of these liturgies, we find the names of persons introduced, who lived two hundred years after the apostles were dead. Secondly, in these liturgies we find the expression "Mother of God" applied to the blessed Virgin; an epithet not known until the discussions in the time of the Nestorian heresy in the fifth century. In the next place, we find in

them prayers expressly offered for “the Patriarch;” a name which, it is admitted, was not employed in the Christian Church till the end of the fourth century. We find in them, also, the Trisagion, as it is called—the Doxology, “Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end;” and though the doctrine involved in this is unquestionably contained in Holy Scripture, the peculiar *formula* or mode in which it is expressed was not introduced into the public service of the Christian Church until a much later era. We find, likewise, frequent allusions to an order of men not known in the Christian Church in the early centuries, namely, Confessors. From all these internal evidences, we conclude that these liturgies are forgeries; and even Cardinal Bona, and the celebrated Cardinal Bellarmine, admit that they were greatly corrupted in the later editions; while the historian Dupin, whose candor has made him to be suspected in the Roman Catholic communion, declares, that after the most careful analysis, he must hold them to be arrogant and contemptible forgeries. Suppose a book were produced in the present day, declared to have been written by the celebrated John Wesley, and suppose that book contained an account of the passing of the Roman Catholic Emancipation Act (as it is called) in 1829, and the Reform Act in 1832, and other bills subsequently passed in the British Parliament; if any one maintained that this book was the veritable composition of Mr. Wesley, would you not instantly say — “That is impossible, for it contains allusions to transactions that occurred long after Wesley was dead? Either the whole must be a forgery, or it must be so interpolated with the additions of another, that I cannot receive it as the genuine production of that distinguished and devoted Christian.” So with these liturgies; they must be either so interpolated that no superstructure of Christian truth can be based upon

them, or (as admitted by Dupin) forgeries altogether, and unworthy of the credit so long and so extensively assigned to them.

There is one more reason, independently of Scripture, adduced by the Roman Catholic controversialist in defence of the doctrine of the mass; and that is, the statements of the fathers of the Christian Church. I need not now enter upon this subject, because we have already discussed it. It is sufficient to add, that if you allow the Roman Catholic to drag you into the complicated writings of the fathers upon any one point of the Protestant faith, you will find that the discussion, instead of being closed with triumph, will be endlessly protracted—the one quoting on one side, and the other on the contrary—even to the Greek Kalends. The fact is, that the fathers present to the Roman Catholic disputant a most admirable and appropriate means of defence; and he quotes their writings in something of the same way in which the American sharpshooters used their forests in the late war. Our soldiers relate, that when a sharpshooter got behind one immense trunk, they were obliged to destroy the tree before they could dislodge him; but no sooner had they done this, than he was behind another, and they found they must sweep America of its forests, before they could sweep America of its rebels. Just so in this controversy; you must, at the outset, clear the fields of all the claims and pretensions of the fathers, or bring the Romish disputant to the clear light of inspired Scripture—to “the law and the testimony”—in order to close with triumph this vital controversy.

Sometimes it is worth while to follow the Roman Catholic to the fathers, not for the sake of quoting from them to prove your point, but for the sake of disproving his. The plan which I pursued in the course of a recent discussion (and which I think is the only safe one) was this: my opponent said, that he would produce from the fathers the most

overwhelming extinction of all the pretensions of the Protestant Church; knowing well, that if he seduced me into that endless forest, he could protract the discussion *ad infinitum*. I told him — As sure as you bring an extract from a father apparently in favor of the doctrine of the mass, so sure I will bring an extract from the same father in opposition to it; and when I have placed my extract by the side of yours, the inference I shall insist upon your deducing is, that as the fathers contradict one the other, and each himself, it must be our duty to discard all secondary testimony, to pass by the fathers, and appeal to the *grandfathers* — the Apostles and Evangelists of the New Testament Scriptures.

One extract from a father I will adduce on this subject, and I am sure you will be pleased to hear it, because it is so beautifully descriptive of the practice of the early Church, in the celebration of the Eucharist. It is from Justin Martyr, one of the most sainted of the fathers. If the sacrifice of the mass had been known in his day, A. D. 140, no doubt he would have given a detailed and circumstantial account of its whole ceremonial; for in this passage of his celebrated Apology for the Christians, (vol. ii. p. 97, Paris edition, 1615,) he gives a full description of the Sabbath service of a Christian congregation. I extract that part which treats of the celebration of the Eucharist; and I must say, though I admire the ceremonial of the Anglican Church, though I love the more simple ceremonial of the Scottish Church; yet I do think that the service described by Justin Martyr is neither the English nor the Scotch; I do not attach much to the form, or think it of any great value, but such is the fact. Let me read the extract.

“Then the bread and the cup of the water and of the wine mixed with it, is offered to the president of the brethren, and he, taking it, offers up praise and glory to the Father of all, in the name of the Son and of the Holy Spirit, and at some length he performs a thanksgiving, for having been

honored with these things by him. When he has finished the prayers and the thanksgiving, all the people present joyfully cry out, Amen. Amen signifies, in the Hebrew tongue, So be it. But the president having returned thanks, and all the people having joyfully cried out, those who are called by us deacons, give to each of those who are present, a portion of the bread and the wine and the water, over which a thanksgiving has been performed, and they carry away some for those who are not present. And this food is called by us the Eucharist, of which no one is permitted to partake, but he who believes that the things taught to us are true, and who has been washed for the remission of sins and for regeneration, and who lives as Christ has enjoined. For we do not receive these things as common bread, or common drink; but as the incarnate Jesus became, by the word of God, Christ our Saviour, and received flesh and blood for our salvation, so also we have been taught that the food which is made the Eucharist by the prayer, according to his word, by which our flesh and blood are nourished, is both the flesh and blood of that incarnate Jesus. For the apostles, in the histories which they have written, which are called Gospels, have thus recorded that Jesus commanded them; that he, taking bread and giving thanks, said, 'Do this in remembrance of me; This is my body;' and that he, in like manner, taking the cup and giving thanks, said, 'This is my blood.' And, in all that we offer, we bless the Maker of all things by his Son Jesus Christ, and by the Holy Spirit. And on the day that is called Sunday, there is an assembly in the same place, of those who dwell in towns or in the country; and the histories of the apostles and the writings of the prophets are read, whilst the time permits: then, the reader ceasing, the president verbally admonishes and exhorts to the imitation of those good things. Then we all rise in common and offer prayers, and, as we have already said, when we have finished our prayers, bread

and wine and water are offered, and the president, in like manner, offers prayers and thanksgivings as far as it is in his power to do so, and the people joyfully cry out, saying, Amen. And the distribution and communication is to each of those who have returned thanks, and it is sent by the deacons to those who are not present. Those who are rich and willing, each according to his own pleasure contributes what he pleases; and what is thus collected is put away by the president, and he assists the orphans, and widows, and those who, through sickness or any other cause, are destitute, and also those who are in bondage, and those who are strangers journeying, and in short, he aids all those who are in want. But we all meet in common on Sunday, because it is the first day in the which God, who produced the darkness and matter, made the world; and Jesus Christ our Saviour on the same day arose from the dead.”*

I will add to this the apostolic description in 1 Corinthians xi. 23–27: “For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.”

In order to show you the complete contrast between the simple description of the celebration of the Eucharist, as related in the pages of Justin, or as it is embodied in the

* Apol. I. s. 65, p. 155, Jenæ, 1847.

inspired language of the First Epistle to the Corinthians, and the description of the mass as it is celebrated in the Church of Rome, I will give you the rubrics from the Roman Catholic Missal, or mass-book. In Justin Martyr, we read nothing about a ἱερεὺς [*hiereus*] or priest, but merely of “the president” and the congregation; nothing about an altar, on which sacrifice is offered; nothing about the elevation of the host; nothing about its being propitiatory for the living and the dead. But in the Roman Catholic Church we read — first, that the priest is to approach the foot of the altar, saying — “In the name of the Father, and of the Son, and of the Holy Ghost:” the congregation are then to utter the following confession — “I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed; therefore, I beseech the blessed Mary, ever virgin, the blessed Michael the archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you, O father, to pray for me;” then the priest goes to the altar, and prays; then he comes back; then follows the *Kyrie eleison*; then *Gloria in excelsis*; then he is to turn towards the people and salute them; then he is to offer up the following collect — “Preserve us, O Lord, we beseech thee, from all dangers of body and soul, and by the intercession of glorious and blessed Mary, the ever virgin mother of God, of the blessed Apostles Peter and Paul,” etc. etc.; then he is to repeat the Nicene Creed; here follows the Offertory; then the priest is to put wine and water into the chalice; then there is the oblation of the chalice; then the priest bows; then he incenses the altar; then he gives the censer to the deacon: then he washes his hands; then he bows before the middle of the altar; then he reads the secret, etc. etc.; then follows the Canon of the Mass, strictly so called, and at this point,

kneeling down, he adores and elevates the chalice ; then he presents special sacrifice in commemoration of the dead ; then special mention is made of the dead ; then he strikes his breast, and confesses ; then he prays ; then again he bows and confesses ; then a prayer is said for the dead ; then he takes the chalice, and prays ; then he receives reverently both parts of the host, etc. etc. etc.

The contrast between the majestic announcement of Paul, followed by the simple and beautiful narrative of Justin Martyr, and the perplexed collection of rubrics in the Roman Catholic ritual, necessary to the celebration of the mass, is so marked and so complete, that if St. Paul's is the inspired description of the Lord's Supper, and Justin Martyr's a record of the celebration of the Eucharist in the second century, the ceremonial in the Missal must be a celebration of something totally and altogether different from it. The record in Justin Martyr is a simple narrative of a scriptural Communion Sabbath ; but the narrative in the Missal looks like the exposition of "a blasphemous fable, and dangerous deceit," as the Church of England justly denominates the sacrifice of the mass.

Let me now consider several passages of Scripture, usually quoted by Roman Catholics in defence of this doctrine. They quote the passage in Malachi : "My name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering." This promise, or prophecy, they say, refers expressly to the sacrifice of the mass. Now, I might easily prove, that it describes the offering up of the prayers and praises of Christian people ; I might also show, that the original Hebrew words *mincha* and *miktar* are expressly applied to the Gentiles, who shall be made a pure offering to the Lord. But it is sufficient that I call upon the Roman Catholic to prove that the passage refers at all to the mass ; we have nothing at present but his assertion for it. Unless,

therefore, he can show us that an application of it has been made by the Evangelists or Apostles expressly to the doctrine of the mass, we are not bound to believe it because he asserts it.

The Roman Catholic quotes also, in favor of this doctrine, a statement in the 13th of the Acts, where it is said of the apostles — “As they ministered to the Lord.” The original is *λειτουργούντων δὲ αὐτοῖς*; literally, going through the Liturgy, or performing the service or worship of the Lord. The Roman Catholic disputant contends that this denotes, while they were offering up the sacrifice of the mass; and, in a New Testament printed at Bordeaux with the approbation and examination of the superiors, and dated 1786, the passage is actually translated — “While they were offering to the Lord the mass” [*la messe*]. But if the Roman Catholic will assert that such is the meaning of the original word *λειτουργέω* here used, he will find that his quotation proves so much, that he will be obliged, in self-defence, to shrink from it. The same word is used when angels are called “ministering spirits” — *λειτουργικὰ πνεύματα*; which, therefore, ought to be translated “spirits that offer up the sacrifice of the mass” obviously an absurd rendering. Kings, again, are described by the same word, when they are called “ministers of God for good” — *λειτουργοὶ Θεοῦ*; and, accordingly, we ought to believe that kings, or laymen, offer up the mass — which again is absurd. The passage in the Acts has, therefore, no reference to the Mass.

There is yet another passage quoted by Roman Catholics in favor of this doctrine — Genesis xiv. 18, where it is said, that when Abraham returned from battle, Melchisedec met him, and brought forth bread and wine; “and he was the priest of the Most High God.” The Roman Catholic version is — “For he was the priest of the Most High God.” I say nothing on that point, though I am perfectly satisfied

that the Protestant translation is the correct one ; but, allowing the version proposed by the Roman Catholic Church, we find that the word in the original vulgate, corresponding to our translation — “ He *brought forth* bread and wine,” is “*protulit* ;” whereas, if it had been meant that he offered them up in sacrifice, it would have been “*obtulit*.” Jerome saw that it only meant, that bread and wine were brought forth to refresh the weary patriarch.

Again : throughout the Epistles to Timothy and Titus, we have all the details of Christian worship, and in the Acts of the Apostles we have an express description of primitive Christian Sabbaths ; now, if the mass had been known to the apostles, or practised by the early Christians, or recognized as a doctrine of the word of God taught in the apostolic age, is it at all probable, that these books would have been silent upon so great a peculiarity of Christian worship, that there should be no allusion to those elaborate and complicated rites, which I have read to you from the Roman Catholic Missal ?

But, of all disproofs of the mass, the most triumphant are contained in the Epistle to the Hebrews. It seems to me as if that sublime epistle had been written prospectively, to crush this corrupt doctrine of the Church of Rome. The great truth that pervades the whole Epistle to the Hebrews, and gives to it its tone, is, that there is but one propitiatory sacrifice, once for all, for all the sins that are past, and for all the sins of the generations that are yet to come ; a sacrifice so complete, that to profess to offer up any other, is not only to make it void with respect to the offering, but to offer dishonor to God. The apostle says — “ They truly were many priests, because they were not suffered to continue by reason of death ; but this Man, because he continueth ever, hath an unchangeable priesthood.” In order to offer up a propitiatory sacrifice, there must be a sacrificing priest — *ιερεὺς* (*hiereus*), as it is in the original ; but the

apostle says, that Jesus Christ has “an unchangeable priesthood,” — literally, a priesthood that does not pass from one to another. The original word, which we translate “unchangeable,” is ἀπαράβατον; a word compounded of α, negative; παρὰ, beside or beyond; and βαινω, to pass. In the Lexicon of Stephanus, it is defined thus: “sacerdotium quod ad alium transire nequit” — a priesthood which cannot pass over to any other person. In the Lexicon of Constantinus, it is “sacerdotium quod ad alium præterire non potest” — a priesthood which cannot pass over to any other persons. The priests of the Roman Catholic Church, and the priests of the Tractarian section of the Church of England, declare that they are strictly and properly sacrificing priests, and that they have inherited as a vested right the essential and peculiar priesthood of the Lord Jesus Christ; but the apostle says, that Christ has an *intransferable* priesthood, that does not pass from him; and it seems to me as blasphemous to claim the inheritance of the priesthood of Christ, as it would be to claim the inheritance of his omniscience, his omnipresence, his omnipotence, or any other essentially Divine attribute. Again: in the Epistle to the Hebrews, the words ἐγὰπαξ or ἅπαξ, “once for all,” are repeated nine different times in connection with the sacrifice of the Lord Jesus Christ. Thus he says (vii. 27): “He needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people’s; for this he did ONCE, when he offered up himself.” Again (ix. 12): “By his own blood he entered in ONCE into the holy place.” Again (ix. 25, 26): “Nor yet that he should offer himself *often*, as the high-priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world.” In other words, where there is propitiatory offering, there, argues St. Paul, must be painful suffering; the two are linked together by the apostle. If, therefore, the priests of Rome offer up

Christ a propitiatory sacrifice, they must crucify the Lord of Glory afresh, and subject him again to all his pangs, his agony and woe. If they maintain that there is no such devotion of Christ to corporeal suffering, then must I infer that there is no offering. On either horn of this dilemma, I place the Tractarian and Romish priesthood: if there be now a propitiatory sacrifice, Christ must suffer; if there be no suffering, there is no propitiatory sacrifice. In like manner, the apostle says—"Without shedding of blood is no remission." In the Canons of the Council of Trent, the mass is called "the unbloody sacrifice," as it is also called in the celebrated "Abridgment of Christian Doctrine," by Dr. Doyle; meaning, that it is a propitiatory sacrifice without shedding of blood. But if there be no shedding of blood, it is not propitiatory for sin; and the sacrifice of the mass is, on this admission, *vox et præterea nihil*—a sound, and nothing more. Again: we read (Hebrews ix. 27), "As it is appointed unto men once to die, but after this the judgment, so Christ was ONCE offered to bear the sins of many:" as a man can only die once, so Christ can be offered only once. In the passage connected with my text: "By the which will we are sanctified through the offering of the body of Jesus Christ *once for all*." And in a preceding verse: "The law can never, with those sacrifices, which they offered year by year continually, make the comers thereunto perfect; for then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins:"—implying, that where there are many sacrifices day after day, there can be no permanent purging from sin; but where there is one sacrifice once for all, we are by one offering completely sanctified.

It was also a grand peculiarity in the ancient economy, that when the high-priest was within the holy of holies, pleading and interceding before God, there was no sacrifice

going on without. First, the sacrifices were offered, and then the high-priest proceeded into the holy place and there made intercession ; and while he was interceding there, no sacrifice was offered without. Now Christ, the everlasting Priest, has entered into the holy place not made with hands ; and, in order that the antitype may completely correspond to the type, there must now, while he is in the true "holy," be no propitiatory sacrifice going on in the outer court of the visible and professing Church.

There is not a single particle of evidence, throughout the whole of Scripture, for the assertion of the Roman Catholic and Tractarian party, that there are any officially sacrificing priests in the Church. All Christians are called priests : "Ye are a royal priesthood ;" "He hath made us kings and priests unto God ;" and as we are priests, so we offer up spiritual sacrifices of praise and prayer, acceptable to God through Jesus Christ ; but the expression *priest* is not once applied to a Christian minister as distinguished from the laity, throughout the whole of the New Testament Scriptures. And what is very remarkable, so guarded were the original Reformers of the Church of England, that in the Rubrics they have used, not the Greek word *ιερεὺς* (*hiereus*), or the Latin *sacerdos*, both of which properly signify *priest*, but they have used the Greek word *πρεσβυτερος*, which signifies an elder or minister ; and it is this latter word which they use in every place where the Rubric in the Anglican Prayerbook now has the word *priest*. This last word however is not derived from *ιερεὺς* (sacrificing priest), but from *πρεσβύτερος* (minister) ; in the German, *prester* ; and in the English, *priest*. It does not therefore mean, in the Anglican Prayerbook, a priest in the sense in which the Tractarians and Roman Catholics use that term.

To sum up the argument : Roman Catholic divines maintain, that the sacrifice of the Mass is the very same sacrifice that was offered on the cross, perpetuated and prolonged in

the Christian Church. Now, let me show you, that there are the most insuperable difficulties in any such position. I defy the Roman Catholic divine, with the word of God in his hands, to prove that the sacrifice of the mass is in any respect the same as the sacrifice that was offered up upon the cross. In the first place, the sacrifice completed on the cross was the death of the Son of God; but in the sacrifice of the mass the Son of God does not die, for Scripture declares — “He dieth no more; death hath no more dominion over him.” In the second place, the sacrifice on the cross was painful; and the agony of the Redeemer’s heart, the intensity of that sorrow which wrung from his grieved and wounded soul the awful and mysterious accents, “My God, my God, why hast thou forsaken me?” were so dreadful, that language fails to embody them, and human imagination to conceive them; but in the sacrifice of the mass, offered upon the altars of Rome every day, there palpably is no such pain—the Son of God is obviously subjected to no such suffering, and therefore it cannot be the same sacrifice. Thirdly, the sacrifice on the cross was visible; the eye beheld the Redeemer’s tears, and saw the drops of his blood; the ear heard him express his agonies, and all the senses testified that he died: but in the Roman Catholic sacrifice of the mass, the eye sees no Saviour present, the ear hears not the accents of his voice; and the mass cannot therefore be the same with the sacrifice made by the Son of God upon the cross. Fourthly, the sacrifice of Christ upon the cross, according to the declaration of St. Paul, was offered up “once for all” — repetition being declared incompatible with its nature; but the sacrifice of the mass is offered up every Sunday; and on a moderate calculation, the body and blood, the soul and divinity of our blessed Lord (according to Roman Catholic definition), have been offered up, a propitiatory sacrifice for the living and the dead, about 400,000,000 of times since the commencement

of the present century. In the next place, the sacrifice of our blessed Lord was so complete, and glorious, and perfect, that it was adequate to the redemption of the whole world; every suffering was possessed of infinite virtue, every tear was the extinction of a curse, every agony was the exhaustion of our guilt, every pain of his spotless soul and holy body was adequate to the quenching of our eternal hell, and to the opening of the gates of an everlasting and glorious heaven; but the sacrifice of the mass is so feeble and inefficacious, that it needs to be offered up thousands and thousands of times before it can bring one single soul out of the sufferings of purgatory. To illustrate this statement by a fact: nothing is more common, it is well known, than for Roman Catholics on their death-bed to leave large sums of money wherewith to pay the officiating priests for offering up sacrifices for the repose of their departed souls. An instance of this was quoted by the Rev. Mr. Stoney, in the course of a discussion with the Rev. Mr. Hughes, a Roman Catholic priest. Mr. Stoney stated, that masses were sold regularly in Ireland for half a crown. Mr. Hughes replied in words involving a distinction, but not a denial: "Not at all the half-crown is received by the priest, and a mass is offered up, but masses are not sold for half a crown." It was stated (and to this I wish to direct your attention), that a Mr. Bolger left on his death-bed his jewellery, silver plate, and 600*l.* to the Rev. John Roach, to pay him for saying masses for his soul; altogether, equivalent to about 700*l.* Adopting the estimate suggested by Mr. Hughes, viz. 2*s.* 6*d.* per mass, 5,600 masses must be offered up before the soul of Mr. Bolger could escape from its torment in purgatory. How dreadful! Christ's body and blood must be sacrificed 5,600 times, in order that one soul may cease to suffer. But we believe that the atonement of Christ is so efficacious, that once for all, it is adequate to the redemption of the whole world, and needs not to be repeated; whereas the sacrifice

of the mass is so utterly inefficacious, that for the deliverance of a single soul, and that not from hell, but from purgatory, it must be offered up 5,600 times. It cannot, therefore, be the same as the sacrifice of Christ upon the cross.

But some Roman Catholic divines, in order to defend this doctrine, assert, that the mass — if not the same continued oblation — is the repetition of Christ's sacrifice on the cross. Now, I answer, that it cannot be the repetition of that sacrifice, because a thing once done cannot be repeated. If I strike a blow upon this book, I may strike a second blow; but I cannot strike the same blow over again: once struck it is done. When a battle is once fought, the same battle cannot be repeated; you may fight another under very similar circumstances, with many of the same men, upon somewhat of the same scale, and accompanied with the same stratagems, but it is not a repetition of the same battle. The assertion, therefore, that the sacrifice of the mass is a repetition of the sacrifice on the cross, carries in its bosom its own clear and explicit refutation.

But the Roman Catholic priesthood tell you, it is the repetition of the sacrifice upon Calvary, but confessedly without certain original concomitants of that awful sacrifice — for instance, without the concomitant of the shedding of the blood. Now, this seems to me nothing more or less than the sacrifice of Calvary without its essential and distinguishing peculiarity. What would you say, if I were to collect some few thousand soldiers in some extensive plain in England, and make them go through all the evolutions which the soldiers under the illustrious Wellington went through upon the plains of Waterloo; and if I were then gravely to assure you, that "this is truly and really the battle of Waterloo, only without the shedding of blood that accompanied it?" you would tell me, that it might be a good pantomime of that battle, a pretty mimicry of it, but that it no more resembled it than theatrical thunder re-

seembles the thunder of the sky. It is not the same thing, you would say, and it can in no sense be called the battle of Waterloo.

I contend, also, that the sacrifice of the mass cannot be a sacrament and a sacrifice at the same time. What is a sacrament? It is something which we receive *from* God. What is a sacrifice? It is something which we offer *to* God. If, then, it be a sacrament received *from* God, it cannot be a sacrifice offered *to* God; and thus the mass is proved not to be a propitiatory sacrifice. Or, on the other hand, if it be a sacrifice, it cannot be a sacrament; and then the Roman Catholic Church is destitute of the sacrament of the Lord's Supper. Both it cannot be. Let the Romish Church take her choice.

But suppose we grant for a moment, that, notwithstanding all these difficulties, there is presented every day upon the altars of Rome a sacrificial ceremonial, propitiatory for the sins of the living and the dead. The first question I feel bound to ask is, Wherein does the sacrificial act lie? Of old it lay in the death or destruction of the offering. Does the sacrifice lie in the breaking of the wafer or bread? They answer, No. Bread is not broken on the Roman Catholic altar, for it has ceased to be bread, and has become Christ's body; and Christ's body is not broken, for, on Roman Catholic principles, it cannot be broken. Then what *is* broken? The Roman Catholic priest answers, Accidents; that is, color, form, shape, size. But what they break is that which they sacrifice; and since, on their own showing, they break accidents, they must have a sacrifice of accidents, a salvation of accidents, a heaven of accidents—which is a hell of terrible realities.

By referring to the practice of the Corinthian Church, so forcibly rebuked by the Apostle Paul, we see that this rite was not viewed as a sacrifice. In that Church some of the communicants drank of the wine to excess, and were re-

proved by the apostle for this gross profanation of so solemn an ordinance. Now, if the ordinance of the Lord's Supper had been a propitiatory sacrifice, offered up with all the Roman Catholic solemnities, and only by the officiating priest, it is perfectly clear that no such abuse could possibly have occurred. The very fact, therefore, that the Corinthians abused the sacrament by partaking of its wine to excess, is, to my mind, a clear and decisive evidence that they looked upon it as a *feast*, and not as a *sacrifice*.

A just estimate of the ancient Passover, that beautiful and expressive type, shows that it is a supper, and not a sacrifice. The ancient people of God were called upon first, to sacrifice the lamb, which was the *painful* part of the solemnity; they were next called upon to sit down together and feast upon the roasted lamb, which was the *pleasant* part of the ceremonial. Now our blessed Lord, the great Antitype, illustrated and exhausted in himself the painful part, which was the sacrifice of himself, an atoning victim amid the burning wrath of God due to the sins of mankind; and we, believing in him, enjoy in every age the pleasant part of the ceremonial, which is partaking of the feast upon or after the sacrifice, commemorating that perfect atonement which was accomplished by our Lord, as the central fact of the past, and looking forward to the day when he shall come again to be admired of all them that believe, as the great glory of the future.

It has been objected by the Roman Catholic Church, that if the arguments which I have adduced are all true, we Protestants are destitute of the grand distinguishing peculiarity of Christian worship — a perpetual sacrifice; and the Roman Catholic priest will twit you with the remark, "You are no Church, because you have no sacrifice." Our reply to this is, We have a sacrifice more glorious than yours, as the infinite is more magnificent than the finite. The sacrifice which we have, stretched back to the ruins and the

wreck of Paradise, and, reflecting redemption glories upon dismantled Eden, spoke peace to Adam's broken heart. It awoke and nourished the hopes of the patriarch Abraham — and through its prospective efficacy the world's grey fathers anticipated in peace the joys and pleasures that are at God's right hand; while it extends so surely to the future, and remains for that future so ample, that its efficacy shall not be terminated, or its virtue exhausted, until the last man has been gathered to his home, and the mighty purpose for which it was made achieved and consummated. We are not a church without a sacrifice. We have a Propitiatory Sacrifice so replete with virtue, that the guiltiest is not beyond its reach — that the greatest sin is not beyond its efficacy. In it there is atonement ever ample — ever near — ever free for all. We have in that Sacrifice a righteousness so perfect, that all the beauties of earth would tarnish it — all the glories of heaven would not add to it; an angel's tear would stain it, and a martyr's blood would only defile it. We have a righteousness so perfect, that, robed and arrayed in it, we shall sit down with Abraham, and Isaac, and Jacob, at the marriage supper of the Lamb. It is as incapable of increase by our merits as is the ocean by a tear, or the noonday glory by a glowworm.

The Roman Catholic again will tell you, that we are no Church because we have no priest. Let your answer be, that earthly sacrificing priests have no more business in the midst of the Christian Church, than a regiment of soldiers or a company of dragoons. These officers died when the economy of Levi died; and the only priests that are now to enter the Christian pulpit are the faithful preachers of the everlasting Gospel. But, in another sense, a Protestant can reply — We *have* a Priest: not a priest "who cannot be touched with the feeling of our infirmities," but a priest who "ever liveth to make intercession for us." We have a High-Priest who is present in every sanctuary, in every closet, in

every believing heart. We have "a great High-Priest which has passed into the heavens, Jesus the Son of God." And though I be in the depths of the sea, even there he can hear me, as he heard the prayer of Jonah from the fish's belly. Though I be driven to the most barbarous clime, even there he listens to my petition. Though I be buried in the bowels of the earth, in one of the deepest coal-mines, even there I can see my Altar and my Priest, and there, for his sake, my cry is heard. My altar is God; my sacrifice the propitiation of Christ. Christ's divinity is the altar, his humanity the sacrifice offered upon it, and he himself is the Priest who presents it before God.

But the Roman Catholic will say, that we Protestants have no altar, and therefore are no church. Our answer to this must be — We *have* an altar. True, we have not the golden shrines and the gilded altars of the Roman Catholic apostasy; true, we have not the candelabras, and the lights, and all the drapery of a miserable and a material ceremony; we have an altar in the Protestant Church, but unquestionably it is not such as yours, — which a mouse may undermine, — which the hammer may break in pieces, — which the invaders may remove, and time must destroy; but an Altar, "of which they have no right to eat that serve the tabernacle," viz. "Jesus Christ, the same yesterday, and to-day, and for ever." The foundations of our altar are the attributes of Deity; its cement is everlasting and living love; its superstructure is God manifest in the flesh; and the glory that burns and glows upon it is made up of the intermingling beams of "mercy and truth that have met together, righteousness and peace that have kissed each other." Herein is the glory of our altar: the Roman Catholic priest can only offer his sacrifice where there is a consecrated and material structure; but our altar descends to the caves of ocean, and reaches to the loftiest crags of the Alpine range; it may be found by the miner in the bowels

of the earth, by the sailor on the bosom of the boundless deep, by the pilgrim in Arabian deserts, or amid African sands. Wherever there is a sinner, there is a Saviour; wherever there is a Christian prayer, there is the ever present Priest; wheresoever there is a Christian sacrifice, there is an Altar on which can be offered gifts, the altar sanctifying the sacrifice.

What, then, is the use of a so-called propitiatory sacrifice of the mass in a Christian Church? Is it to satisfy the Law? The Law has been "magnified and made honorable." Is it to satisfy God? God's justice is satisfied; God's truth is satisfied; God's holiness is satisfied. There is, therefore, no necessity for any more propitiatory sacrifice now; there is no obstruction to our salvation on God's part. The secret of the Roman Catholic doctrine of the propitiatory sacrifice of the mass lies in the circumstance, that he believes God still to be an estranged and an angry God, who needs to be made placable by a succession of propitiatory sacrifices. This idea revolts against the great first principles of the everlasting Gospel. All Christianity breathes forth the blessed fact, that we did not require Christ's death to make God love us: Christ's death was the *expression*, not the *cause* of that love which God bore to us; and all that was requisite, and what the atonement achieved, was a pathway, broad, full, and stable, from the bosom of God down to the depths of our ruin, along which God's deep love might travel in perfect consistence with the demands of his holiness and truth. That golden pathway has been provided by the death and the atonement of Christ; and that justice which protested against the outpourings of love without a sacrifice, and that holiness which would not receive the guilty to his bosom without an atonement, now, in consequence of what Christ has done once for all, form themselves into a channel, no longer to repress God's love, but to convey it to the heart, amid the rejoicing acquiescence of the minds and consciences of all that believe.

Suppose, to illustrate this truth, an inclosure in some part of our world, many miles in circumference, filled with the diseased, the dying, and the dead. Love, like an angel of mercy, comes down from the upper sanctuary, and looks upon the gigantic inclosure, weeping at the painful spectacle of the dying in all their stages of disease, and the dead sleeping beneath the shadow of despair. Approaching one of the gates, Love finds a sentinel stationed to guard it, and asks his name; he answers, "I am Truth." Love asks, "Is it possible I may enter here to heal the dying, and bid the dead arise?" Truth replies, "I have written, The soul that sinneth, it shall die; and I cannot cancel it." Love hastens to another gate, and finds another sentinel, and asks his name; and his answer is, "I am Holiness." Love says "Cannot the dying be restored, and the dead be made to live?" Holiness replies, "I can permit none that are impure to escape from their congenial residence, and hold communion with the holy." Love goes to a third gate, and finds there a sentinel whose name is Justice; Love asks the question, "Can the dying be healed? can the dead be quickened? may I enter to redeem the one, and to restore the other?" Justice replies, "I have weighed them in the scales, and it is written upon them all, Altogether wanting." Love asks, "Then what is to be done? I would recover the dying, I would quicken the dead. How is it possible to accomplish it?" Justice, and Truth, and Holiness reply, "If an atonement can be made adequate to our demands, we will surrender the keys intrusted to our care; and not only may the dying be recovered, and the dead live, but we will assist to accomplish it." Love returns to that residence from whence it came, and announces the solemn and faithful fact, that either all living creatures in our lost world must sink into hell for ever, or some glorious atonement must be made, so efficacious that all the attributes of God shall be glorified, and Love enabled to reach and reclaim the perish-

ing guilty. The question is asked, amid the millions of heaven—"Who will go for us? Who is prepared to bear the curse and exhaust it, to magnify the law and make it honorable?" All heaven is dumb; angels are dumb, arch-angels are dumb, the seraphim that burn and glow around the everlasting Throne are dumb. At last, "a still small voice" proceeds from the Throne, as of a Lamb that had been slain, saying, "Here am I, send me; lo, I come!" That Saviour descends to our world—assumes our nature—for us endures the curse—for us obeys the law—for us takes its sting from death, and its triumph from the grave; and as the mingled tones of agony and triumph—"It is finished"—reverberate through the earth and reach the heavens, Justice resigns its keys, Holiness flings open its gates, Truth declares all threatenings met and satisfied, Mercy enters the inclosure with more than Gilead's balm; the dying are restored, the departed are quickened, the tombs of the dead become the tabernacles of the living, the wilderness rejoices, and Zion's courts resound "Glory to God in the highest, on earth peace, good-will toward men." Here, then, every obstruction is removed to the outgushing of God's love, and there is nothing between the bosom of God and the very guiltiest sinner on this side of hell, but that sinner's own love of sin and unbelief of God's love; and there is nothing to prevent the chief of sinners from approaching God in the name of Jesus, and calling him "Abba, Father!" God loves you. God sent his son to die for you, to express that love; and all that is required now is, that you will consent to be saved in the way which God has appointed—a way that humbles the sinner in the dust while it elevates his soul to heaven, and which surrounds God with the highest glory when the greatest numbers of the guilty are reclaimed and made heirs of Paradise.

Let me commend to you the argument; let me press upon you to value more and more your own blessed Protes-

tant Christianity. Let it devolve upon you as a sacred duty, to make known your glorious High-Priest, your all-sufficient and never-to-be-repeated Sacrifice, your ever present Altar, to those who are under the bondage of superstition, weltering in Papal darkness, practically "without Christ" in the world. Those who have tasted the sweetness of the Gospel, will ever feel it their privilege to extend it. God makes us saints, that we may be his servants. We are made Christians in order that we may be missionaries; and this is the feeling of every man who possesses "the unsearchable riches of Christ," not only in reference to the heathen, but in reference to all ignorant of the Gospel.

The mass, and all the fictions of the Romish Apostasy, are doomed. They are the relic rays of a superstition which melts away beneath the intensity of that celestial splendor from which it cannot be concealed. The Romish priest may chant its beauty, and the Tractarian prepare its fringes and phylacteries; but God has weighed them in the scales of truth, and proclaimed in no equivocal accents their demerit and destruction. But the great truths of Christianity have come down to our world like the rays of a distant star, neither dimmed nor spent by their transit through time and space. Already they are translated into almost every speech of civilized and barbarous nations. They are sounded from ten thousand times ten thousand tongues, from the pine forests of the North to the palm groves of Eastern Ind. They mingle with the hum of the crowded city, and with the chimes of the desert sea. They are the thoughts of the wise, the hopes of the just.

"Salvation! — oh! salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has heard Messiah's name;
Till o'er our ransomed nature
The Lamp for sinners slain —
Redeemer, King, Creator —
In bliss returns to reign!"

LECTURE · XIV.

PURGATORY.

I CANNOT find, in the whole compass of Scripture, a more decided refutation of the unscriptural heresy that has been recently broached by the Tractarians of Oxford — that sins before baptism are cancelled by the blood of Christ, but that sins after baptism must be expiated by various penitential processes,—than these words, “The blood of Jesus Christ, his Son, cleanseth us from all sin,” 1 John i. 7, which I now read in your hearing. You will observe, that they are declared to apply, not merely to those who are unbaptized, but to those who are baptized; nay, it presupposes, that the parties to whom it is specially applicable, are parties “walking in the light,” — making a profession of the Gospel — members of the visible church. The commencement of the verse is — “If we walk in the light, as he is in the light, we have fellowship one with another;” and under such circumstances, (though not restricted to such circumstances,) “the blood of Jesus Christ cleanseth us from all sin.” This great truth needs to be impressed upon the whole visible church in the present age — that there is no purgatory for the infant that has opened its eyes upon a marred and dismantled world, but the blood of Jesus; that there is no purgatory for the youth amid all the buoyancy of unfolding years, stirred by strong passions and surrounded by syren temptations, but the blood of Jesus; and that in the hour of death, and at the day of judgment, there is no plea that the guilty can present before God, no foundation

on which faith and hope can lean, but this precious and all-sufficient announcement — “The blood of Jesus Christ, God’s Son, cleanseth us from all sin.”

You are aware, that the doctrine on which I have to comment this evening, is that which is commonly known by the name — Purgatory. There is, I take leave to observe, not only a Roman Catholic, but a Protestant purgatory also. The Roman Catholic purgatory I shall proceed to define, and to illustrate from their own undoubted and authorized documents ; the Protestant purgatory is announced in my text — “The blood of Jesus Christ, God’s Son, cleanseth,” or purgeth, or acts as a purgatory “from all sin.” Luther, before he was enlightened in the knowledge of the Gospel, looked forward with fear to the purgatory which is defined by the Council of Trent, and illustrated in the histories of the Church of Rome ; but the moment that great-hearted man came to be acquainted with the truths of the Gospel, the Spirit of God shining into his understanding, and enabling him savingly to comprehend those truths — that moment Luther abandoned the Popish purgatory, and kept fast by the precious provision of the everlasting Gospel — “The blood of Jesus Christ, God’s Son, cleanseth from all sin.”

In the conversations of Luther, which are in some measure a posthumous publication, we read, that on one occasion, when the monk was beginning to awaken from the stupor and the superstitions of the Roman Catholic communion, and to feel, or rather to grope his way, amid the truths of the Gospel and the revelations of Scripture, to the knowledge of Christ as the only Saviour, Satan, either in reality or in a dream, appeared in the depth of the night, and addressed him in the following terms : “Luther, how dare you pretend to be a reformer of the Church? Luther, let your memory do its duty — let your conscience do its duty : you have committed this sin — you have been guilty of that

sin ; you have omitted this duty, and you have neglected that duty : let your reform begin in your own bosom. How dare you attempt to be a reformer of the Church ?” Luther, with the self-possession and magnanimity by which he was characterized, (whether it was a dream or a reality, he himself professes not to decide,) said to Satan — “Take up the slate that lies on the table, and write down all the sins with which you have now charged me ; and, if there be any additional, append them too.” Satan, rejoiced to have the opportunity of accusing, just as our blessed Lord is rejoiced to have the opportunity of advocating, took up a pencil, and wrote a long and painful roll of the real or imputed sins of Luther. Luther said, “Have you written the whole ?” Satan answered, “Yes, and a black and dark catalogue it is, and sufficient to deter you from making any attempt to reform others, till you have first purified and reformed yourself.” Luther replied, “Take up the slate, and write as I shall dictate to you. My sins are many ; my transgressions in the sight of an infinitely holy God, are countless as the hairs of my head : in me there dwelleth no good thing ; but, Satan, after the last sin you have recorded, write the announcement which I shall repeat from 1 John, i. 7 ; ‘The blood of Jesus Christ, God’s Son, cleanseth from ALL sin.’” Luther in that text had peace ; and Satan, knowing the source of his peace, had no advantage against him.

Without entering more fully on the vast and varied range of Christian truth that seems to me to be comprehended in my text, I will endeavor, first of all, to lay before you the definition and description of Purgatory, as it is embodied in the standards of the Roman Catholic Church. In the creed of Pope Pius IV. the following definition is given : “I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.” In the twenty-fifth session of the Council of Trent, there is

this decree on purgatory: "There is a purgatory, and the souls therein detained are helped by the suffrages of the faithful, but most chiefly by the acceptable sacrifice of the altar," — that is, the propitiatory sacrifice of the mass. And in the Catechism of the Council of Trent, which every priest is instructed to teach his flock, the following words occur: "Besides, there is a purgatorial fire, in which the souls of the pious being tormented [*cruciatae*] for a definite period, are expiated, in order that an entrance may be opened for them into the eternal country, into which nothing polluted enters."

Such is the definition of Purgatory; it is a place of suffering and of purification between death and the day of Judgment, wherein souls that die with the guilt of venial sin not yet fully expiated, are detained and tormented in fire until they are purified and made meet for the abodes of the redeemed and the glorified. It is not for those who die (as we should say) unbelievers and enemies to God; it is for the *faithful* and the *pious* — those whom we should call saints; those that the Romish Church has reason to believe are really and truly Christians. And thus the painful thought must flash upon the mind of every Roman Catholic, that, however his past and present conduct may be characterized by all the "fruits of the Spirit," yet when he dies, he does not pass immediately to the presence of God, but goes to a place of purgatorial suffering, in which he is tormented and purified, until he is made meet for the mansions of heaven. Let this, therefore, be clearly understood, — that purgatory is not for sinners, who die in what the Roman Catholic Church calls mortal sin; it is not for those who die rejecting and despising the Gospel: but it is for those who have been the most faithful, the most devoted, the most signalized, in the estimate of the Romish Church, by the distinctive graces of Christianity, and applauded by the most competent judges of those who are in close communion with God.

The origin and necessity of purgatory arise from the distinction that subsists in the judgment of the Roman Catholic Church between venial and mortal sin. A venial sin, according to Dr. Doyle, in the Catechism taught to Roman Catholics in Ireland, "is a sin which does not break charity between man and man, much less between man and God, — such as the stealing of an apple, a pin," etc. Or, as it is in the "Abridgment of Christian Doctrine:" "Q. Whither go such as die in *mortal* sin?" — "A. To hell for all eternity, as you have heard in the Creed." "Q. Whither go such as die in *venial* sin, or not having fully satisfied for the temporal punishments due to their mortal sins, which are forgiven them?" — "A. To purgatory, till they have made full satisfaction for them, and then to heaven." "Q. By what kind of sins are the commandments broken?" — "A. By mortal sins only: for venial sins are not, strictly speaking, contrary to 'the end of the commandments, which is charity.'" "Q. When is a theft a mortal sin?" — "A. When the thing stolen is of *considerable* value, or causeth a *considerable* hurt to our neighbor." "Q. When is a lie a mortal sin?" — "A. When it is any *great* dishonor to God, or *notable* prejudice to our neighbor."

Strange questions, and strange replies, in the judgment of an enlightened and Bible-taught Christian. But to show you still further the distinction between venial and mortal sins in the Church of Rome, I will read an extract from a celebrated work of Dr. Bailly, which is taught to the priests who are trained in the Roman Catholic college of St. Patrick in Maynooth, and prepared for the discharge of their duty in the Romish parishes in which they may be placed as priests. We have, in this extract, the doctrines that are inculcated upon the minds of the rising priesthood; and we may regard this as an exposition of the principles acted on in the confessional by every Roman Catholic priest in Ireland. I quote from chapter vii. p. 232, where a question is

asked, strangely at variance with our ideas ; for we are all taught, that whether a farthing or a pound be stolen, it is equally a violation of God's commandment ; nay, that the theft of a small thing may be a greater sin in the sight of God, because the temptation is less. “ *Q.* How great must be the quantity of the thing stolen, in order to constitute the theft a mortal sin ? ” — “ *A.* The quantity cannot easily be determined ” — [such is the reply of a Church in which all things are represented to be certain, stereotyped, and fixed ; where all is lucid as the light of meridian day, and certain as the landmarks of creation] — “ the quantity cannot easily be determined, since nothing has been decided on this point, either in natural, divine, or human law. Some are of opinion that a quantity necessary for the maintenance of an individual for one day, in a manner suitable to his station in this world, is sufficient to make the theft a mortal sin ; others think that it requires a quantity which, every thing considered, inflicts a grievous injury on our neighbor, and deprives him of something particularly useful. A loss, however, which, in respect of one — a rich man, for instance is slight, in respect of a poor man may be considered heavy. Hence, theologians are accustomed to distinguish men into four ranks. The first rank consists of the illustrious, who live in splendor ; the second, of those who live on their own estates, but not so splendidly — such as are moderately rich ; the third, of artificers, who support themselves by their own handicraft and labor ; and the fourth, of the poor, who provide for themselves by begging. It is generally laid down, and you (the priests) may lay it down as determined, that in order that a theft should be a mortal sin, when committed on persons of the first rank, fifty or sixty pence are sufficient.” So that, if from the Queen, or any of our illustrious nobility, you should steal sixty pence, if you die with that sin unforgiven, you go to hell to all eternity ; but if you so manage matters as to steal only fifty-nine pence and three

farthings, then you can only be sent to purgatory, for purification in its fires, until the Day of Judgment. He goes on to say, that with respect to persons in the second class, forty pence are enough to constitute a mortal sin; and with respect to persons in the third rank, twenty pence, "if their trade be a very lucrative one; if less lucrative, ten pence." So that servants are to be encouraged to find out whether their master's trade is a lucrative one, and to get rich and escape the punishment of hell by stealing thirty-nine pence per day, which is only a venial sin, and dooming the transgressor only to purgatory.

Again: at page 237, the question is discussed, "Whether wives commit a mortal sin of theft, if, contrary to the reasonable wishes of their husbands, they secretly take any thing *considerable* from the property which is under the power of their husbands." And the answer is—"They commit a mortal sin of theft, because they greatly injure the just right of the husband. But what quantity ought to be accounted *considerable* in these thefts, cannot easily be determined; this one thing is certain,—that a greater quantity is required in thefts committed by a wife, or a son, than in thefts committed by strangers, because a husband, or the father of a family, is more unwilling that money should be taken by a stranger than by a wife or a son."

At page 239, we read—"What is to be thought of servants who pilfer any thing from their masters?" "A. That they sin mortally, if they pilfer a *considerable* quantity; venially, if they pilfer a small quantity. But if they steal money, furniture, or such things, the same quantity is required to constitute a mortal sin as if they were strangers." And then follows a very remarkable provision, which must have been specially applicable in the dark ages, when the Church of Rome had wide spread and unbounded wealth and possession: "Servants sin mortally, if they plunder for the purpose of carousing, or in order to sell, or give away

to others, or if they should make use of dainties and choice wines, which the master wishes to reserve for himself, and which are not usually allowed to servants.”

You ask, How does this bear upon the question that is immediately before us? It bears most vitally upon it. Purgatory is only for venial sins; hell is for mortal sins: every Roman Catholic, therefore, is interested — on his own principles everlastingly interested — in the question, whether the sins of which he is guilty are to be regarded as venial sins, to be expiated in purgatory — for emancipation from which a legacy will provide masses — or as mortal sins, to be visited with the wrath of Heaven through all eternity. And not only the people, but the priests are interested in the solution of this question; for they have to sit in a box, called the confessional, and every person, from ten or twelve years upwards, must approach that spot at least once a year, and breathe into the priest's ear every thought that has passed through his heart, every sentiment that has been entertained in his mind, every word he has spoken since he last confessed, of a sinful or a questionable kind. Every action which he can at all suspect to have been tainted with iniquity, he must fully and faithfully confess, under the menaced guilt of sinning against the Holy Ghost — the unpardonable sin; and when the priest has heard the confession, it is most important that he should be able to determine whether a sin is mortal or venial, that he may apportion the proper expiatory process, and minister, on the one hand, the consolation that belongs to a venial transgressor, and point out, on the other, the means of forgiveness and expiation for a mortal sinner. You will also see, that if the distinction of venial and mortal sin is an untenable doctrine, the pretensions of Purgatory are dissipated, and, being shorn of its foundation, it must necessarily fall to the ground.

Before, however, I proceed further, I shall endeavor to

give you some illustrations of the belief of the Church of Rome, respecting the *nature* of the sufferings of those who are confined in purgatory. With this view, I shall quote from the celebrated Cardinal Bellarmine—the most distinguished champion of the Roman Catholic faith; from whose large and massive and learned folios, all the controversial arguments of modern Roman Catholic priests are usually derived. Cardinal Bellarmine, in his work *De Gemitu Columbæ*, book ii. chapter 9, gives the following account of persons whom he knew to be in purgatory, and whose sufferings, therefore, he is fully competent to narrate; and it is important that Roman Catholics, if I address any to-night, should know what is before them in purgatory, if they still cleave to their superstition; whilst it is important also, that Protestants should understand what are the prospects of a Church, which tramples upon the blood of the Everlasting Covenant, and puts in its place the devices of man.

“Since many persons,” says Bellarmine, “will not believe what they have never seen, it has pleased Almighty God sometimes to raise his servants from the dead, and to send them to announce to the living what they have really beheld. A pious father of a family in Northumberland died, after a long illness, in the early part of one night, but, to the great terror of those who watched by his body, came to life again at the dawn of the following day. All but his faithful and affectionate wife fled at the sight of him, and to her he communicated, in the most soothing terms, the peculiar circumstances of his case; that he had indeed been dead, but was permitted to live again upon earth, though by no means in the same manner as before. In short, he sold all his property—divided the produce equally between his wife, his children, and the poor—and then retired to the Abbey of Melrose; he there lived in such a state of unexampled mortification, as made it quite evident, even if he had not said a word on the subject, that he had seen things,

whatever was the nature of them, which no one else had been permitted to behold. 'One,' said the old man, 'whose aspect was as of light, and his garment glistening, conducted me to a valley of great depth and width, but of immeasurable length; one side of which was dreadful beyond expression for its burning heat, and the other as horrible for its no less intolerable cold. Both were filled with souls of men, which seemed to be tossed, as by the fury of the tempest, from one side to the other; for, being quite unable to endure the heat on the right hand, the miserable wretches kept throwing themselves to the opposite side into the equal torment of cold, and thence back again into the raging flames. This, thought I to myself, must be hell; but my guide answered to my thought, that it was not so. This valley, says he, is the place of torment for the souls of those who, after delaying to confess and expiate their sins, have at length, *in articulo mortis*, had recourse to penance, and so have died; these, at the Day of Judgment, will be admitted into the kingdom of heaven, by reason of their confession and penance, late as it was; but, meanwhile, many of them may be assisted and liberated before that day, by the prayers, alms, and fastings of the living, particularly by the sacrifice of the mass.'

This is the first instance which the Cardinal gives; he then quotes another extraordinary story, narrated of St. Christina, whose life was published by "an author of high repute, Thomas Cantepreatensis, who was contemporary with the saint; confirmed, too, by the testimony of the learned Cardinal James de Vitriaco, in the preface to his book of the Life and Acts of St. Mary de Oegnies." St. Christina has her place in the Roman Calendar, and a festival is appointed to her honor on the 23d of July. The following are stated to be the words spoken by her, immediately after her return to life, in the presence of many witnesses: "Immediately as I departed from the body, my soul was received by minis-

ters of light and angels of God, and conducted to a dark and horrid place, filled with the souls of men. The torments which I there witnessed are so dreadful, that to attempt to describe them would be utterly in vain ; and there I beheld not a few, who had been known to me while they were alive. Greatly concerned for their hapless state, I asked what place it was, thinking it was hell ; but I was told that it was purgatory, where are kept those who in their life had repented indeed of their sins, but had not paid the punishment due for them. I was next taken to see the torments of hell, where also I recognized some of my former acquaintances upon earth. Afterwards I was translated to paradise, even to the throne of the Divine Majesty ; and when I saw the Lord congratulating me, I was beyond measure rejoiced, concluding, of course, that I should henceforward dwell with him for evermore. But he presently said to me — ‘In very deed, my sweetest daughter, here you shall be with me ; but, for the present, I offer you your choice. Will you stay for ever with me now ? or will you return to the earth, and there in your mortal body, but without any detriment to it, endure punishments, by which you may deliver out of purgatory all those souls whom you so much pitied, and may also, by the sight of your penance and the example of your life, be a means of converting to me some who are yet alive in the body ; and so come again to me at last, with a great increase of your merits ?’ I accepted, without hesitation, the return to life, on the condition proposed ; and the Lord, congratulating me on the promptitude of my obedience, ordered that my body should be restored to me. And here I had an opportunity of admiring the incredible celerity of the blessed spirits ; for in that very hour, having been placed before the throne of God at the first recital of the *Agnus Dei* in the mass which was said for me, at the third my body was restored. This is an account of my death, and return to life.” The author of

her Life then narrates, that “she walked into burning ovens, and though she was so tortured by the flames that her anguish extorted from her the most horrible cries, yet, when she came out, there was not a trace of any burning to be detected on her body. Again, during a hard frost, she would go and place herself under the frozen surface of a river, for six days and more at a time. Sometimes she would be carried round by the wheel of a water-mill with the water of the river, and having been whirled round in a horrible manner, she was as whole in body as if nothing had happened to her—not a limb was hurt. At other times she would make all the dogs in the town fall upon her, and would run before them like a hunted beast; and yet, in spite of being torn by thorns and brambles, and worried and lacerated by the dogs, to such a degree that no part of her body escaped without wounds, there was not a weal nor scar to be seen.” “Such,” says the illustrious and learned Cardinal Bellarmine, of whose genius and erudition (apart from his moral and religious principles) any church might be glad—“such is the narrative of Thomas Cantepatensis: and that he said nothing but the truth is evident, not only from the confirmation given to his testimony by the Bishop and Cardinal De Vitriaco, and from his only telling what happened in the very province in which he was a bishop, but because the thing spoke for itself. It was quite plain that the body must have been endued with a divine virtue, which could endure all that hers endured, without being damaged; and this, not for a few days, but for forty-two years, during which she continued alive after her resurrection. But still more manifest does this become, from the many sinners whom she brought to penitence, and from the miracles, after her death, by which she was distinguished; for God determined to stop the mouth of unbelievers.”

One more instance is given by the Cardinal, as a proof of the possible duration of the pains of purgatory, even to

the Day of Judgment. He quotes from the life of St. Ludgardis, written by the same author as that of St. Christina: "About this time, Pope Innocent III., after having held the Lateran Council, departed out of this life, and shortly afterwards appeared to Ludgardis. She, as soon as she beheld him encircled with a vast flame, demanded who he was; and on his answering that he was Pope Innocent, exclaimed with a groan, 'What can this be? how is it that the common father of us all is thus tormented?' 'The reasons of my suffering thus,' he answered, 'are three in number; and they would have consigned me to eternal punishments, had I not, through the intercession of the most pious mother of God, to whom I founded a monastery, repented, when *in extremis*. As it is, though I am spared eternal suffering, yet I shall be tortured in the most horrible manner to the Day of Judgment; and that I am now permitted to come and pray for your suffrages, is a boon, which the mother of mercies has obtained for me from her Son.' With these words he disappeared. Ludgardis not only communicated to her holy sisters the sad necessity to which the Pope was reduced in order to obtain their succor, but she also, herself, submitted to astonishing torments on his account." And the author adds, "The reader must understand, that Ludgardis herself revealed to me the three causes of the Pope's sufferings; but I forbear to disclose them, out of reverence to so great a pontiff." "This instance," says Cardinal Bellarmine, "always affects me with the greatest terror. For if a pontiff entitled to so much praise, one who to all human observation was not merely a man of integrity and prudence, but of eminent, nay, most exemplary sanctity — if even he so narrowly escaped hell, and, as it is, must suffer the most excruciating torments till the Day of Judgment — what prelate is there, who does not tremble? Who does not scrutinize the secrets of his own conscience with the most unsparing rigor? For

I cannot easily persuade myself, that so great a pontiff could have been capable of committing deadly sins, unless he were deceived, under some semblance of good, by flatterers and relatives, of whom the Gospel says, ‘a man’s foes shall be of his own household.’”

I have thus given you instances illustrative of the nature and duration of the torments of purgatory, drawn from sources so grave and weighty that no Roman Catholic can possibly doubt them. And now, as I have good reason to know that I enjoy the satisfaction of addressing many of my Roman Catholic fellow-countrymen on this occasion, I place before them the prospects that must overshadow their departing moments, and the horrible doom which the best and most faithful of their communion are destined to experience — if their creed be not a fable — if their faith be not delusion — before the Day of Judgment overtakes the world. I ask you, How can you, with so horrible a prospect, depart in peace? How can you feel that the Gospel preached to you is good tidings at all? My dear hearers, contrast the dying saint in the communion of the Protestant Church, and the words his minister can address to him, with the dying faithful in the bosom of the Roman Catholic Church, and the words that the priest must, if honest and consistent, address to him. In your Church, if you were one of the most faithful and consistent on whom the sun ever shone, when your last moment draws near, and the manifested consolations of the Gospel ought to be richest and fullest, your priest must tell you, if he speak what he believes, in that awful crisis, “Unhappy are the dying and the dead; for they enter into purgatory, and endure its torments, until masses have been offered up adequate to the redemption of the soul from its apportioned sorrow.” But when the Protestant minister goes to the death-bed of a departing believer, he, in Heaven’s tones of exquisite melody, because of exhaustless comfort, can lift up his voice in the ear of the

departing saint, and testify, even in the agony of death, "Blessed are the dead that die in the Lord, yea, saith the Spirit, that they may *rest* from their labors." The former is a gospel, which is "another" or no gospel; the latter is worthy of the name, for it is "good news" indeed.

By way of illustrating the practical effects of this doctrine, I will mention an interesting fact, which occurred in my own experience. I was asked to deliver a lecture at Poplar, on the errors of the Roman Catholic Church, in the Infant School-room, granted for the occasion by an eminent Christian gentleman, Mr. Green. I spoke to the people that were assembled, upon the uncomfortableness (to say the least of it) of the doctrine of purgatory, and showed them the contradiction between the peculiar principles of Popery and the express and declared mind of the Spirit of God. Some hundreds of Roman Catholics were present; some of them listening with evident anxiety, and others interrupting with contemptuous sneers. One lady, I observed, who had a pencil in her hand, noted down the texts I adduced, and some of the arguments I urged; and I noticed sometimes a sneer, and sometimes a smile, but now and then the pencil stopped, and her eyes were fixed upon the ground. I was to deliver a second lecture, and on that occasion I recognized many of the same faces, and among them this lady; and after I had spoken a little, her pencil was laid down, her eye was fixed upon me, and her ear drank in every word I uttered. At the close of the meeting, she handed me a slip of paper, containing a request to have an interview with me. We met, and she said—"I have been a devoted member of the Roman Catholic chapel at Poplar; the priest is my intimate friend, and the godfather of my boy; I was to play the new organ when it was put up; I have gone regularly to mass and to confession, and have been regarded as one of the *élite* of the communion;—but, after considering carefully and prayer-

fully what I have heard in your two lectures, I dare no longer remain a Roman Catholic." She told me, that when she saw the placard announcing the meeting, she informed the priest that a notorious firebrand was coming to Poplar. The priest did not wish to take any notice of the matter; but on her urging the expediency of being made acquainted with what was said, he agreed that she had better go and take notes of the lecture. She did so; and wrote him a letter immediately after the close of it, telling him there was to be another lecture, and he must come and answer it, or the Roman Catholics in Poplar would all turn Protestants. The priest returned no answer to this suggestion; and she wrote to another priest then in the neighborhood, Dr. Butler; but he also took no notice of her communication. I knew the reason of their silence: the moment a Roman Catholic's judgment begins to be stumbled, his conscience stirred, and his heart impressed, the priest feels that he is gone, and lets go his hope of detaining him. The second lecture confirmed the impression of the first, and she resolved to renounce the Roman Catholic communion for ever. I asked her what points struck her most forcibly in my statements, and alienated her affections so rapidly from the Roman Catholic Church. She said, it was not so much the arguments I brought forward as the texts I quoted — a very striking and precious testimony. One of these texts, she said, fell upon her like a sunbeam from heaven, and unveiled to her hopes and prospects to which she was an utter stranger before; — and that text was, "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may" — not suffer in purgatory, but — "*rest* from their labors." She told me, that she felt this most acutely, because she had been formerly laid upon a sick-bed, and her medical attendant had given up all hope, and told her there was no chance of her recovery; she sent for an aged priest from a neighboring place, to administer the sacrament of

Extreme Unction. On receiving it, she asked him, "Am I now safe?" to which, according to her testimony, he replied, "I can pledge my own safety that you are." "But," added she, "have I not to pass through purgatory?" "Unquestionably," said the priest. "Then tell me, as a dying woman, what is the nature of the purgatory that I have to experience?" The priest, with great solemnity, and, if his creed be right, with great truth, replied, "Purgatory, my dear child, is a place where you will have to suffer the torments of the damned, only of shorter duration." She said every nerve tingled with agony at the announcement. But when the text I illustrated came upon her ear, and reached her heart, declaring that the dead in Christ "*rest* from their labors," and again, "to be absent from the body is to be present with the Lord," she felt that either the priest must be wrong and the Bible true, or the Bible must be false if purgatory be true.

I may illustrate these statements still further. On the continent of Europe, purgatory is obtruded on the notice of the people in every possible shape and form, as I had an opportunity of witnessing last summer. One place I shall not soon forget; it was in the city of Antwerp, and the name of it is *La Calvaire*. There is an ascent rising at an angle of about twenty-five degrees, and on each side of the path are pictures and images of saints; at the top of it is a picture of our blessed Lord stretched upon the cross (probably about ten feet in length), and out of his wounded side there hangs a red wire, to imitate a stream of blood flowing into a cup held by the Virgin Mary, who is believed, in the Romish theology, to be the great dispensatrix of the virtues of her Son Jesus Christ. Below this crucifix there is represented a purgatory; I noticed twelve or fourteen heads cut out in oak, surrounded by flames that rise in every direction; and over this is a text from Isaiah, but perverted and misquoted — "The spirit of the Lord hath sent me to

preach *indulgences* to the captives." Immediately below the text there is a box for receiving money to remunerate the priests, who offer up masses for the repose of those whose pictures are exhibited struggling in the flames of purgatory.

Another illustration of the same thing I saw in the exquisite Cathedral Church of Malines, in the very heart of Belgium, where the railways meet and converge. On going into that beautiful church I found the funeral ceremony for one of the departed faithful going on. The coffin was placed in the body of the cathedral, and a priest in his robes stood at each corner of it; two priests went through the duty peculiar to the altar, and other two came to the coffin, sprinkled it with holy water, incensed it with burning perfume, and chanted some prayers. After the ceremony, two men with wands, preceded by the official with the staff of authority, came to each person in the cathedral with a box, in which they collected money; the box was extremely large, probably a foot and a half in length, and half the lid was raised and stood at right angles with the box, so that a surface of about half a foot square was presented to the individual before whom it was placed. I waited to give a small coin, not for the sake of the value of the masses to be said, but because I wished to see more distinctly a picture, of which I had just caught a glimpse, on the box; and I found that it represented seven or eight human bodies writhing and struggling amid the flames of purgatory; and, on the bottom of the lid, there was inscribed — "*Priez pour les fidèles trépassés*" [Pray for the faithful who are dead]. It was a picture of purgatorial torment, on the strength of which the collectors appealed to the feelings of the faithful, in order to raise funds to pay the priests for offering up masses for the relief of the departed man, presumed to be suffering the burning torments of purgatory.

But, of all the painful spectacles to be witnessed on the

Continent, in connection with this subject, the most heart-rending is that of weeping mothers and weeping sons. Almost every day you may see, as you pass the beautiful and tasteful churchyards, on one grave a mother weeping and praying, with a fervor worthy of a purer and holier cause, that the soul of her departed son or daughter may have repose from the torments of purgatory; and, on another grave, the son or the daughter praying for the soul of the mother, or the widow praying for the repose of her husband's spirit. Thus Christianity, instead of being a faith of joyful hope and unutterable peace, seems to be the harbinger of woe, the source of tears, and the messenger of sadness. Sad, not glad, tidings seem thus to be its burden. The practical effects of the doctrine of purgatory are found to be subjection to the priest, and aggrandizement of the Church. It is only where the glorious Gospel is preached in its purity, and realized in its power, that we can leave the graves of departed Christians, and feel that they suffer not in the regions of the sorrowful, nor expiate the sins of life after death, but stand before the throne of God, "having washed their robes, and made them white in the blood of the Lamb."

I have already remarked, that the doctrine of purgatory proceeds upon the assumption, that some sins are mortal and others venial. If this distinction be unfounded, the doctrine is untenable. Now I will show you, from the plainest announcement of Scripture, that the distinction is unscriptural. Romans vi. 23, "The wages of sin is death;" it is not limited to mortal sin, but spoken of sin generally — all sin. Ezekiel xviii. 20, — "The soul that sinneth, it shall die." Galatians iii. 10, — "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Still more conclusive is James ii. 10, — "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all:" there is no individual who does not.

“offend in one point,” and, therefore, there is no soul, from the rising of the sun to the going down thereof, who is not guilty of mortal sin. In other words, there is no distinction of venial sin and mortal sin, in fixing the destinies of eternity; but the wages of all sin, if visited upon us, are equally everlasting destruction. I admit that one sin is more heinous than another; but I contend that the wages of all sin is death, and that while the greatest sin is not so great that the blood of Jesus cannot cancel it, the least sin is not so little that it will not sink you, like an ocean load, to the depths of perdition, unless expiated by the sin forgiving cross of the Lamb of God.

Another postulate that purgatory impiously involves and assumes, is, that we may, by suffering, *satisfy for sin*. Against this idea, the whole scope and tenor of the everlasting Gospel militate. Job xxxv. 5-7, “Look unto the heavens, and see; and behold the clouds, which are higher than thou. If thou sinnest, what dost thou against him? or if thy transgression be multiplied, what dost thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand?” This implies, that our sins cannot injure God, nor our suffering profit him. Psalm xvi. 2, “Thou art my Lord: my goodness extendeth not to thee.” Nothing that we can do can profit God, or deserve reward from him. Micah vi. 6, 7, “Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?” No, by none of these means can we appease the just judgment of God, or expiate the sins of which we have been guilty. Luke xvii. 10, “When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which

was our duty to do." 1 Corinthians iv. 7, "What hast thou that thou didst not receive?" All this shows, that no sufferings we can endure, no actions we can achieve, are possessed of any meritorious efficacy, either to atone for the sins of the past, or to advantage God in the way of securing a righteousness which may be a title to the glories of the future.

There remain three or four texts quoted by Roman Catholics in defence of Purgatory, which it is my duty briefly to examine. One is in Matthew xii. 32, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come;" from which the Roman Catholic infers, that there is forgiveness for some sins in the world to come, and therefore that there is Scripture warrant for a place where they may be expiated. The words seem to have been spoken by our Lord to overthrow the superstitious notions of the Jews, that there was forgiveness for sin in some undefined and indescribable state in eternity. In the first place, purgatory cannot be referred to in this text, because purgatory is not in "the world to come," for it is *before*, and not *after* the judgment. In the next place, this text cannot refer to purgatory, because it speaks of "forgiveness" of sins; but purgatory is not forgiveness, but paying the last farthing; it is suffering so much, and thereby deserving so much; "forgiveness," which is of grace, cannot have any connection with expiatory suffering, which is merit in the sight of God. And in the last place, the text is satisfactorily explained by a reference to the parallel passage, (Mark iii. 29,) which runs — "He that shall blaspheme against the Holy Ghost, hath *never* forgiveness." The passage, therefore, does not prove purgatory.

Another text quoted by the Roman Catholic, is 1 Corinthians iii. 13–15: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of

what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss : but he himself shall be saved, yet so as by fire." Here, exclaims the Roman Catholic disputant, is the doctrine of purgatory clearly revealed. Now we can at once shut his mouth upon this text ; for we have seen that it is a law of the Roman Catholic Church, that where the fathers are not unanimous upon the meaning of a text, the Roman Catholic has no right or power to interpret ; and I have shown you in a previous Lecture, that the fathers differ in relation to this passage about the "fire," about the "work," about the "day," about the "reward," and about the "loss." The Roman Catholic, therefore, on his own principles, has no right to adduce this text at all. But, suppose that he had, it would not prove purgatory. In the first place, the great function of the purgatorial fire is to *purify*, whereas the process here described is, to "*try* every man's work, of what sort it is." To "*try*" a piece of metal, is to ascertain whether it be gold or brass ; but to *purify* it, is to remove what is dross, and preserve only what is valuable : as purgatory is not for "trying," but for purging, this text cannot describe purgatory. In the next place, the passage states that "*every* man's work" shall be tried ; but purgatory is not for every man ; it is only for those who die in venial sin : the Virgin Mary, we are told, did not go to purgatory, nor the apostles (I think) ; and, on the other hand, none go there who die in *mortal* sin ; but, as the text speaks of a fire that is for "every man," it proves too much. Further, the fire spoken of by the apostle, is to try every man's "*work* ;" but purgatory is for purifying men's *souls* : a work is not the soul, and, therefore, again we infer, the passage cannot refer to purgatory. It is here stated, that some shall "suffer loss ;" but in purgatory none "suffer loss" — they all eventually get out, and receive much gain. Lastly, the expression, "saved so as by

fire," is simply a proverbial phrase for denoting difficulty of escape: we have an expression parallel to it in the words — "Is not this a brand plucked out of the fire?" Any one acquainted with the Greek poets knows that this form of expression is common with them, to denote the greatest difficulty in escaping from danger and attaining a place of safety.

Another passage quoted by Roman Catholic divines, is in 1 Peter iii. 19: "By which [Spirit] also Christ went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah." Here, says the Roman Catholic, is clearly the statement, that there are spirits in prison, to whom Christ went and preached the Gospel. All this, however, proceeds upon the supposition, that the preaching was by Christ personally, and that the last half of the text is to be disjointed and disconnected from the first. The meaning of it is obviously this: to those souls that were disobedient in the days of Noah, Christ preached, but without effect, for they are now in prison. But how did he preach in the days of Noah? Christ preached directly and personally in the days of his flesh, and he preached indirectly by his ministering servants. Noah, as one of these, is called "a preacher of righteousness," and by him, Christ preached to the antediluvian world; but they rejected the patriarch's proclamations of the Gospel, and despised his invitations to come into the ark; and the spirits of these antediluvian sceptics are now in the prison of hell. But to settle all pretensions of the Romanist to prove purgatory by this passage, I must observe, that according to the Roman Catholic Church, idolatry, unbelief, and rejection of the truth, are *mortal* sins; the antediluvians denied the existence, despised the mercies, and rejected the invitations of God, and therefore they died in *mortal* sin; but purgatory is only for those who die in *venial* sin, since those who die in mortal, go to hell for ever; consequently, the antedilu-

vians cannot have gone to purgatory, but must [on Roman Catholic principles] be in the prison of hell for ever.

Another passage quoted by Roman Catholics, is in Matthew v. 25: "Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison:" they say, this means the prison of purgatory. The simple reply to this is, that unjust anger, of which Christ is speaking, is one of the seven mortal sins enumerated by the Roman Catholic Church; and a person guilty of it, therefore, does not go to purgatory, but is consigned to hell. Hence, this passage cannot prove purgatory.

How many beautiful and impressive texts prove the reverse! The announcement of Isaiah, descriptive of the destiny of the just, ought to fall like the sunbeams of heaven on the hearts of those that mourn: "He shall enter into peace; they shall rest in their beds, each one walking in his uprightness." Of the rich man it is recorded, that when he died, his soul passed *at once* into the regions of the damned; and of Lazarus, that his soul was borne instantly to the bosom of Abraham. The thief upon the cross beheld the majesty that peered forth amid the sorrow of the Son of God; and, recognizing in that lone sufferer no ordinary child of mortality, he lifted up his earnest petition, "Lord, remember me when thou comest into thy kingdom." Our blessed Redeemer, if the Roman Catholic tenet had been true, would have replied, "Thou shalt, a thousand years hence, be with me in Paradise, but, for years and years to come, thou must be purified in purgatory;" and, if any one needed to go to purgatory for purity, it was surely he. But our Lord proclaimed the great hope of the Gospel, fraught with consolation to the mourner, and with peace to the troubled—"Verily, I say unto thee, to-day thou shalt be with me in Paradise."

Again : the Apostle Paul said, "I have a desire to depart and to be with Christ ;" " We are willing to be absent from the body, and to be present with the Lord." The dying martyr Stephen beheld Jesus at the right hand of God, and exclaimed, " Lord Jesus, receive my spirit." We read (Romans viii. 1) " There is no condemnation," in the present or in the future, " to them that are in Christ Jesus." In John v. 2, 4, " He that believeth *hath* everlasting life." " Christ hath redeemed us from the curse of the law." " He hath borne our griefs and carried our sorrows ; he was wounded for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him, and with his stripes we are healed : " would it be just in God to exact payment twice ? If Christ has paid the debt — if Christ has borne the responsibility — we stand free and acquitted in the sight of God. " Who, his own self," it is said in another passage, " bare our sins in his own body on the tree." And again : " Who shall lay any thing to the charge of God's elect ? " Will God do it ? " It is God that justifieth. Who is he that condemneth ? " Will Christ do it ? " It is Christ that died ; yea, rather, that has risen again." And in the prospect of a judgment-morn, the apostle could triumphantly declare — " I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Let me next show you, that beside the blood of Christ, we have no intimation of any purgatory. My text describes the true purgatory ; and immediately afterwards we read, " If we confess our sins, he is faithful and just " — faithful to his promise, and just because Christ has died — " to forgive us our sins, and to cleanse us from all unrighteousness." " Though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they

shall be as wool." If we are made spotless as the driven snow — if our transgressions are so far removed that only the purity of wool remains behind — then there is no sin for purgatory to expiate, there is no stain for its torments to efface. Again: "Neither is there salvation in any other;" but if purgatory be true, there is a process of salvation going on there. "Behold the Lamb of God, that taketh away the sin of the world." "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." "And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they" — which have escaped the purgatorial torments of the middle state? which have purified themselves by an expiatory process, dreadful as that which Pope Innocent was doomed to endure? which have come from a region where they were driven, in terrible and endless succession, from intense cold to intense heat? No: that would be Popery. The Bible is eloquent with the most glorious truths of evangelical Protestantism; and therefore it proclaims, in its own majestic tones — which I pray that the Spirit of God may make to be music and melody in the heart of every one that hears me! — "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; *therefore* are they before the throne of God."

Once more: There is no evidence whatever in Scripture, that the saints suffer after death. "Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may *rest* from their labors." "Whether we live, therefore, or die, we are the Lord's." "He shall enter," not into purgatory, but — "into peace; they shall" — not suffer in fire, but — "rest in their beds, each one walking in his uprightness." Ecclesiastes xi. 3: "If the tree fall toward the south or toward the north, in the place where the tree

falleth, there shall it be." The moment a man dies, his character is (if I may use the expression) stereotyped; it is made a fixture for eternity. The man that dies an unforgiven sinner, spends eternity an unforgiven and a suffering sinner; and the man that dies having his sins expiated in the blood of Jesus, spends eternity a rejoicing and a glorified saint. Where death leaves you, judgment will find you. The decision of the judgment-morn is, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Again: it is beautifully said, "He forgiveth all thine iniquities; for as the heaven is high above the earth, so great is his mercy toward them that fear him; as far as the east is from the west, so far hath he removed our transgressions from us." I ask, Is purgatory consistent with these glorious truths? What is the great object of the death and atonement of Christ? Not to make God love us, but to render it possible for God to save us in full harmony with his justice and holiness. And to suppose that after Jesus has suffered that the world might be redeemed — after heaven heard the triumphant accents, "It is finished," and hell became blank with dismay as the words reverberated there — after salvation has been completed, and a channel opened from heaven to earth, so glorious that heaven's full tide of love may roll down and visit and refresh the guiltiest — to expect, after Gethsemane and Calvary, that God will still demand the punishment and penalty for sin, as if Christ had never borne it — is to caricature the Eternal, and to invert the whole drift and scope of the truth of God.

Again: "We know that if our earthly house of this tabernacle were dissolved, we have" — a purgatory to go to? No — "a building of God, a house not made with hands, eternal in the heavens." Simeon said, "Lord, now lettest thou thy servant depart in peace." Abraham spake

in this manner to the rich man: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but *now he is comforted*, and thou art tormented;" implying that Lazarus instantly entered on the enjoyments of heaven when he left the world.

I protest also against the doctrine of purgatory, because it presents a picture of the forgiveness of God, miserable, meagre, and contemptible. I cannot find the least foundation for such a view in the word of God. It seems to me as if God exhausted the resources of human language, and the figures and the metaphors of human rhetoric, to set forth the fulness and perfection of his forgiveness in Christ. He says, that our sins "He will remember no more." He represents his forgiveness by non-imputation: "not imputing their trespasses unto them." He represents it by covering: "Blessed is the man whose sin is covered." He represents it by taking away: "the Lamb of God that taketh away the sin of the world," lifteth it away as a burden. He represents it by blotting out: "I am he that blotteth out thine iniquities." He represents it as casting behind: "Thou hast cast all my sins behind thy back." He represents it as removing: "As far as the east is from the west, so far hath he removed our transgressions from us." And in a beautiful passage it is asked, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, because he delighteth in mercy?"

But some one may say, "These are descriptions of sin's annihilation; but are we not all conscious of sin, and have we not still a lingering feeling that all is not right in the sight of God? My dear friends, if we are the children of God, we ought now to rejoice in the forgiveness of sin. God means that Christians should not be miserable, but happy: God destines you for joy, not for sorrow and doubt; and if you are possessed with despondency or distrust, it is you that are straitened, not God. I believe the reason of

much of the sadness of Christians is, that they keep looking at the sin which is blotted out, not remembered, and forgiven; instead of looking at the Saviour, who has borne it away. Suppose that I have owed an individual 100*l.*, I have not his receipt for it; suppose I come to his place of business, and looking over his ledger, I see the account against me of items making up the 100*l.* I feel the uneasy impression flash across my mind, that I may not be able to prove I have paid it; and I confess it to him. "True," he says, "you read your name in my ledger, with the account of the goods, and the sums appended; but do you not notice a diagonal line, in red ink, extending from one corner to another? That means that all is paid, and I have no demand against you." My dear friends, we keep looking at the sin and the penalty, and *therefore* we despond. Look again at that precious *red line* which crosses out the whole — "the blood of Christ, which cleanseth from all sin."

The doctrine of purgatory interferes with the effect of the expiatory blood of the Lord Jesus Christ, and therefore I protest against it. By the blood of Christ, we read in Scripture, every needed blessing is realized. Is peace desired? He hath "made peace by the blood of his cross." Is boldness of approach to the mercy-seat a blessing? "We have boldness and access with confidence by the faith of him." Is nearness to God heaven itself? Those who were afar off "are made nigh by the blood of Christ." Is redemption a blessing? "We have redemption through his blood." Is victory over sin, and Satan, and the world, a blessing? "They overcame by the blood of the Lamb." Is cleansing a blessing? "The blood of Jesus Christ cleanseth us from all sin."

One thought more, and I shall express it in the words of a beautiful French poem, which has been placed in my hands, and which will teach Protestants and Roman Catholics what is the true purgatory on which they can rely.

"Great God! thy ways are true, thy judgments right;
It ever is thy pleasure to be kind;
But I so long to grace have done despite,
Thy justice fails if I should pardon find.
Yea, Holy One! a life of guilt like mine
Leaves thee no power my punishment to waive;
Thine honor and my peace can never join,
Nor can thy mercy plead with thee to save.
Then do thy will; for this thy glory cries;
Ev'n at thy Cross let thy just anger rise;
Let lightnings flash, in thunder strike thy foe;
In sinking, I adore my righteous God.
BUT ON WHAT PART CAN VENGEANCE DEAL THE BLOW,
THAT IS NOT COVER'D WITH A SAVIOUR'S BLOOD?"

"Grand Dieu! tes jugemens sont remplis d'équité;
Toujours tu prends plaisir à nous être propice;
Mais j'ai tant fait de mal que jamais ta bonté,
Ne me pardonnera sans choquer ta justice.
Oui, mon Dieu! la grandeur de mon impiété
Ne laisse à ton pouvoir que le choix du supplice;
Ton intérêt s'oppose à ma félicité,
Et ta clémence même attend que je péricule.
Content ton désir, puisqu'il t'est glorieux;
Offense toi des pleurs qui coulent de mes yeux;
Tonne, frappe, il est tems; rends moi guerre pour guerre;
J'adore en périssant la raison qui t'aigrit.
Mais dessus quel endroit tomber à ton tonnerre,
Qui ne soit tout couvert du sang de Jésus-Christ?"

THE BARNET DISCUSSION.*

AT the request of Captain Trotter, of Dirom Park, Dr. Cumming agreed to give a Lecture, contrasting the errors of the Romish Church with the doctrines of Scripture. The Rev. Dr. Faa di Bruno, the resident priest, appeared at the meeting and was heard, — and each speech occupied thirty minutes. The discussion began at twelve o'clock and ended at four; and again at seven, and ended at ten. After the meeting, the priest circulated a tract, apparently a reply to Dr. Cumming's speech, and additional to the priest's oral speeches, but really a previously written and printed tract, to which the following two Lectures are replies. Soon after the discussion the priest disappeared.

LECTURE I.

In the same spirit, and with the same great and blessed objects in view, which have been so clearly and so affectionately stated by our Chairman, I beg to address you on the document which has been extensively circulated amongst

* A Reply to Rev. Dr. Faa Di Bruno, Priest of Barnet; being a Solution of the various passages of Scripture quoted in defence of Romanism; in two Lectures, delivered at Barnet, in 1850 — Capt. Trotter, of Dirom Park, being in the chair.

you, and placed in my hands. I would wish you to bear in mind, before I make a single remark upon the subject, what the real subject before us is, and what the question, as treated and discussed in this pamphlet also is. It is not whether Church or Dissent be the best, — it is not a dispute whether the Established Church or the various bodies of Dissenters have the greatest claim to be the Church of Christ; or to purity of discipline; — this is a question we have nothing to do with on this platform — a question which I have not been invited to discuss, and which, for many reasons, irrespective of the impropriety of it here, I desire to decline. The discussion of such subjects, I believe, is only calculated to do damage to precious vital truth. Nor is the question, on the other hand, whether Episcopacy, or Presbytery, or Independency be right. I believe there is no more Popery in Episcopacy than there is in Independency; connected, essentially, with either, there is none. A man may be an Episcopalian, and not a Christian; he may be an Independent, and not a Christian; he may be one or other, and a child of God, accepted in Christ, and made meet by His Spirit for the kingdom of heaven. I decline, too, Sir, discussing all such questions upon other grounds: I believe the time is short, and that all our controversies are converging more and more upon that which is soul saving or soul ruining. If the times into which we are plunging shall come upon us engaged in discussions about Church and Dissent — about robes and vestments — about forms and ceremonies — and such like — depend upon it, they who are the children of God will suffer severely for their dereliction of a higher duty, and they who are not so, but give themselves wholly to such questions, will be overtaken by the storm when it is too late to escape from it.

In the next place, I would beg of you all to recollect what our Chairman has also endeavored so earnestly to impress — that it is a question affecting the soul. I am not

here to argue with Dr. Faa di Bruno, or Dr. anybody else, for victory. What prize can it be to Captain Trotter, or what gain can it be to me, that we are able to reply to the very puerile arguments that are advanced against those precious truths with which we have identified our present happiness and our future peace? There is nothing to be gained by that. My motive, in obedience to his personal request, in coming down to address you here is to be the means of enlightening you on the knowledge of a subject which has been thrust upon you, and which you have not courted yourselves, by the appearance and zealous labors of a Roman Catholic Priest in your parish; and, in the next place, to prepare you against the efforts confessedly and avowedly made by that sincere, but misguided teacher, to seduce you from the good ancient Church of Bible Christianity to the comparatively modern communion called the Church of Rome. I beg of you to look upon the discussion of the question, as a matter of solemn and serious import. If we be right, our Roman Catholic friends and fellow-countrymen are painfully, disastrously, fatally wrong. There can be no compromise whatever. We cannot go to them, for we dare not enter upon their ground; and they refuse to come to us. The controversy is between Christ and Anti-christ; it is apostolical religion or the apostasy: there can be no concession, there can be no compromise; it is life or death, happiness or woe; and in that solemn light, and with these deep convictions, we ought to address ourselves to this momentous subject. Let me state, too, that all the signs of the times indicate that this is to be *the* coming controversy. I believe that all society is splitting into two great sections: those who will rally round Antichrist — call it the Church, call it the priest, call it any thing you like — as their Saviour, and their hope, and their God; and those who rally round and cleave to Christ as “the only name given among men whereby we can be saved.”

The reason, however, more immediately, of my appearance here is the very extraordinary fact, which I did not discover at the time, that at the doors of the last meeting held in this place, before the discussion could have been even reported by the cleverest shorthand writer that ever wrote, there was circulated among the people as they retired, a pamphlet called "POPERY and PROTESTANTISM: an Antidote to two Anti-Catholic Lectures delivered by the Rev. Dr. Cumming, at the Hall, Barnet, printed by Henry Lucas, No. 3 Burleigh Street, Strand." Now, how they should have gone to "No. 3 Burleigh Street, Strand," to "Mr. Henry Lucas, Printer," as the title-page indicates, and could have answered my lectures before these lectures were actually delivered, is one of those miracles that the Church of Rome alone can claim credit for, and such a miracle as I do submit even the Rev. Dr. Faa di Bruno, "the Catholic Parish Priest in Barnet," alone would identify himself with. It seems, therefore, that Dr. Faa, who professed on this platform that he had no time for preparation, — that he had not been able to give attention to the subject, as he said, it came suddenly upon him — had, notwithstanding, for the last three months at least, been laboriously concocting a reply to Dr. Cumming's lectures. He had seen these lectures through some infallible telescope of his own; he had heard them in the echo before they were delivered; and with that foresight and sagacity which he exhibited, he had prepared the corresponding antidote before the poison appeared: an act, I say, enough to place Dr. Faa di Bruno amongst the most distinguished saints in the Roman Catholic calendar, as well as to make him, indeed, to be far more valued and promoted in the Church to which he belongs. This "antidote" endeavors "to compare the errors (as he supposes) of Popery with the truths of the Bible: against which are here compared the errors of Protestantism with the truths of the Bible. By the Rev. Dr. Faa di Bruno,

the Catholic Parish Priest in Barnet" — the *parish* priest, you observe; he does not disguise his ecclesiastical pretensions. When I read his title-page, I sent a person at once to Mr. Henry Lucas, printer, No. 3, Burleigh Street, Strand. He went, and knocked at the door for about five minutes, but there was no printer there. The door was shut, and there was no access; and every effort that I made to get information respecting Mr. "Henry Lucas, printer, No. 3 Burleigh Street, Strand," the printer of this document, utterly failed. I wanted to know if it was a fact that this is a regular tract circulated by Roman Catholics, kept always in readiness — like a pistol loaded, ready to be fired off on all appropriate occasions; and whether a blank leaf was left to be filled up, so that if the Rev. Dr. Faa di Bruno should remove from Barnet, and leave it to some other priest, he could cancel his own name, and put in Dr. somebody else, who is to be his successor, if successor he is to have, and so fire off the tract at every meeting held to discuss these important subjects. I could get no information on this matter; and I therefore leave the history of the tract and its succession — I leave this for your own imaginations to supply; and address myself to its contents, which profess to be associated with my name, and with the discussion held in this place.

Now I want plainly and simply to speak to you as unto reasonable men; and I ask you to judge for yourselves. For recollect, the essence of Popery is to take what the minister says, and, because he says it, to believe it: the essence of Protestantism is to bring not my statement only, but were it the statement of the venerable and evangelical Archbishop of Canterbury, to the law and the testimony. If an Archbishop or curate, presbyter or priest speak against it — nay, more, "if we, or an angel from heaven, preach to you any other Gospel, let him be anathema." I therefore ask you, as reasonable men, to listen to the analysis that I

give of the texts quoted by the "Rev. Dr. Faa di Bruno, Catholic parish priest in Barnet," against the doctrines of Protestant Christianity, and in favor, as he says, of the doctrines of Rome.

If Dr. Faa had been present, however, I should have first congratulated him upon the privilege which he enjoys in this country, and to which the last Pope, Gregory XVI. was very much opposed, namely, the liberty of the press. For, no sooner has the meeting been closed, than Dr. Faa avails himself of the liberty of the press, and prints and circulates the tract now lying before me. It is very strange that whilst Dr. Faa was availing himself of this liberty, his great master, who preceded Pius IX., Gregory XVI., had heartily denounced it; for in 1832 this Pope wrote: "*Hither tends that worst, and never sufficiently to be execrated and detested liberty of the press, for the diffusion of all manner of writings, which some so loudly contend for.*" And he adds too: "From this same fountain of indifference flows that absurd and erroneous doctrine, or rather raving, in favor, *and in defence of liberty of conscience*, for which most pestilential error the course is open by that entire and wild liberty of opinion, etc." Here, then, is a Pope, in 1832, denouncing the liberty of the press, as well as liberty of conscience; which Dr. Faa has made use of in 1850. Here is a Pope denouncing it; here is a priest making use of it; and I have no doubt that Dr. Faa feels that, however admirable the Pope's doctrine may be at Rome, where the Pope has all the power, our Protestant doctrine is best where he has not the power; and he has accordingly turned it to account in the circulation of this pamphlet.

He impugns first of all the statement that "Protestants hold, that the Holy Scriptures are clear and easy to be understood in all things necessary to salvation." Well, we have certainly been in the habit, the unfortunate habit, if Dr. Faa chooses to call it so, of believing this. We have

believed so upon such grounds as this, that he that reads may "run while he reads." And we find, too, that when the apostles preached, there were certain parties who searched the Scriptures, if these things were so; and *therefore* many of them believed. The Scriptures were thought so plain in the days of Paul and Timothy, that the apostle, in his Epistle to Timothy, reminds him of the fact that he had known the Scriptures from a child, and that he had been taught them by his mother, and by his grandmother. Now either Timothy must have been a very extraordinary child, with an extraordinary intellect to understand the Scriptures in his day; or, on the supposition that he was like others, our children may understand the Scriptures too, and their mothers and grandmothers should teach them as of old. It is part of the apostolical succession to do so.

All these passages would incline me to think that the Scriptures, in all essential truths, cannot be very difficult. At all events, if it be very difficult to understand them, we ask Dr. Faa what he proposes to substitute for them? He will tell you at once: "The bulls of Popes, the canons of Councils, the traditions of the Church." Well, some of these are in Greek, some of them are in Latin, and some of them in very crabbed Latin, most of them very misty and obscure; and I do venture to assert, (and I would tell Dr. Faa so if he were here, but he has not honored us with his presence to-day,) that if the Bible be very difficult to understand, it is not at all, in this respect, to be compared with the difficulty of understanding Pope's bulls, and decrees of Synods, and canons of General Councils. So that to take the most fair view, to take his rule of faith, and to take ours, I do venture to assert that the plain agricultural laborer in the neighborhood of Barnet will pick out of the Bible the way to heaven, and hold it so fast that all the Popes and prelates in the world will not take it from him; while I defy Captain Trotter, with all his knowledge, or my

friend the Rev. Mr. Parker beside me, with all his learning, to find out very easily the way to heaven in any of the bulls that Popes ever wrote, or in the canons that Councils ever composed.

But he gives a reason for his belief; and I am always thankful when a priest gives a reason. I know they are not accustomed to it. They like to appeal to authority, or to the Church; they never like to deal with reasons; but when you can get them to reason, I am always thankful, because we have then something to grapple with. He says: "Contrary to the express words of Scripture: 'Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. As also in all his epistles, speaking in them of those things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.' 2 Pet. iii. 15, 16."

Now his first reason is, that the Scriptures are not a plain book, but, on the contrary, a dangerous book, for certain parties, unlearned and unstable, did "wrest them to their own destruction." We reply that when we give you the Bible, we give it you not to *wrest* it, but to *read* it, to study it, and pray over it; and if you wrest the Bible to your own destruction, surely to make that an argument against the right use of the Bible is as bad as to say, "Your child put its hand into the fire, and burned it; therefore, no fire shall be in the kitchen or in the drawing-room for ever and ever:" or to say that some person, by his carelessness, set fire to a house, and made that fire an instrument of desolation, and therefore, fire, instead of being a blessing, is to be abhorred as a calamity. Would you admit that reasoning? Would any sober-minded man, except Dr. Faa di Bruno, allow that the use of a thing is to be condemned because certain parties wrest that thing to their own destruction?

But there is more than this. It is said that these parties,

in the days of Peter, *wrested* the Scriptures to their own destruction. What does this imply? Why, that they *read* them, or how could they *wrest* them? But Dr. Faa di Bruno will not admit that this is according to the laws of his Church; for, according to those laws, the Bible, even the Romish authorized version, is only to be given by special license; it is not to be allowed for promiscuous reading among the people.

But there is another blunder which the Dr. makes. You will recollect that he quoted the Latin version when he referred to the "original;" never dreaming that the Greek was the original language. Had he known Greek, he would have known that the "in which are some things hard to be understood" does not mean *in which Epistles*. The "in which" is not in the feminine gender, referring to Epistles—the apostle does not say that there are some things in the Epistles hard to be understood—the word is in the neuter gender *ἐν οἷς*, "*in which (subjects) are things hard to be understood.*" The subjects are the subjects of prophecy which the apostle is specially referring to. For Dr. Faa di Bruno, therefore, to quote this as evidence that there are some things in the Epistles of the apostle hard to be understood, is to show that happy knack of misquoting the Bible in which Roman Catholics, beyond all men, have excelled, and do excel at the present moment.

But suppose it were what Dr. Faa alleges; and that the passage meant that the epistles of Paul were hard to be understood; I ask are Popes' epistles easy? Can Popes write plainer than Paul? Are they more easily understood? But taking his own translation (which I do not) what is the cure which the apostle prescribes? Let us see what he says in this chapter; for Roman Catholics have another awkward habit: they always stop short at the passage they quote just where it seems to serve their purpose, and rarely go on to the part which would really enlighten,

them on the true meaning of the writer. The apostle says: "Which they that are unlearned and unstable." Unlearned in what? Not in Greek and Latin, but unlearned in the knowledge of the Bible. And "unstable:" people that are unsettled. They "wrest," which they have no right to do, for that is the abuse of it, "as they do also the other Scriptures, to their own destruction." What cure does he prescribe? "Ye, therefore, beloved, [speaking to Christians,] "seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Hear the cure, or the preventive of wresting the Scriptures to their own destruction: "*Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*" In other words, make yourselves more acquainted with the Scriptures, and then you will not run the risk of wresting them. And this is my prescription for Dr. Faa di Bruno. Let him acquaint himself more with the Bible, and he will not blunder so much when he quotes it; or "wrest" it to the service of the Church of Rome, as he has done on this platform.

This is the only argument he assigns against the easiness of the Scriptures to be understood. Has he proved his point? Has he not rather given me an opportunity of showing how little the Church of Rome has to say for herself against the Bible, and how much the Bible has to say against the Church of Rome?

The next "point" is No. 2. "Protestants maintain," he says, "that the doctrine of our Saviour and the apostles, as to all necessary points, is fully contained in the written Word." This is just what I want to prove. You will recollect that I asked Dr. Faa: "If you have a tradition which you can prove to be divine, present it; prove it to be so, and I accept it as divine. If you can show me a sentence uttered by an inspired apostle, and prove it to have been so uttered, I accept it as just as authoritative as a verse from

the Bible." But he presented none; he proved nothing. He quoted the Creed; but I showed him that the Creed was given in different words by different Fathers; that it was not composed by the apostles, and was not, therefore, an apostolic tradition, nor a continuous and unvarying tradition; and that unless he could show me some one thing, some one doctrine which he could prove to have been uttered by an inspired apostle, I must still say that the written Word contains all.

But he says: "Contrary to the *written Word*, which clearly testifies that all is not written which is to be believed." He then quotes 2 Thess. ii. 15. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our Epistle." Of course, the Apostle Paul first preached to the Thessalonians, and then he wrote to them; and he bids them hold fast the traditions which they had been taught, either when he *vivâ voce* addressed them, or when he afterwards committed what he so taught to writing, and embodied it in his epistles. Reading the passage, therefore, I infer at once that what the apostle said orally he communicated to writing. At all events there are two Epistles to the Thessalonians; and we presume that if there was any thing important, the apostle embodied it in them—that he left out nothing that was of any real importance to our salvation. First, then, there is no tradition that ever I could lay my hand on that could be proved to be apostolic; and, secondly, there is no evidence that the apostle excluded from his Epistle what he stated *vivâ voce*, when he preached to the Thessalonians, and if he did, we ask Dr. Faa to produce Paul's *vivâ voce* teaching as distinct from his written teaching, Dr. Faa's reasoning is a perfect *non sequitur*: it does not prove the point for which he quotes it.

The Dr. next lays down "point" 3. "Protestants hold that every private man and woman among the laity, has a

right which no authority on earth can deprive them of, to judge of the sense of Scripture, and interpret it for themselves." The phraseology of this I demur to. Every man has a right which God has given him to have the Bible. For what is the Bible? A letter from my Father to me, his child; and no man has a right to say: "Your Father's letter to you his child you shall not read." No man has a right to come and say: "You shall look at that letter, but you shall put on my green, blue, or dim spectacles through which to read it." I assert that I have a right to read it with my own eyes, because God has given it me; and, therefore, if angel or saint, as I told you before, were to offer me their services in reading God's word, I would decline them. I must, as the Patriarch of old told his servants, tell father, and doctor, and Pope, and priest to stand at the bottom of the mount, whilst I go up alone to its sunlit pinnacle, and there speak and hear face to face with my Father and my God as he has permitted. I will not consent to look at the Bible second hand. No farthing candle for me, when the big sun shines from the sky! No canonized urns and cups for me, when the open fountains of the earth are accessible, and the great ocean rolls at my feet! I want no crutch to walk with when I can walk alone in the way that God has pointed out, seeking direction from that blessed Spirit who has promised to lead me unto all truth.

But the Dr. adds this passage: "Knowing this first, that no prophecy of the Scripture is of any private interpretation." The whole dispute about that has arisen about the meaning of the word *ἐκλύσεως*, which is rendered (I think erroneously) "interpretation." It means, of no private loosing, unfolding, I think fairly "application:" "is of no private application." So the reason assigned proves, "For the holy men of God spake as they were moved by the Holy Ghost." The meaning is, that no prophecy describes specific individual circumstances applicable only to the

prophet that uttered it, as if he were speaking of his own matters, in his own spirit, for his own purposes; but, being inspired by the Holy Spirit of God, it is for catholic, general, universal use. But I take the words just as he quoted them: "No *prophecy* of Scripture is of any private interpretation." The apostle, you observe, is not speaking of the Scriptures generally, but of prophecy. We Protestants agree that there are great difficulties in the interpretation of prophecies relating to the future, and I think the Roman Catholics do not disagree with us; and all that that text would prove, if it meant that we were not privately to read, and that we could not personally understand, would do so as far as it applies to unfulfilled prophecy. But we are not discussing unfulfilled prophecy, but the reading and the understanding of God's plain written Word; and, on this ground alone I meet the objection. But the reason assigned by the sacred penman shows the nature of it: "For the holy men of God spake as they were moved by the Holy Ghost." That is, the Lord of the universe inspired them to utter these prophecies, not for any private purposes, or to be applied to the Prophet's circumstances, case, or condition, but for the universal good and use and well-being of the Church Universal.

The next point mentioned by Dr. Faa is, "Protestants deny that in controversies and disputes of religion, we are bound to submit to the judgment of the Pastors of the Church; but they hold that the contending parties ought to consult the Scriptures, and, that each party has a right to decide the controversy by the *written Word*, as each one shall expound it to the best of his judgment." All that is language put into our mouths. We do not say we are to interpret Scripture for ourselves. We say it is our right to have it, and it is our duty to read it in reliance on the Spirit of God, answerable to Him alone for the conclusions to which we come. We say, the rule of faith is not the Bible

expounded by A, or expounded by B, or the Bible as held by the Church of England, or as held by the Scotch Church, or any other body, but it is the *Bible alone* that is the rule of faith. Do not forget this. It is not the Bible held by me, or the Bible held by you; but it is the Bible and the Bible alone which is to be our rule of faith.

Then he says: "Contrary to many texts of the *written Word of God*, such as 'As my Father sent me, even so send I you.' 'He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.' 'But if he neglect to hear the Church let him be unto thee as a heathen man and a publican.' 'Which is the Church of the living God, the pillar and ground of the truth.'"

First, we do at once say, that we do object to be bound to submit to the judgment of the Pastors of the Church, as if they were our rule of faith and the infallible guides to the kingdom of heaven. And we do so on the following grounds. In the first place, we are not sure that all the Pastors of the Church are what they ought to be, and for the very obvious reason that the apostle himself tells us: "After my departing shall grievous wolves enter in among you." How do I know that a pastor—how do I know that Dr. Faa di Bruno (I do not say that he is, very far from it) is not one of those wolves the apostle speaks of. "After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves" [the clergy] "shall many arise and speak perverse things to draw away disciples." Now then, knowing this, that ministers should become corrupt, depraved, and ignorant, it cannot be meant and designed by God in his holy Word, that I am to accept their *dicta* as the means of my salvation. If I have His word in my hand repeating to me this remarkable language: "If we, or any angel from heaven, preach to you any other gospel, let him be anathema;" am I then to take any pas-

tor's opinion as my creed when I have ringing in my ears these words? "If we," that is, the apostle, if that were possible,—"or an angel from heaven"—not a bad angel that you might suspect, but one clothed with the radiance of heaven, and holy as the inhabitants are;—if that angel should preach any other Gospel, let him be anathema." What does all this imply? That laymen, Christian laymen, do know what the Gospel is. How could the apostle say to the Galatian laity, "If an angel preach to you any other Gospel, let him be anathema," if he did not mean by that that the laity were capable of saying: "This is the Gospel, preached by A; that is not the Gospel preached by B?" How could he say, "Judge if it be so," if it did not imply that they had some means of determining what was the Gospel, and what was not—namely, the Bible; and that the Bible was an intelligible book: for how could they determine from the Bible what was the Gospel, and what was not, if that Bible was unintelligible? I hold, then, that as long as this text remains in the Bible, I cannot submit to the pastors of any church as infallible guides to heaven, however much I value them. You know there was a Judas among the twelve apostles; and was he fit to teach me the way to heaven?

Then he quotes the text: "If he neglect to hear the Church let him be unto thee as a heathen man and a publican." I am amazed at the great ignorance Roman Catholics show of the Bible. They may know canons and Councils very well; but when they come to open the Bible, they constantly blunder. This is another specimen of the blunders made by Dr. Faa on this very subject. He says that one reason for our hearing the Church is, that "If he neglect to hear the Church [that is, on matters of controversy, for as such he quotes it] let him be unto thee as a heathen man and a publican." Now let me read the whole of the passage; and I ask you to notice, in analyzing it, if it

speaks of doctrine at all. Recollect, Dr. Faa quotes the passage to prove that in matters of doctrine we are to hear and abide by the decisions of the pastors of the Church. "If thy brother shall trespass against thee" — *trespass*: a quarrel, — if he smite you, if he steal from you, if he say any thing bad about you — "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church." What is to be told to the Church? A doctrinal dispute? Not a word about it; but a quarrel between two private Christians. "But if he neglect to hear the Church, let him be to thee as a heathen man and a publican."

But suppose I were to say that, in any one sense that Dr. Faa likes, I am to go to the Church, what does he mean by the Church? He will answer, the whole company of the faithful, with the Pope at its head, and cardinals, and bishops, and priests, governing it. Now this Roman Catholic Church is spread far and wide; for the apostasy "sits upon many waters;" and "tongues and multitudes" follow her: Christ's flock is the few; it is the "little flock" as long as this dispensation lasts. How, then, am I to hear the Roman Catholic Church? I cannot hear all the bishops at once. How could I summon them? If I and my dear brother and friend here were to quarrel (as we never do) how could we settle our dispute by hearing the Church? I cannot call the Popes and all the bishops together to settle my quarrel; and they would very much laugh at me, if I were to ask them. How, then, am I to hear the Church? Does he say I am to go to the priest? He is a fallible individual, and not the Church. Am I to go to the bishop? He is fallible too, and only a bishop of the Church. To the Pope? He is only infallible in Italy — he won't do in

England; he is out of his latitude and longitude here. There is something in the fine air, something in the sunshine, something in the waters of the Tiber, something in the mesmeric chair in which he sits that makes all he emits there to be absolutely infallible; but the instant he comes upon this old, heretical, dogged soil, every thing he utters is as fallible as that which I or any other minister may utter. Now, there has not been a General Council since 1564. The Church has been dead three hundred years, and will not live again until another General Council is called. How, then, can I hear the Church? Dr. Faa was silent when I put the question to him; and his successor may be silent still when the question is put again: if either, however, should give an answer, I shall be happy to reply to it.

The next passage quoted by the Doctor is 1 Timothy iii. 14, 15. "Which is the Church of the living God, the pillar and ground of the truth." Now, where does this passage occur? In St. Paul's Epistle to Timothy. He says the Church is the pillar of the truth. The query is, *which Church?* This query is all quietly concealed. If you will read through the tract, you will see that Dr. Faa, with inimitable modesty, assumes that the Church, whenever it is mentioned in the Bible, means the Church of Rome. But this is just the matter in dispute. We deny that the Church of Rome is *the Church*; and we deny it on the plain ground which I have assigned before — that Christ says: "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching to observe all things whatsoever I commanded you, and lo, I am with you alway, to the end of the world." Does not that promise mean that if we ministers teach all that Christ commanded, then we shall have Christ's presence to support us? But if we do not teach what Christ commanded, then we lose Christ's presence; and where Christ is not, there is no Church. An architect can build a cathedral; a builder

can raise a large house: but it is only the Queen coming into that house that can make it a palace; it is only Christ coming into that cathedral that can make it a church. It is not the stones and mortar that make the church; but it is: "Wheresoever two or three are gathered together in my name." If we would look more at the Bible, and less at succession, and Catholic antiquity, and Fathers, and Councils, and all this miserable twaddling, which is outside all that is vital, and essential, and decisive—if we would look much more at our Bible, many of our thoughts about the Church would be reduced to a very little compass. I believe the normal idea of a Church is (while to this may be added what is necessary for decency, for order, for discipline; these things being most proper :) "wheresoever two or three are gathered together in my name, there am I in the midst of them." Dr. Faa assumes that the Church spoken of throughout all these passages is the Church of Rome. But then we show you that she has lost the promise of Christ's presence, and therefore lost the very character of a Church; because she does not teach all that Christ commanded, and his Church is therefore at once excluded. Christ said that the people were all of them to drink of the cup; Dr. Faa dares not give the cup to any lay person in his congregation. Christ said that a bishop may be the husband of one wife; no bishop, nor Dr. Faa himself, does marry one wife, any more than he dares marry half a dozen. Therefore, they are not teaching what Christ commanded; but teaching, as I might show you at length, the very reverse. Hence the Church of Rome has forfeited her claim to be a Church at all: she is the apostasy; and the longer I live the more I am convinced she is really and truly so.

But there is more than this, "the Church in this passage quoted from Timothy is not yet determined." What Church was Paul speaking of? The Church of Ephesus, where Timothy was bishop. "How thou oughtest to behave thy-

self (Timothy) in the house of God which is the Church of the living God" — that is, the Church of which he was the head, or chief minister. This Church, the Church of Ephesus, is extinct. To apply this to the Church of Rome is manifestly to misapply it. These passages, then, which he quotes, do not prove his fourth point; and we dispose of it as "not proven," as we call it in Scotland.

The Dr.'s next argument is *point 5*. "Protestants hold that the Church of Rome, though once the true Church of Christ, was become so impure and corrupt in her doctrine, when the Reformation set out, that she is rightly judged to be the whore of Babylon, mentioned by St. John in the Revelation, 'who hath made all the kings of the earth and all people drunk with the wine of her fornication.'"

So we do. I do not hesitate to say, if the picture of that woman given in the Apocalypse — and I am quite ready, whenever Dr. Faa will meet me, to prove it — of all her sorceries, idolatries, wickednesses, and superstitions, were printed in the *Hue and Cry*, there is not an informer in England, acquainted with the Romish Church, who would not pounce upon the Church of Rome as the very personage that answers exactly to the picture.

He says this is contrary to the words of the Bible, and quotes Eph. v. 24, "As the Church is subject unto Christ, so let wives be to their own husbands in every thing. Husbands, love your wives, even as Christ loved the Church, and gave himself for it: that he might sanctify and cleanse it by the washing of water by the word. That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Observe first, how he again quietly assumes that the Church here spoken of is the Church of Rome; but any Protestant has as good a right to say, it is the Church of England; and any other might say it is the Independent, the Baptist, or the Wesleyan Church;

another might say, it is the Greek Church, and another, the Syriac Church; and the Church of Rome cannot say why it should not be applied to any one of these just as much as to herself. But Dr. Faa assumes the very thing which we dispute — that it is the Church of Rome here that is spoken of. Then again, he is ignorant (for he does not assume here) of a mighty distinction which exists. They are “not all Israel who are of Israel. The Church visible comprehends “sheep and goats,” “tares and wheat,” “good fishes and bad;” but the true Church, chosen in Christ before the foundation of the world, washed in his blood, the bride of the Lamb, the election according to grace, the “living stones,” the “holy nation,” the “chosen generation,” the “peculiar people” — that is, the inner Church for which the outer Church exists; and of that body it is said that Christ loved it, and washed it in his blood, and will present it to himself. But if this means the visible Church, then Dr. Faa must conclude that every member of the Church must be saved; but no Roman Catholic, even in his wildest enthusiasm, will admit that. He must admit, if he apply these words to his Church, that Judas, who partook of the communion, was saved; he must admit that bad priests who have lived and died in it — that bad popes, notoriously bad and wicked, who have lived and died in it — that all will be cleansed, and presented to Christ “without spot or wrinkle or any such thing.” But by assuming here that this is the Church of Rome; he, of course, believes that that Church is without spot or wrinkle. Those of you who were present when the discussion took place will remember that I gave you some descriptive particulars of the Church of Rome. Now, the Church described by the apostle is a Church “without spot or wrinkle, or any such thing.” Let me give you a picture of the Church of Rome in the 10th century. not sketched by a Protestant, but a Roman Catholic historian — the standard historian of the Church of Rome —

namely, Baronius. What does he say? "What was the face of the whole Church in this century? How foul was it when sordid women ruled at Rome, at whose will the sees were changed, and bishops were presented; and, what is horrible to hear, false pontiffs, their lovers, were intruded into the chair of St. Peter: for who can affirm that men illegally intruded by wicked women of this sort were Roman Pontiffs?" And he goes on to describe that such was the picture of the Church in that age that it was more like the apostasy than any thing else; and he adds: "Let not, therefore, men be astonished if they perceive the abomination of desolation standing in the temple; whereas we ought rather to wonder, and recognize the divine power, since the desolation of the temple did not directly follow that abomination, as was the case formerly." You have the picture here by themselves; and you have the picture of the Church by an apostle. Is there any identity between them? The two need but to be compared to convince us that if the Church of the apostle be the Church, the Church of Baronius, of Pius IX., and of Dr. Faa, must be the Apostasy.

But he argues from St. Paul's description of the Church, that it should be "holy, without spot, without blemish;" that the Church of Rome, once pure, could not be expected to have become impure. Let me give you the following text from Romans xi. 20. The Apostle Paul wrote an Epistle to the Church of Rome when she was pure; and, notice, what he seems to imply might possibly be the case. He says (speaking to the Church of Rome): "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise, thou also shalt be cut off." Dr. Faa says, it is impossible that the Roman Church, once pure, should become impure; but the apostle assumes that she

will so change, warns her of that change, and tells her on what footing she stands.

In the *sixth point*, he says, the Pope is not Antichrist, because there are many clear texts of the Bible to the contrary. 2 Thess. ii. 4. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." Then he remarks: "Let Protestants say, which of the Popes, for the last thousand years or upwards, did declare himself to be God?" There is a very clever *ruse* here; he has acted skilfully indeed; if as honestly and truly, as skilfully, it would have done him credit. The apostle does not say that any Pope "*declared* himself to be God;" but that he "*shows* himself that he is God" — that is, doing deeds which imply the assumption of the power and prerogatives of Deity. But the Doctor turns round, and says, "Show me the Pope that ever *declarea* himself to be God." We never said that any Pope declared himself to be so; although there are strange expressions Popes have used, and many pretensions Popes have made, very much in this direction, which I could quote if time permitted. But we do not here say that any Pope declared himself to be God (whether true or not, that is not my charge); but we say that the Pope sits in the temple of God, *showing* himself as if he were God. When Pius IX. was elected, where was he placed? Before I answer that, let me explain what the *high altar* is in the Church of Rome. It is that holy place on which the priest pretends to bring down, by the words which he utters, the Lord Jesus — soul and body, divinity and humanity, God-man — to be laid upon the altar, to be sacrificed, as an atonement made for the sins of the people. Now, when Pope Pius IX. was consecrated he was carried on the shoulders of the Cardinals (according to the *L'Univers* newspaper, and the description of the *ceremonies* which are of authority upon that subject), and

was placed on the high altar just where Christ comes down, according to their view, and is sacrificed; the fumes of the incense arose around him, and all the choristers instantly sang the "Te Deum," and "Behold the Lamb of God," and the Cardinals fell down and "*adored* him" — I give you the authorized words. The Cardinals adored the Pope enthroned upon the high altar, said to be, in their theology, the very seat of God. Well now, this does not say, that the Pope says, "I am God;" but when he is so seated, and so adored, and so incensed, and so celebrated, certainly he shows himself as if he were God; and that is just what Paul asserts.

But he quotes another passage, 1 John ii. 22. "Who is a liar but he that denieth that Jesus is Christ? He is the Antichrist that denieth the Father and the Son." There were many Antichrists; but all that we argue is that there is one distinctive permanent one, specified, according to my view, in the Second Epistle to the Thessalonians. If the Church of Rome denied the Father and the Son, she would then be infidel: we do not assert that of her; but what we do say is, that by implication, she does so. You recollect, an infidel denies the Bible, denies the Saviour, denies God — we understand that: if the Church of Rome did that, there would be no mystery about the matter; but the mystery of Romanism is that she admits every truth, and then, in deeds, displaces, dislodges, and destroys itself: so she admits the Father and the Son in theory, but indeed she denies them; and the denial by deeds is far more eloquent than any denial by words. Then, as to denying the Son, I might show that there have been unbelieving Popes. Dr. Faa di Bruno himself will admit that Pope Liberius was an Arian — what we call a Socinian — and denied the deity of our Blessed Lord. But it is unnecessary to discuss this here.

I now pass on to point 7. "Protestants hold that no

privilege or power was granted by our Saviour Christ to St. Peter above the rest of the apostles, but that they were all equal in power and authority; and that the Scriptures reveal no such things as St. Peter's supremacy, nor consequently the supremacy of his successors, the Bishops of Rome." We do say so; and he states that very distinctly. Dr. Faa quotes texts from the Bible to show that Peter was at the head of the apostles: John xxi. 15. "So when they had dined Jesus said to Simon Peter, Simon, Son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep." *Ergo*, reasons Dr. Faa, Peter is the head of the apostles, and Pontiff of Rome. It is not clever to quote such a text, and then instantly to jump from it to the conclusion that Pius IX. is the great Pontiff who is the head of the Church Universal or Catholic. Now, first let me notice what is immediately added to this text, but which the Dr. so quietly puts his thumb upon; he quotes two verses that seem to satisfy him, but says nothing about the next verse. And why? Because it is said, "Peter was grieved." Would Peter have been grieved at being made Pope and head of the apostles? He would have felt honored and rejoiced: he would have had a sense of great responsibility, but still he would have felt honored. But it is said he was grieved. Did you ever hear of a Pope being grieved that he was made Pope? Is there not a scramble for the office, quarrelling, management, diplomacy, in determining which cardinal shall be pope? If they rejoice now, and Peter was grieved then, they show very little of that specific feature of the succession, whatever else they have got. Our argument, therefore, is that there was no such appointment made here. But, in the next place, how can it

mean that Peter was to root up, and pull down, as Popes assume,—that he was to be the head of the Universal Church—to be infallible—how can that be proved by the commission, “Feed my sheep?” What has “feed my sheep,” or “govern my sheep,” to do with being the supreme ecclesiastical despot of all the churches of the whole world? Are the sheep the clergy? No; nobody says so. The sheep are the laity. Then the Pope only gets the rule over the laity, and not over bishops and priests, for the commission is only “feed my sheep.” Who is the chief shepherd? The apostle says, “When the Chief Shepherd shall appear,” “I am the Good Shepherd,” “The Shepherd gives his life for the sheep.” Therefore, in this passage I cannot see the least shadow of a reason for constituting Peter supreme, or Pope, or head of the Church.

The next verse he quotes is a more formidable one. “And I say unto thee, that thou art Peter (or *rock*), [Here I must tell the Doctor that if he had read the original he would not so far have committed himself as to have put within a parenthesis this word “*rock*,”] and upon this rock I will build my church, and the gates of hell shall not prevail against it.” On that basis he founds the superstructure of the Papal supremacy. In the first place, I may mention that there are two words here deserving notice: Thou art *Peter*, and upon this *rock* will I build my church. The words in the original are *ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω τὴν ἐκκλησίαν μου*. Thou art *Πέτρος*, and upon this *πέτρα* I will build my church. It is quite plain, therefore, that whatever be the meaning of these words, there is a distinction between them. I have been at the trouble the last two or three years of reading through every Greek classic authority I could lay my hands on, to ascertain what the real distinction is between *πέτρος* and *πέτρα*, a stone (Dr. Faa calls it a rock). Here is the result of my search: In the *Iliad* of Homer I find these words, (Book 16, line 734)

λαξετο πειρον οκριεντα, "He seized a sharp stone." Again, at the 7th Book, line 270, βαλὼν μυλοειδει πειρον, "striking with a stone — like a mill-stone." Æschylus speaks of νιφας πειρων, shower of stones. Sophocles has, πετροισι λευσθηναι, to be stoned with stones.

In all these extracts, the word *πειρος* is used. It is used for a shower of stones, meaning little stones not larger than one's hand; to be stoned with stones, meaning stones that could be thrown from a man's hand; to seize a sharp stone and fling it; laying hold of a stone (the largest one mentioned), and taking it in his hand — a stone as large as a mill-stone, which is clearly a poetic figure. In all these passages, movable stones are denoted. *Πειρα* is the next word. We find it in Homer, *βαλλειν νηας προς πειρας*, "to drive the ships upon the rocks," — that must be in the bottom of the sea. Again *πειρα αιγιλψ*, "a steep rock:" *χωρος λειος πειρων*, "a country free from rocks." Again, in the *Iliad*, *πειρα γλαφυρη*, "a hollow rock." All the translations of *πειρα* mean a rock. What, therefore, is the distinction in this passage? *σὺ εἰς Πέτρος* — "Thou art a little stone; and on thee, Peter, if I were to build my church, it would fall." Therefore he adds *και επι ταυτη τη πειρα οικοδομησω την εκκλησιαν μου* — "It is upon this great, imbedded, immovable, eternal rock (pointing to himself) that I will build my church, and the gates of hell shall not prevail against it." If I wanted a passage, then, to prove the fallacy of the doctrine of Peter's supremacy, I should take this very passage. Compare it with parallel passages: "Behold, I build in Zion a foundation stone." "To whom coming as unto a living stone, disallowed indeed of men." "Ye also are built up, living stones," referring in all these passages to Christ. He says: "I will build my church." Dr. Faa here assumes that the church in this passage means the Church of Rome, which, of course, we dispute. The word rendered church is *εκκλησιαν*. The

same word is used in the Acts of the Apostles, xix. 32, where it says "the whole assembly was confused." The word is used by classic writers in the sense of "assembly." Thucydides has *ποιεῖν ἐκκλησίαν* "to constitute a house;" just as we say it needs so many members of the House of Commons to "make a house." All it means is "company." You have, then, Christ, the living stone; and, raised upon it, living stones, or believers, and the Church of Christ as the whole company of justified, regenerated, sanctified, believing people, built upon Christ, the chief corner and foundation stone, against which the gates of hell (that is, extinction) never shall prevail. The passage, therefore, does not prove the point for which the Doctor quoted it.

The Doctor's eighth point is: "Protestants hold that the saints deceased know not what passes here on earth, and that they cannot hear the petitions which we address to them when we implore their intercessions." Whether they hear or not, is not the question. Should we pray to them? Our position is, that we have no business praying to them. The passage he quotes to prove that they do hear petitions is Luke xv. 7. "I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." And he adds: "The angels in heaven, therefore, know when a sinner repents." The best way to confute a Roman Catholic is to refer to the passage he quotes. Let me ask you to refer to this very passage; and mark what the argument is. It is argued by my opponent, that there is joy among the angels over a sinner that repenteth, and therefore the angels know what is done upon the earth, or how could they rejoice when the fact transpires. The passage says: (ver. 4.) "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wil-

derness, and go after that which was lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing, and when he cometh home he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." The other passage is: "Either what woman having ten pieces of silver, if she lose one piece doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." You will notice that when the shepherd has lost his sheep, he goes after it and finds it; but how do his friends know that he has found it? He "calls them together and tells them." Exactly in the same way, it is added, there is joy among the angels; that is, as the man who recovers his lost sheep, calls his friends together and tells them of the fact: so the great and good Shepherd, when he has recovered a lost sinner, tells the angels so, and then they rejoice: the very passage proving that instead of knowing it, they know nothing at all about it till they are told. This is another specimen of Dr. Faa Di Bruno's misquoting Scripture and misapplying it in order to prove his point.

The next passage he quotes is, "And four and twenty elders fell down before the Lamb, having every one of them harps and golden phials full of odors, which are the prayers of saints." He says "Saints in heaven," but it is not said so. This is an apocalyptic vision. We have here the prayers of those who are saints. Look at the words in the original, "Having every one of them harps and golden phials full of odors, which are the prayers of [themselves,

their own prayers] the *holy ones*." Dr. Faa assumes that a *saint* is a person canonized by the Pope. The Bible teaches, if a man is a Christian he is a saint. If he is not a saint he is no Christian at all. There is a gross idea that I have heard stated, I think, in one of Dr. Pusey's papers. He complains, with several other divines of his school, that it is a pity that there are not the saints in the English Church that the Church of Rome has. He means by that expression the saints that are put in the Romish calendar. I could give you instances of Romish saints — Santa Rosa, *e. g.* who used to wear a girdle of hair, and spikes of iron ; and because of her atrocious cruelty to herself she was made a saint ; and Dominick, who helped to raise the inquisition, which burned, slaughtered, and persecuted God's people : this man also was made a saint. If these be the saints of the Church of Rome, what must their sinners be ! No language surely can describe them. There is nothing to show that persons canonized by Popes are saints at all. The Protestant idea is that all true believers are the saints of God ; they are so through the operation and regeneration of the Spirit of God.

The other passage he quotes is : "And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand." You will see from this passage that no created saint at all is alluded to. It says, "And another angel came and stood at the altar having a golden censer ; and there was given unto him much incense that he should offer it with the prayers of all saints which was upon the golden altar which was before the throne." The Doctor says that was a created angel, and therefore he says angels hear the prayers of Christians upon earth. In the first place the imagery employed is borrowed from the temple ; it is the ancient levitical imagery describing a great fact. The personage who here appeared was the high-priest ; for this angel had a golden censer, the other priests

had silver censers, the high-priest alone having the golden one. Now who was the high-priest the type of? The type of Christ our High-Priest. We read, "There was given unto him much incense that he should offer it with the prayers of all saints;"—that is, all believers since Adam fell, onwards to the close of this dispensation, which no created angel could do. In the next place he did it upon the golden altar, which the high-priest alone approached, as the altar of incense. The conclusion therefore is here plain, that this personage is our blessed Lord and Saviour Jesus Christ, the high-priest interceding within the veil; and not any created angel whatever.

The next passage is Genesis xlviii. 16. "The angel which redeemed me from all evil bless the lads and let my name be named on them, and the names of my fathers Abraham and Isaac, and let them grow unto a multitude in the midst of the earth." I will refer to the passage, and show you how the Doctor excels in the happy talent I have alluded to, of quoting the bit that suits himself, and leaving out the bit that directly refutes his argument. I will read the passage in its connection. "And he blessed Joseph and said, *God* before whom my fathers Abraham and Isaac did walk, the *God* which fed me all my life long unto this day, the *Angel* which redeemed me from all evil" [is not that term *angel* applied to God, the God that fed him, the angel, the messenger, Christ, the "Angel of the Covenant," which redeemed him from all evil?] "bless" [singular number] "the lads." There are not two persons, but one; but what will prove this satisfactorily is a reference to the prophecy of Hosea, xii. 4, where he is describing the very angel of whom Jacob speaks. What does he say? "Yea, he had power over the angel and prevailed: he wept and made supplication unto him: he found him in Beth-el, and there he spake with us; even the Lord God of Hosts, the Lord is his memorial." Hence is the name of the angel, "the Lord

of Hosts." If Dr. Faa had only read these two passages (and any Bible with parallel texts will show them) he would at once have seen what a sad misquoter of Scripture he is, and how ill off he must be for proofs to have recourse to such passages as these in order to make good his points.

Then he says: "Contrary to the doctrine of the holy Scripture, where we are expressly taught to have recourse to the prayers and intercessions of holy persons. As Abimelech had recourse to Abraham, and the three friends of Job to that holy patriarch, to pray for them: and St. Paul for his flock." Surely it is a different thing my asking a brother upon earth to pray for me, and my petitioning an imaginary saint, who, after all, may not be in heaven at all, to pray for me. I showed you that some saints in the Roman Catholic Calendar were such notorious *roués*, so unchristian and unholy in all that they did that it requires a charity beyond what I can possibly feel to suppose they are in heaven at all. And therefore I may be asking those who may not be there. But then there is another great fact that settles it. All he has quoted is a *sort* of evidence that saints in heaven pray for us. Suppose it were so: this does not prove that we are to pray to them: that is quite a different thing. But do you not recollect that when the high-priest was in the holy of holies where he went to intercede for the people he was *alone*. The sacrifice was offered without, and after that the priest went alone into the holy place, and alone interceded for the people, and then came out and blessed them. Now Christ has entered into the true holy place to appear in heaven for us. As the high-priest, the type, was in the holy of holies alone, so Christ, alone, intercedes in heaven for those who are here on earth. Therefore it is most conclusively evident that there is no intercession going on for us in heaven except that of Christ. That beautiful idea of the high-priest in the holy place is most interesting. It teaches what ought to be our attitude

at this moment. Christ, without, (that is on Calvary,) has finished transgression by offering up one complete sacrifice and oblation for the sins of all that believe. The second stage in the high-priest's course was to go into the holy place alone, and there make intercession for us. Christ has gone into the holy place, and he is now making intercession. And what is the third feature? The priest came forth and blessed the people. And what were the people doing in the interval? Waiting with anxious expectancy till the priest came to bless them. This should be our position. Christ has come and suffered. He is now within the veil, interceding. We ought to be waiting; and if we are the children of God we are waiting till he come forth in all his glory and pronounce that grand benediction which will rise to creation's heights and descend to creation's depths, on which this groaning world shall lay aside the ashen garments it has so long worn, and, in the words of Martin Luther, put on its Easter robes, and the world shall close, as the world began, with Paradise. Never lose hold of that blessed idea, that the position of every true Christian at this moment should be that of waiting till the High-Priest come forth from his holy place to bless the people.

O! bear in mind these sublime and precious thoughts. How poor does Popery look, how does it shrivel into meagre insignificance beside the grandeur of the blessed truths that tell us we need no intermediate being between Christ and us. The Roman Catholic Church has got the idea that God is still a furious and avenging Being, that he is still ready to consume us, that he has pleasure in doing so, and that he watches for occasions to do so. Hence she calls upon the priest to offer a sacrifice and to pray to the Virgin to deprecate his wrath, and to angels and saints to step in between us and the Father and Christ to keep back their vengeance. The whole idea that runs through the Roman Catholic theology is that God and the Saviour are offended beings, and

that we need everybody we can get to come between us and God to keep back his wrath. If I understand the Bible aright it is that God is in Christ a Father; that I may go to him with all the filial joy, and rejoicing, and confidence, with which a son goes to a father; and that neither angel, nor saint, nor cherubim, nor seraphim, are so great that they may dare to stand between me and my Father who has made me his son. Our idea is that there is nothing to be done to reconcile God to us, but that we are to be reconciled to him. He invites us to come to him and be at peace at once. This idea is to me delightful. I begin every prayer with "My Father," "Our Father." What a beautiful thought is that, "Our Father." We can go to God in Christ as believers, and really say so. How does that alter every thing in me! As long as I do not know that God is my father, so long I look upon God in the light of every thing that happens to me. If affliction and sickness, loss of property, loss of friends, happen to me, looking at God in the light of the trouble, I think he is an angry being just as the Roman Catholic does; but by planting my foot in the fatherhood of God—by realizing this blessed thought that he is my Father, then I do not look at God in the light of his dispensations, but I look at the dispensations in the light of God. I do not appeal to the dispensation to see what God is; but I first see what God is (my Father), and then I know what the dispensation is—the manifestation of his love, the expression of his reconciliation to me. Let us endeavor to teach the Roman Catholics this idea, that God so loved the world that he gave Christ for us. That he *gave*! I have often thought of that word. It is not said, that he *permitted*; that would have been immense love; but it is said, He *gave* Christ, "that whosoever believeth on him might not perish."

I do not infer from that text that God loves us because Christ died for us. I am afraid that is the popular theology;

I have found it in villages in the North, and I dare say it may exist in villages here. Christ is not the *cause* of God's love to us, but the *evidence* and the *expression* of it. But then you say, if he loved us, why was it necessary Christ should die? I answer, because God is just, and holy, and true; and the only channel for the egress of his love must be a channel that would show him to be just, and holy, and true, while he loved us, and justifies them that believe in Jesus. Hence, I have always thought, that our blessed Saviour's sacrifice, as a channel for God's love to reach me, is not one whit more important than our blessed Lord as the *evidence* that God loves me. If Christ be merely a provision for God's love to come to me, then I may be pardoned, and when I enter heaven I may be admitted and tolerated there as a pardoned sinner, but no more. If a convict is sent abroad to the Colonies, and afterwards gets a free pardon from the Queen, he comes back to his own country; but you do not very much like him shoulder to shoulder—you do not wish to meet him in society; he is still a pardoned convict—tolerated, and legally so. If Christ's death were only a channel of God's love to us—only the means of God's pardon reaching us, we should be admitted into heaven, and tolerated there, as legally there, but no more; but when I find that Christ is not only the channel of God's love to me, but the evidence that God loves me, then I shall enter heaven, not a tolerated and forgiven convict, but a pardoned, beloved, and adopted son, having all heaven for my range, and all the attributes of my God and my Father allied to my happiness.

It is thus that I see in these views grand essential truths, that rend Romanism, with all its beggarly elements, into shreds and fragments, and leave not that system one foot to stand upon. If you deal with Romanists upon their own ground—upon succession, upon the authority of the Church, upon its antiquity, upon its orders—upon any of these

grounds, depend upon it, Rome will beat you; you are on her own ground, and she will master you. Every man who has set out to fight her on these grounds has retreated, or gone on, and landed where so many are landing at the present moment. But if you will stand upon the old ground upon which the apostle stood—the glorious Gospel, in all its fulness, purity, and power, there is not the least fear that any Roman Catholic can ever dislodge you. So infinite are the inexhaustible resources of this blessed Book, that, if you know what Rome says, and know your Bible well, not only in your head, but in your heart—knowing what the Gospel is, by having felt its power, no Roman Catholic, whatever be his skill or talent, can be a match for you.

But I revert to my point. We do not need saints to deprecate God's wrath; we need no creature to come between us and our Father, but may go to him at once. What did the prodigal son say? "I will arise and go to my father." Dr. Faa di Bruno would have met him half way, and said, "Stop, my dear Sir, you must not go there. First kneel down and confess to me, and then I will absolve you; then I will introduce you to the steward, and then to the head butler; he will introduce you to the father, and he no doubt will welcome you." But the prodigal knew better the mighty fulcrum and the mighty lever of a father's love in a father's heart; and no priest could have stopped him. He came, therefore, with the speed of the lightning, and flung himself into his father's bosom, and said, "Father, I have sinned against heaven, and in thy sight;" and the father made him instantly welcome. Nay, more; I have not stated the full fact. The father "saw him a great way off." How touching is this! The father was on the top of his house (one of the flat-roofed houses of the East) looking out to catch a glimpse of his returning prodigal. He saw a speck in the distance; he saw it increasing and enlarging, and

at last exclaimed, "It is like the walk, the gait, the movements of my son." As the sun shone brighter, and the features of the poor prodigal became more developed, he was convinced it was his son, and he ran out and met him, and fell upon his neck, needing no other atonement, no other intercessor; he welcomed him home, put shoes on his feet, and a ring on his finger; bidding all rejoice, "for my son was dead, and is alive; was lost, and is found." So, my dear friends, there is not one in this assembly who may not at once rise and say, "I will go to my Father." And I assert, with all solemnity, and with all consciousness of its weight, that God is infinitely more willing to accept you than you are to go to him. It is this, in my humble judgment, that makes the sin of the Gospel-refusing man, or the Gospel-despising man, so terrible—that it is not a judge's sentence, or a legislator's law, but a Father's love, that he is rebelling against. Until you feel that great idea of the fatherhood of God, and begin your prayers with it, and take it with you through your life, as the golden thread, you will never know what perfect peace is.

Two years ago, I was wandering in the neighborhood of Balmoral and Breinar, where our Queen goes to enjoy the fresh air. I have stood on one of the highest pinnacles of Loch na Gar—one of the loftiest hills of Dee side. "I saw mountains all around me, like gigantic thrones; and the grandeur and the magnificence of the panorama made me feel what an insignificant being I am." I felt I was a grain amid the sands, a leaf of the forest, a drop of the mighty waters. But then I recollect: "The God that made these grand mountains, and stretched out that bright sky, and gave their music and their impulse to these rushing streams, is my Father; and I am dearer and nearer to him—every hair of my head, every beating of my heart, every thought in my mind, and every wrong and suffering in my experience; and he is more interested in them than in all

these great mountains, and that bright sky, and these silver streams." In that thought there is joy. Have you not seen a mother carrying a babe in her bosom; and on a stranger coming into its presence, have you not seen the babe, frightened at the strange face, turn round and bury its face in its mother's bosom? I have myself seen it. What did it mean? "The babe was applying to the fountain of love to refresh and strengthen itself, that it might gaze upon the stranger's face." So I feel amid these hills. Like that poor babe, I fall back upon my Father's bosom, draw from him strength and peace that enable me to look upon storm, on cloud, and earthquake, and to feel that if these great hills were cast into the mighty sea, I should not be afraid, for God is not only my Refuge, but my FATHER.

LECTURE II.

I RISE to continue the remarks which I began on a former part of this day — no longer upon Dr. Faa, who is not present, but upon Dr. Faa's representative, which is embodied in print and paper in the pamphlet which lies before me. I need not recapitulate the extraordinary circumstances under which the pamphlet appeared; that the "antidote," as he calls it, to my statements, or which he pronounced to be error, was prepared before the statements were heard. I endeavored to show you the absurdity of this arrangement; but, however, making every allowance for the circumstances out of which it arose, we have the best defence of the Roman Catholic system put forward by a priest, who defended it first in person, and has now left this document as a bequest to the people of Barnet (having himself disappeared, but whether permanently, or for a season, I

cannot say), and it will be but right in me, and dutiful to you, and to the cause of truth, to analyze, examine, and explain it. I proceeded this morning through eight of Dr. Faa's "points," in each of which he gives certain texts in defence of the Roman Catholic faith, as opposed, in his judgment, to Protestant tenets.

Point 9 is as follows: "Protestants hold that the holy relics of our Saviour, as the cross whereon he died, etc. or the bodies and relics of the saints ought not to be honored; and that God does not work miracles by them." I take the proposition just as he gives it. He says that we allege that the relics of our Saviour, as the cross whereon he died, or the bodies and relics of saints ought not to be honored, and that God does not work miracles by them. If he means that there is inherent in these relics a mysterious virtue, then the best way to show that they have that virtue is to prove it by the effects which they produce. Roman Catholics have as many fragments of the true cross as would build a first-rate ship of war—that is a matter of fact. If there be any virtue in any of these fragments, the best course is to put a fragment to the test; and if it will heal disease, or raise the dead, or operate any other supernatural result, we shall believe there is virtue in it, and act accordingly; but if we find that all these fragments are as destitute of medicinal, as they are of moral virtue, and that there is no efficacy whatever in them, we think it is honoring the Lord, to whom they say that they belong, to burn them, or bury them out of sight. He says that Protestants deny that God works miracles by them. A miracle is an appeal to the senses. If the senses see a miracle wrought by one of these relics, of course we accept it as a fact. We ask Dr. Faa to show the miracle, and then we will believe; but if he tells us that these relics can work miracles, but never shows us that they do, we must continue to say "show us the miracle, and we will believe it; until you show it, we

deny that there is any such virtue in the relics as you impute to them."

Then the difficulty is to ascertain whether they are the very relics they are called or not. I once saw an exhibition of relics at Aix-la-Chapelle, and I saw some also in one of the leading cities in Belgium. At one time I saw what they called a piece of the true cross; at another, a portion of the veil said to have been worn by the Virgin Mary; at another, a part of the robe of our blessed Saviour. But, I find that there are five or six robes throughout the world, all of which are declared to have belonged to our blessed Saviour; but none of them ever worked one miracle, and they seem as little likely to work one in time to come. It seems, therefore, that what they call relics cannot be proved to be any such remains as they say, and that whether they be, or be not, they are incapable of doing any miraculous work; and until we see some reason for venerating them, we must pronounce their history to be a deception, the worship they give them to be a delusion, and the whole subject to be a nursery and source of superstition, will-worship, and folly.

He quotes, however, the following text: "And Elisha died, and they buried him, and the bands of the Moabites invaded the land at the coming in of the year. And it came to pass as they were burying a man, that behold, they spied a band of men. And they cast the man into the sepulchre of Elisha, and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet." This is evidence that a relic worked a miracle. You might as well say that because Dr. A. cures a patient, therefore Dr. B. can cure him—that does not follow. Or you might as well say that because one medicine cures a given disease, another medicine can cure the same. Elisha's bones, by some mysterious power, did cause the man that touched them to revive. It was proved, and therefore we believe.

Well, if the priest can bring forward some bones which he can prove to be Elisha's, and will only put the matter to the test by burying a dead man beside them, and show us that the dead man revives, then will we believe that they are relics, and that they are possessed of miraculous and mysterious virtue. But he has no such bones as Elisha's in reserve; and as to the bones that the Catholics have beneath their altars, nobody knows to whom they belong, and I have never yet seen it proved that they ever worked a single miracle; nor do I see any reason to believe they can do so in time to come.

He then states, that "God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs and aprons; and the diseases departed from them, and the evil spirits went out of them." (Acts xix. 11, 12.) This is asserted of the Apostle Paul; but the Apostle Paul is dead; his body is buried, and his soul is in glory. If Dr. Faa will produce the apostle's remains, and show that they have the power, when dead, to do what they did when alive, then we will believe that they have this virtue. But he has not proved that the bones he has are the apostle's or Elisha's, nor has he proved any mysterious or miraculous virtue in them; and until he does so, we are bound, as I have said, to reject the whole pretension as absurdity and superstition. A miracle is something done that convinces the eye, the ear, the senses, that a power is present greater than man's. Whenever the Church of Rome will do a miracle that will answer to all these conditions, we will of course believe it; but as long as she tells us that she has certain dead men's bones, and dead men's coats, and fragments of the cross, and fragments of the spear and other relics, which need only to be touched to produce the most marvellous effects, but never shows that when touched they do produce these effects; we must look upon the whole thing as just as apocryphal as her constant as-

sertion that she has infallibility, while it is a constant fact that that infallibility has never been discovered, or brought to any practical issue.

Point 10 is, "Many Protestants hold that it is not lawful to keep graven images, or pictures of Christ, or of the saints and angels, in our churches: all Protestants maintain that to have a veneration for such holy images for the sake of the prototypes, or parties who are thereby represented, is absolutely unlawful—nay, that such veneration of holy images is idolatry." We do say so. I am one of those who believe that the fewer pictures we have of any sort in our churches, the more apostolical these churches will look. I exceedingly like to see the ten commandments printed on church walls, and as many texts of the Bible as you please; but I doubt if it is right to paint images of our blessed Lord in places of worship, as long as there is written on the walls of those places of worship: "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them." At all events images crept in first out of veneration to the prototypes, and gradually they came to be worshipped until all the will-worship, and superstition, and idolatry of the Church of Rome was fully matured. But when they speak of pictures of our Lord, I ask where is the painting, or image, in the whole world, that is really and truly a portrait or an image of our Lord? You might as well call the picture of Shakspeare the picture of me; or you might carve an image out of a block of wood, and say it is a statue or image of me: you may call it so, but if it be not exactly copied from me, it is not so. Now, there is no evidence in all ecclesiastical history that there ever was a picture of our Lord, except a poor, paltry tradition which will not bear examination. There is no one picture in the universe that

can be proved to be, in any sense or shape, a picture of our Lord. It is as incapable of proof as tradition.

Therefore, we dispute the very first part of the statement, that they have a picture of our Lord, that can reasonably be called so, in any sense, or by any evidence that can be adduced. I deny that man can make a picture of our Lord. They may represent a man crucified: but the thief was crucified who hung on one side of the Saviour. They can represent a man suffering; but the martyrs have suffered in every age in the history of the world. They may represent a sufferer; they may represent the accursed tree; but they cannot represent the curse of the law. They may represent Him bearing the cross; but they cannot represent Him bearing the curse of a broken law, or bearing our sins away into a land of forgetfulness. Besides, Christ was not merely man: He was God as well as man. All that they can represent, therefore, when they represent a suffering man, is merely a suffering human being: that which is really and essentially a portion of our Blessed Lord they cannot represent by the painter's pencil or carve out by the chisel of the statuary. If you have a picture of a man's lip, or his hair, or his hand, you do not call that a picture of the man: so, if they had a picture of the true outward visage of our Saviour, that cannot really be called a portrait of Him. Then have we a portrait of Christ at all? I answer, we have. There is a divine portrait of Him. Isaiah gives one feature, Malachi gives another, Moses gives another, Daniel gives another; and when all the features come to be joined together, on Calvary, in the garden of Gethsemane, and in Jerusalem, you find that all combined, constitute "the brightness of the Father's glory," "the Lamb of God that taketh away the sins of the world." The picture of Christ, then, is given in the Word of God, there alone; and it is complete, because it gives the picture of His deity, as well as of His humanity—the picture of His

sufferings, as well as of His glory. If I wish, therefore, a portrait of Jesus, I will not take what man has painted, but that which God has sketched, as it is exhibited and portrayed in every page of His own inspired and blessed Word. But even there, if I find Christ Himself, I worship and adore, but the picture of Him in the Bible I do not worship and adore. It has often seemed to me wonderful (I do not know if the thought has ever struck you) that in the Church of Rome they have worshipped almost every thing, but they have never yet dreamed of worshipping the Bible. Is it not strange that that which is the likeliest picture of God they have never thought of worshipping, and the pictures they have made of Him by human hands they have bowed down to and worshipped? Why is this? Because, if they had bowed down to worship the inspired portrait of Deity, God's blessed Word, it would have opened its twin lips, and would have thundered in their hearing, "Thou shalt worship the Lord, and Him *only* shalt thou serve." We have no picture of Christ, but the Bible one; and even that picture we are not to worship. But what is the effect of image-worship? It degrades man. If I understand Christianity, it is to raise man above the region of the senses, to bring him into close communion with God: if I understand Popery, it is to bring down God within the region of the senses, till the worship and the object of worship become alike debased and degraded together.

The passage Dr. Faa quotes in defence of this, is Exodus xxv. 18, "And thou shalt make two cherubims of gold; of beaten work shalt thou make them, in the two ends of the mercy-seat." In other words, he reasons that because God, under the ancient figurative economy, commanded these things to be made, as representative truths to mankind; and because God created types in the Old Testament dispensation, illustrative of the great truths in the new; we are also to make images of Christ, which God has not com-

manded, in order to be worshipped in the Christian Church. In other words, the argument of Dr. Faa is this (and it is very odd logic); God commanded types to be instituted under the Old Testament; and, therefore, we may make images of Christ, under the New Testament. There is no connection between the two things. In the first case, God gave the commandment, and He gave the reason of it — a type, illustrative of a truth; in the second case, Dr. Faa, or his copriests, give the commandment — not to be illustrative of a truth, as a type, but to be an image, which God has directly forbidden. In the Old Testament He gave the command that these things should be made; and the Jew dare not make any thing out of his own fancy: the high-priest dare not make an image; the instant he had done so, God's law would have said: "Thou shalt not make to thyself any graven image." If the Romish priest can show that God has commanded such images to be made, then we obey, and accept them; but if I show that He has forbidden all images to be made, except those he Himself commanded for special typical purposes, and which are not now required, because the ends for which they were instituted have arrived — this being the case, Dr. Faa's reasoning is altogether beside the mark. All his quotations are of the same stamp — not bearing on the point for which he quotes them.

Point 11, is: "Protestants hold that there is no purgatory, or third place, no middle state of suffering souls in the other world; and that it is a vain and superstitious custom to pray for the dead." Now, we do not believe that there is no purgatory: I believe there is a purgatory; but it is this: "The blood of Jesus Christ [purgeth or] cleanseth from all sin;" and we say, because we have so effective a purgatory upon earth, we do not need a purgatory hereafter. The Roman Catholic Church has so imperfect a sacrifice, so imperfect an atonement, that there is a great deal left to be cleansed or burned away in the next world; but we Prot-

estants hold that we have in the precious blood of our Saviour so complete an atonement, so perfect an ablution, that it cleanseth from all sin; and therefore there is nothing to be cleansed from in the world that is to come.

But the best way is to hear Dr. Faa's texts. He first quotes Matth. xii. 32. "And whosoever shall speak a word against the Son of Man it shall be remitted unto him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." Then adds Dr. Faa: "These words of our Saviour leave no room to doubt but some sins are remitted in the other world." Now, the best answer will be to quote the parallel passage to this, which is Mark iii. 39: "He that shall blaspheme against the Holy Ghost hath never forgiveness." The passage quoted by Dr. Faa says: "It shall not be forgiven him, neither in this world, nor in that which is to come." You ask what is the meaning of that? and you turn to the parallel passage, and find its equivalent: "Hath *never* forgiveness." But suppose it meant literally the world to come, we ask Dr. Faa, or his Church, what is purgatory for? The answer will be: "for punishing sin." But this text that he quotes speaks only of forgiving sin; and therefore, to quote it, to prove that there is a place for punishing sin, is altogether to misquote and misapply the Word of God.

The next passage is, 1 Cor. iii. 10 to 15: "Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he has built thereupon, he shall receive a reward. If any man's work be burned, he shall suffer loss, but he himself shall be saved, yet, so as by fire." Therefore, says Dr. Faa, there is a place where this fire goes on, and where certain parties

are to be saved by fire. I may explain to you that the Church of Rome defines purgatory to be "*purgatoris ignis in quo animæ piorum cruciantur*:" "a purgatory fire in which the souls of the faithful are tortured, or punished." But Dr. Faa quotes the passage from 1 Cor. to prove that there is such a torturing place where persons are purified or saved so as by fire. I want you to see how utterly inapplicable this is. First, purgatory is for purifying and punishing men's *souls*: this passage speaks of trying man's *works*: it cannot, therefore, be the same fire. Secondly, purgatory is for *purifying*: the apostle speaks of *trying*: therefore, it cannot be the same thing. Again, it is here said: "If any man's works abide," which supposes that some will not; but in purgatory every man's work abides, for every man comes out of purgatory, and is ultimately admitted into heaven. Lastly, the expression here is "saved so as by fire" (in other words, he shall be saved with the utmost difficulty): but if it meant purgatorial fire, it would have said "shall be saved *by fire*." Here it is said figuratively, "So as by fire." The expression here employed, *ὡς διὰ πύλης*, is used by classic writers to denote "with great difficulty," or "a narrow escape." I submit, therefore, that if purgatory is for purifying *souls*, it cannot be alluded to here; for this is for trying *works*: if it be for *purifying*, it cannot be alluded to here; for this is for *trying* or *testing*. Therefore, to quote a passage which describes another object, another process, another work, in order to prove the existence of a place in which there is nothing at all similar to it, is, I say again, to misquote and misapply the Word of God. I may state another fact. Bellarmine says that all the Fathers are at issue on this passage; but every member of the Church of Rome is bound by his creed to interpret the Scripture according to the unanimous sense of the Fathers; and where the Fathers are not unanimous, the Roman Catholic is bound to shut his mouth, and not dare to interpret at all.

The only other text of any value which he quotes is, "God will render to every man according to his deeds," (Rom. ii. 6). Let me refer to the whole passage: "Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good." Does not this passage speak of only two places? It speaks of one place where there is glory, and honor, and eternal life, to them that do good; and it speaks of another place where there is indignation, and wrath, to them that do evil. Dr. Faa quotes the passage to prove that there is an intermediate place; but it proves, instead, that there are but two places. In that world to which you and I are rapidly approaching, there are but two great extremes, into one of which we must enter: one where there is "joy unutterable, and full of glory," the way to which is a crucified Saviour, and the other in which there is sorrow, and despair, and gnashing of teeth, prepared for them who reject and refuse that Saviour. When I say *prepared*, however, perhaps I overstate the matter; for it is remarkable that when Christ speaks to the righteous, he says: "Come, ye blessed of my Father; inherit the kingdom prepared for you;" but when addressing the lost, he says: "Depart from me, ye cursed, into everlasting fire, prepared [not 'for you,' but] for the devil and his angels;" showing that if any man go to eternal ruin, he goes where he was never meant to go, in spite of warnings, protests, remonstrances; so much so, that while every saint that is in heaven will recollect for ever, "I was saved by God's grace alone; I did not contribute one atom to my salvation;" every man that perishes will recollect that he is in the

regions of the lost as a suicide, that he did it all himself, that no one sent him there but his own sins and wickednesses.

Point 12 is: "Protestants hold, that in the sacrament of the holy Eucharist, or Lord's Supper, the elements of the bread and wine, after consecration, remain still in their very natural substances; and that the body and blood of our Lord Jesus Christ are not truly, really, and substantially present in that sacrament." So we do. The Roman Catholic holds, that the instant the priest has said over the bread and wine "*hoc enim est meum corpus*," that moment it becomes literally the Son of God, body and soul, divinity and humanity: so much so, that when the priest holds up the wafer, composed of flour and water, with the image of the Saviour on it, all the people fall down and worship it as the living and true God; they believe it to be so, and as such they worship it. After this the priest offers it upon the altar, a propitiatory sacrifice for the sins of the living and the dead.

The text he quotes is Matt. xxvi. 26, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." He says, Protestants say that this passage is only parallel to such passages as "I am the door," "I am the true vine," etc. He has no doubt that there are certain passages that are to be used in this figurative sense, but he says it is evident that this passage is not to be so used. Let me state that there are thirty-seven passages in the Bible exactly analogous to this. In thirty-six of these the Roman Catholic interprets figuratively, as we do. As for instance, "The seven candlesticks are the seven churches;" that does not mean that they were transubstantiated into the seven churches, but that they are the representatives of them. Again, over the

ancient passover of the Jews, the officiating person said of the lamb that was slaughtered and roasted, and partaken of by the family, "This is the Lord's passover." When the officiating Jew said that, he did not mean that the lamb, roasted and placed upon the table, was transubstantiated into an angel flying through Egypt, killing the first-born of the Egyptians, and sparing the first-born of Israel; but it meant that that was the memorial of the event. Now, our Lord used the very same language, and said of the bread and wine, when placed upon the table, "This is my body;" and every Jew (and the apostles were Jews at that moment) understood that it was interpreted in the same manner as the analogous expression at the analogous rite, and that it meant, "This is the symbol of my body." His body was there at the table; how could it be dead, and slain, and partaken of, as well as be at the table? But I may mention, that the Roman Catholics who insist upon construing this passage literally do not do so. The words are, "This is my body:" but the Roman Catholics say it means, "This is transubstantiated into my soul and body, and blood and divinity;" therefore they do not take it literally.

Then as to the other text. One of the Evangelists says, "This cup is the new testament in my blood." If the Roman Catholic says that the words, "This is my body," must be understood literally, then, of necessity, the next words, "This cup is the new testament in my blood," must be understood literally too; and he must suppose the cup to be actually turned into the book called the New Testament. If he interpret the first literally, he must interpret the last literally too; and he must hold a transubstantiation so monstrous and extravagant, that he would be excommunicated by his own Church for believing it to be real.

At a discussion I once held with a distinguished Roman Catholic barrister (at which my friend on my left, the Rev. Mr. Parkinson was present), who was a far cleverer advo-



cate of the Church of Rome than our friend Dr. Faa, I was saying that all these expressions, "This is my body," "I am the door," "I am the rock," and so on, were figurative, and as such to be construed; and that the expressions in the Fathers which he quoted were also figurative, and as such to be construed. But Mr. French, at one part, turned round with great gravity upon me, and said, "Now, Sir, you have driven me from the Fathers, or insisted that I should leave them, and go to the Bible; I go to your Bible, and take it just as I find it." Then, looking to me, he continued, "Now, Sir, none of your figures of speech, none of your Orientalisms, none of your metaphors; here are the words, 'This is my body;' to these words I keep you, and these words prove the doctrine of transubstantiation." When he had done, I had to reply. I opened a chapter in Isaiah, in which it was written, "All flesh is grass; yea, verily, [mark how strong is the expression] the people are grass." I then turned to him, and said, "You have brought me to the Bible, at which I rejoice. To the Bible I go, and I find these words, 'All flesh is grass; yea, verily, the people are grass.' Now, Sir, none of your figures of speech, none of your Orientalisms, none of your metaphors; you have brought me to the literal Scriptures, and to the literal Scriptures I go; and I assert, Sir, upon your own principle of interpretation, that you are not a man of the earth, or a fish of the sea, or a beast of the field, or a fowl of the air, or Mr. French the barrister — but a bundle of grass. If, now I were to smite you, you would not feel; if I were to tickle you, you would not laugh; if I were to prick you" — and, as I was suiting the action to the word, he shrunk back, and showed that he was not grass, but flesh and blood as sensitive as I was.

If you take this literal method of interpreting any book, it ends in absolute nonsense; it will not bear to be applied to any other portion of Scripture. You will observe, our

blessed Lord had a true body, just as yours and mine is (sin excepted); but if you can show that that body differs from ours, you take away all the precious comfort in his glorious and blessed incarnation; because if he was not a true man, with a true body and reasonable soul, God has not been manifest in the flesh, seen of angels, believed in the world; and our faith is vain, and our hope also is vain.

But in the course of the discussion, I said, "After the priest has turned the flour and water into flesh and blood, I go to the altar. Before he touched the wafer, I tasted it—it was flour and water; I smelt it—it was flour and water; I broke it—it was flour and water. But I wait until the priest turns it into flesh; and I smell it—it is flour and water still; I taste it—it is flour and water; I break it—it is flour and water; and if I leave it long enough, it corrupts like flour and water still." He said, "But your senses are deceived." I said, "My senses deceived! Will you then show me a text that proves transubstantiation?" He put his finger on Matth. xxvi. 26 (the verse I have quoted). I looked at the words, and said, I do not read it as you do: I read it, "These are the bricks with which Babylon was built." He turned round and said, "What do you mean?" I replied, "My senses tell me the verse reads thus, 'These are the bricks with which Babylon was built;' your senses tell you it reads, 'This is my body.' Which of our senses are right? My senses are as much to be believed as yours; if you say the senses are often deceived, why may not my senses be right, and your senses wrong?" Of course, this was too much for him; it showed the absurdity of the principle he had laid down. I said, "More than this, if you say the senses may be deceived, as the Roman Catholic says every Sunday, mark what a powerful weapon you cast into the hand of the Mormon, the infidel, the sceptic. They will turn round and say, 'You allege that the apostles saw Christ rise from the dead. Your senses are deceived every

Sunday ; may not the senses of the apostles have been deceived likewise ? The five hundred brethren who said they saw Him after He was risen, their senses may have been deceived too.'” Thus, it will come to pass, that whenever Roman Catholicism gains the ascendancy one year in a country, if you wait, and watch, you will see scepticism, like a dark shadow in its train, gain the ascendancy the very year that follows. Hence I believe, with respect to Voltaire, D'Alembert, Diderot, and all the sceptics that arose, like exhalations from below, at the close of the eighteenth century — that the blood of their souls stains the garments of the Church of Rome ; and that she, with her sanguinary crimes and dreadful superstitions, is answerable for much of the awful state into which France has been plunged in the present day. You know not, my dear friends, how much you owe to an open Bible in the midst of Old England. You know not how much you owe to the fact, that your minister dare not assert from the pulpit what contradicts the Bible ; and that he is called upon, and that he feels you expect it at his hands, to prove what he says by an appeal to the Bible. And depend upon it, the instant you let go your Bible, your blessed privilege—the Bible without a clasp, the cross without a screen, with no atoning efficacy in tears or penances, but in the blood of Jesus, no justifying righteousness anywhere but in the righteousness of Jesus, no regenerative power but in the Holy Spirit of God, no directory but in God's own Word—the instant you let go these cardinal truths of Christianity, that moment you will see another finger, as mysterious as those which wrote upon the plaster of old, writing upon the churches, and chapels, and halls, and palaces of England : “Ichabod, Ichabod, the glory is departed ; our sun is set, and we are indeed desolate.” Thus, wherever Romanism in one day, or in one century, is rampant, you will find the next day, or the next century, infidelity rampant also. A French pastor once

told me of a tour which he took in the interior of France, where he saw an image of our blessed Lord cut out beautifully in stone, and clothed in the robes of a Jesuit. He wrote underneath it: "Thus, my blessed Lord, have they disfigured thee, lest any one should love thee." I believe that is what Romanism has done to Christianity. "Thus, blessed Gospel, has that church disfigured thee, lest any one should love thee." I am not surprised that men rejected Christianity in the form of Romanism, and preferred scepticism, with all its gross and palpable absurdities, to that dark and deadly superstition.

I pass on to the words which are immediately before us, in order to show how untenable the doctrine of transubstantiation is, which is here advocated by the priest. First, I have shown you that the words quoted are to be interpreted according to the way in which other similar passages are interpreted in the Bible, and must be, to make common sense. I have shown you that the analogous expression, "This is the Lord's passover," was applied to that rite which, under the ancient economy, corresponded to the Lord's Supper here. Now, I notice one other point—and I think it is a most important one. When the Lord's Supper was instituted by our blessed Lord, he said, "Do this in *remembrance* of me." But does not memory relate exclusively to the absent, not to the present? Therefore, when you take that bread, and hold that cup, in remembrance of Christ, it implies that Christ is bodily absent, and not bodily present. If a Roman Catholic say that Christ may be in two places at once,—that he may be in heaven, and upon the altars of the Roman Catholic Church,—then, if next Sunday morning, at eleven o'clock, ten thousand Roman Catholic priests shall consecrate at ten thousand different altars, according to their theology, on each altar there will be the complete Saviour, soul and body, ten thousand times repeated, or multiplied, all over the world. If we say to a Roman Catholic, "This is so absurd

that we cannot believe it," his answer is: "The body of Christ may be in more places than one at a time." Have we any reason to believe that it is so? I give you one fact to show that it is not so. When the angel referred to his resurrection, he said, "He is not here, but is risen:" implying that he could not, as a body, be here, and risen, at one and the same moment. Whilst it is true, as to his divinity, that he fills the universe with his presence and his glory, it is no less true, as to his body, that the heavens must contain it until the restitution of all things. Therefore, for the Roman Catholics to assert that that body is present on all these altars at once is to contradict the clear passages of the word of God.

But this is not all. By this doctrine our Lord is literally crucified afresh, and put to an open shame. I will give you some evidence that it is so. There is prefixed to every copy of the Missal in Latin, (the Roman Catholic Prayerbook,) a series of directions enabling the priest to perform the mass correctly: it is called "*De defectibus Missæ.*" It is said in this, that "if the bread that is put upon the altar be not of wheat, or if, being of wheat, it be mixed with some other grain, that it doth not remain wheaten bread, or be in any other way corrupted, no sacrament is made." That is to say, the sacrament is not made, if the flour merchant who supplies the Roman Catholic priest with the flour out of which this wafer is made should be a cheat, and should send him a larger portion of some other meal instead of flour. Then the Roman Catholic priest may say as often as he likes, "it is changed into the body and blood of the Saviour;" by his own showing, the object the people worship is an idol, and the sacrifice the priest makes is a nonentity and a deception. I ask, is that a safe or certain creed, that makes the God you worship depend upon the honesty of your flour merchant, miller, or corn grower? But more than that; if the wine used by the priest, (and

remember, the words I am quoting are not Protestant words, but the words ordered by the Church to be prefixed to every Missal for the direction of the priest,) "if the wine be quite sour, or quite putrid, or be made of bitter or unripe grapes, or if so much water be mixed with it as spoils the wine, the sacrament is not made." Thus, in other words, the priest may say the words over the wine: "This is the new testament in my blood," but if the wine be made of sour or unripe grapes, he may say them as often as he likes, the wine is not changed, and that which the people worship is only a little wine and water, and not the God on whom they trust for salvation. I said the Roman Catholic's worship depends upon the honesty of his flour merchant; it is also dependent upon the integrity of his wine merchant. I submit, then, that you are not called upon to leave a church in which you depend only upon the word of the living God, and go to a church where you depend upon the honesty of every tradesman and the intention of every priest, both of whom have cheated, and both of whom may cheat again, whether you perpetrate idolatry or not.

Now, what if this consecrated host should disappear — I am saying this to expose a dreadful error, and I say it under a deep sense of reverence for that blessed body which is in heaven, and which will be manifested again in glory — what if this host, which Roman Catholics believe to be the soul, body, and divinity of our blessed Saviour, should disappear by any accident, or by wind, or be swallowed by some animal? a supposition contemplated in this document as possible. Just think of this: the Roman Catholic believes that flour and water can be turned into the body and blood of our blessed Lord, and he supposes it possible that a rat or a mouse may come and swallow that blessed body, and carry it away! I ask, is this Christianity? Is it not rather the desecration and the degradation of it! And if there be a church that commits the awful sin of crucifying the Lord

afresh, and putting Him to an open shame, it is that church that brings Him down to her altars, and connects Him with all these degradations and abominations. I submit, then, that on these grounds (and I might mention many others) transubstantiation is an absurdity — nay, more, an awful and unholy blasphemy. But it may be argued by the Roman Catholic, that God's power can do all that we have supposed to be impossible. I answer, God's power is certainly omnipotent; but when we want to know what is truth, we do not appeal to the power of God, but we appeal to the written Word of God. Our rule of faith is not what God can do: it is what God has said. And He has said so plainly, and shown so clearly that transubstantiation is impossible, is absurd, is unscriptural, is blasphemous, and derogatory to His honor, that we may reject it, in the language of the Church of England, as "a blasphemous fable and a dangerous deceit."

I turn then to the next doctrine, which is brought forward in Point 13. "Protestants hold that communion in one kind is only half of the sacrament, nor sufficient for salvation; and that the laity are bound, by our Saviour's institution and command, to receive in both kinds." We do assert this. The Roman Catholic Church, you are aware, allows the officiating priest to partake of the cup; and if there be any number of priests present, or any number of the laity, they are not allowed to touch it. But you who are plain Bible Christians, and are accustomed to appeal to that Blessed Book, which, I assure you, is a perfect storehouse of arguments destructive of the Church of Rome, and out of which she can be proved distinctly not to be the Church of Christ, will recollect that our blessed Lord, when He gave the bread to His disciples, said simply, "Eat;" but when He gave them the cup, He said — as if with a prophetic intimation of what would be done, "Drink ye *all* of it." If you are to withdraw one of the elements, the one

you might withdraw with the greatest plausibility, would be the bread, for He said only, "Eat of it;" while the cup you can scarcely dare to withdraw, because he said, "Drink ye *all* of it." The Church of Rome, however, has withdrawn the cup from her laity, and gives them only the bread. We shall see what defence she makes in order to justify this.

He quotes John vi. 50. "This is the bread which cometh down from heaven, that a man may eat thereof and not die." Before replying to these texts out of John vi. I may mention that it is here assumed the chapter is used as being descriptive of the Lord's Supper. My reply to that is, that it is descriptive, directly, of no such thing. Just recollect the history of this chapter. Jesus wrought a miracle of multiplying the loaves and fishes; there followed Him hungry, carnal, sensual Capernaïtes, who had not been instructed in the very elements of the Gospel. And why did they follow Him? "Because they did eat of the loaves and fishes, and were filled." Now, is it probable — is it accordant with our blessed Lord's mind and manner, that to a people uninstructed in the very elements of Christianity, he would enter upon a discussion of one of the sacraments? Moreover, is it probable that when the Lord's Supper was not yet instituted at all, He should give a description of it to these Capernaïtes? It was instituted just before His crucifixion: but this chapter relates to a period at least two years before that event; therefore, the presumption is, that it does not refer to the Lord's Supper at all. It is the same with that passage, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." I hear learned men, and even divines and bishops, applying that to baptism. I do not believe that it refers to baptism at all; and for this simple reason — baptism was not then instituted. It was instituted after our Lord rose from the dead, when He said, "Go and baptize;" it was not institu-

ted when he preached to Nicodemus, in John iii. There was then only the Jews' baptism, or John's baptism — not our Saviour's. To quote the passage, therefore, as referring to baptism, is like the Catholics quoting John vi. to prove transubstantiation.

If this John vi. refers to transubstantiation, mark what it proves. It says: "He that eateth my flesh and drinketh my blood, *hath* eternal life." If that refers to the Lord's Supper, then every person who goes to the Lord's Supper hath eternal life. I must tell Dr. Faa that Martin Luther often took the Lord's Supper in the Church of Rome, and therefore that wicked heretic hath eternal life. Judas was admitted to the Lord's table, and he also has eternal life. Many others who have been admitted to the Lord's table in the Church of Rome — all its members, in short, have it. If this chapter referred to the Lord's Supper, then the words, "Except ye eat the flesh and drink the blood of the Son of Man, ye cannot have eternal life," imply that nobody can be saved without the Lord's Supper. The thief upon the cross never partook of the Lord's Supper, and yet he was saved; infants die who have never partaken of the Lord's Supper, and yet they are saved. These consequences so crowd, that it is impossible to apply this chapter with any propriety to the Lord's Supper at all. At the 63d verse, however, Jesus says: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Our Lord foresaw that some of them — embryo Roman Catholics — were beginning to sensualize, and to understand his words in a carnal sense; he instantly checked them, and said: "Do not take my words literally; I am speaking spiritual words, to be spiritually understood, not carnal words to be carnally interpreted."

But to take Dr. Faa's divisions. He first quotes: "This is the living bread which cometh down from heaven, that a

man may eat thereof, and not die." He says this describes the bread upon the table; but according to the Roman Catholic, it has ceased to be bread; it has become flesh and blood; and to take this text, and to say it means bread, when, by their own declaration, it has become flesh; is the most absurd application of Scripture I ever heard. Moreover, it is said, "This is the bread which cometh down from heaven." Did our Lord's body come down from heaven? No. He was born of the Virgin Mary, as the Creed tells you: this, therefore, cannot refer to the Lord's body; it is a figure, describing the blessings of a belief in Jesus, and resting upon Him alone for salvation and acceptance.

The only other passage where the Doctor seems to have got a happy hit, and where he has made the most of it, is that remarkable passage, 1 Cor. ix. 27. "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Here the Doctor says that Protestants have wilfully corrupted the text, and substituted the word "and" for "or." I have looked at the original; and unquestionably, the word rendered "and" is not *καί*, but *ή*, which means properly "or;" and in this instance the Roman Catholic renders the verse correctly, "Whosoever shall eat this bread, *or* drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." And he says that this proves that they were in the habit only of eating the bread, or only of drinking the cup. If they were in the habit of doing only the one, still it is more plain they were in the habit of doing the one and the other. "Eat of the bread *or* drink of the cup;" then the Corinthians *might* drink the cup. The passage proves that they had taken the bread alone, or wine alone, if this interpretation be correct. They were known to have taken the cup of the Lord, and to have taken the communion wine to excess; and the apostle tells them so—"Have ye not houses to drink in?" showing that there was

no change of wine into blood, for it intoxicated, having been drunk to excess by deluded Corinthian proselytes. The apostle says: "Whosoever shall eat the bread unworthily, or drink the wine unworthily, as the Corinthians have done, shall, in either case, be guilty of the body and blood of the Lord." The passages that immediately follow, show what was meant. The apostle adds: "But let a man examine himself, and so let him eat of that bread, *and* [there is no doubt about this translation] drink of that cup; for he that eateth *and* drinketh unworthily, eateth and drinketh damnation to himself." So that while the apostle uses the word "or," in one verse, in the passages that immediately follow "and" is used; which proves that eating and drinking both was the practice of the Corinthian Church. I need not repeat to you — what settles it all — the express commandment of our Lord "to drink ye all of it." One priest replied to me that those who were at the table of the Lord were priests, being the twelve apostles. But suppose twelve priests were all to communicate with Dr. Faa next Sunday, in Paris, where he now is, he knows as well as I do that he would not give the cup to these twelve priests: he would only take it himself, as being the officiating priest. Therefore, if the apostles were all priests, that would not prove the propriety of the practice of the Church of Rome. But if the cup were only given to the priests, the bread was only given to the priests; and what proves too much will not serve the purpose for which it was quoted; for, according to this reasoning, we should have no sacrament at all, and the priests alone would have the monopoly of the bread and the monopoly of the wine. My dear friends, the great tendency of the Church of Rome, and all who coincide with her, is to steal from the laity their blood-bought privileges; it is to take from you the Bible, and shut it; it is to take from you the communion cup, and degrade you; it is to treat you as those who are to be kept outside, and must not

touch the mountain on which the holy priesthood sit, and buy, and sell, and barter your precious privileges as they please. My dear friends, as long as you have God's blessed book in your hands, you must not surrender its glorious privileges; and as long as you can open that book in your old Saxon mother tongue, and can read these words: "Search the Scriptures," "Drink ye all of it," "Let no man preach to you another Gospel," so long you must not suffer the loftiest Pope, or Prelate, or Council, or General Assembly, to deprive you of that which God, in His great love, your Father, has given to you, his children.

In Point 14, we are told that "Protestants hold that the holy eucharist was ordained by Christ to be partaken of by us as a sacrament; nor can it be offered to God on the altar as a propitiatory sacrifice, without injury done to Christ's atonement on the cross."

This is the next phase of the doctrine.

The Roman Catholic alleges that the Lord's Supper is not only a sacrament to be partaken of, but a propitiatory sacrifice: he believes it is just as necessary for the forgiveness of sins as the sacrifice of Christ upon the cross; and he argues that it is so, because when Christ instituted the Lord's Supper, he said: "This is my blood of the New Testament which is shed for many for the remission of sins," my reply is, that if our Lord, when He instituted the Communion Supper, offered Himself a propitiatory sacrifice for the sins of the living and the dead, He twice offered Himself—once upon the table, as the Roman Catholic declares, and once upon the cross, as the Roman Catholic admits. How am I to reconcile this *twice* offering Himself with the express declaration that "He was *once* offered to bear the sins of many." I argue, therefore, that if Christ was once offered, He could not have been offered on the communion table, and also on the cross at Calvary. But more than that, the expression which in our version is ren-

dered "which *is* shed for many," is rendered in the Roman Catholic version "which *shall* be shed:" and according to their own version, therefore, He could not be offered a sacrifice or propitiation at the table.

The next passage he quotes is: "The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchizedek." "Melchizedek's sacrifice," adds Dr. Faa, "according to the book of Genesis, as all the ancient Fathers expound it, was an offering of bread and wine. 'And Melchizedek, King of Salem, brought forth bread and wine; and he was the priest of the most high God.' Therefore it must be either granted that our Saviour sacrificed at his Last Supper, under the forms of bread and wine, or he never sacrificed at all after the order and rite of Melchizedek." My answer is, Melchizedek, when he met Abraham, brought forth, it is said, bread and wine. In the Latin vulgate the word is not *obtulit*, but *protulit*, — brought forth bread and wine, what a person would carry in his hand, in order to refresh Abraham, when he returned, weary, from the slaughter of the kings. Must not the Roman Catholic Church be hard pushed for texts when they find the Lord's Supper in the days of Melchizedek, and when they find Melchizedek bringing forth bread and wine as a propitiatory sacrifice? But he omits the last clause: "And Melchizedek, King of Salem, brought forth bread and wine, and he was the priest of the most high God. *And he blessed Abraham.*" As a king, he brought forth the bread and wine, and, therefore, there was no sacrifice; as a priest he blessed Abraham, and that was the only priestly act Melchizedek did. It is so of Christ. As Melchizedek blessed Abraham, so Christ, who is the true High-Priest, blesses us. It is by thus disjoining the words of Scripture, and quoting just as much as suits him, that he makes it appear that Melchizedek offered up a sacrifice, where he really offered none at all. I think this sacrifice

of the mass the most deadly heresy of the Roman Catholic Church. In the Epistle to the Hebrews, the words ἁπαξ, ἑφάπαξ are applied to our Lord's death nine times; they mean, perfectly, once for all, never to be repeated. It is said Christ was offered ἑφάπαξ, completely, never again to be repeated. But, according to Roman Catholic theology, Christ, soul, body, and divinity, is offered every Sunday upon every altar a propitiatory sacrifice for the sins of the living and the dead. And what follows from this? The apostle says: "If Christ has been often offered, then must he have often suffered;" teaching us that wherever Christ is offered, there Christ must suffer. Then, if the Roman Catholics offer Christ every Sunday, Christ must suffer every Sunday, and they must be guilty of the awful sin with which I have already charged them, of crucifying the Lord afresh, and putting him to an open shame. But if there be a sacrifice, I ask, where is the priest to offer it? If there be a propitiatory sacrifice, there must be a sacrificing priest. The Church of England does not recognize an order of sacrificing priests, nor does the Church of Scotland; nor do any of the bodies of Dissenters; but the Church of Rome says her ministers are priests. Show me in the whole Bible, and I will give you five hundred pounds for the discovery, that the word "priest" is applied to the minister of the gospel, as a distinction of his office;—there is no such thing. We have ministers, bishops, presbyters, elders, deacons, evangelists, apostles, but we have no such officer in the New Testament as a sacrificing priest; and Dr. Faa has no more business in any chapel in that character than a colonel of dragoons has, or the admiral of the fleet. We have no use for such an officer. He has no commission from Christ: he may have a commission from the Pope; but we cannot recognize that. But there is one passage very fatal to that doctrine. The apostle says of Christ, "This man hath an unchangeable priesthood." In

the original the words are : *ιερατευμα ἀπαράβατον* — literally an intransferable priesthood, a priesthood that does not pass from him to any other person. Under Aaron the priesthood passed from one priest to another, but Christ's priesthood is intransferable ; and therefore, for any man to assume to be a priest, as Christ is, is as great a sin as if he should assume to be omnipotent, omnipresent, or omniscient ; he arrays himself with blasphemous pretensions, and he will soon discover that whoever steals a ray from the glory of Christ takes a curse immediately into his own bosom. In the next place, you will find no mention, throughout the whole of the Acts of the Apostles, of sacrificing priests of any sort whatever.

Besides, in the Christian Church we have no altar. Some of you in this country make a very great blunder (and I notice it sometimes in the newspapers) when you say that such a gentleman led such a lady to the altar. I am sorry to hear this, because it would seem to indicate that there are many altars in this country. I have looked into the Church of England Prayerbook, and do not find the word from the beginning to the end. It contains, however, a most excellent Protestant sentiment, which I wish the Bishop of Exeter and his friends would "mark, learn, and inwardly digest," (I mean no disrespect to that eminent prelate) : "That the Lord's table is to be placed in the middle of the congregation, or in some other convenient place" — it does not say in the east end : if there be a table there, keep it there, but not as a matter of necessity. I recollect that in Dr. McNeile's former church, in Liverpool, the table is in front of the pulpit. If I were in the Church of England, I would be a high churchman in this matter ; I would not take the low church plan, but would follow the first part of the Rubric which says, the table is to be placed in the body of the Church ; this would be a testimony against these sacrificing altars which some of these imitators of the Church of

Rome are trying to bring in. It is clear, then, that the Lord's table we may have, but there is no such thing as an altar. An intimate friend and fellow-student of mine, who took orders in the Church of England, went over to Amsterdam. He met there a reverend gentleman of the Church of England, who had got bitten by this new mania. I dare say you hear but little of it in Barnet; but we have plenty of it in London, and it is known very well in Exeter—called Tractarianism; and you have no idea how unmanageable people become who are affected with it. He found this gentleman at Amsterdam at his communion table, planting upon it a mariner's compass. "What are you about?" said my friend. "Why your altar is two points too much to the north: it ought to be right east." "I should never have thought of it," said my friend, "if it had been half a dozen points out." "Oh, but it is inconsistent with such a council, or such a usage; it ought to be duly in the east, as near as the mariner's compass can put it." Just think of that glorious Gospel which is pronounced, in the New Testament, not to be meat or drink, east or west, north or south, ceremony, or surplice, or silk gown, feasting or fasting—think of that glorious Gospel which has none of these, but is "righteousness, peace, and joy, in the Holy Ghost," thus degraded, thus debased! We have now, then, no altars. My friend Mr. Myers, or Mr. Dudding, dare not have stone altars if they wished—it would be contrary to law. Some people complain perhaps of the State, but it keeps them all in good order, and checks some of those tendencies which we are all so prone to by nature. They dare not have an altar. What use have they for a propitiatory sacrifice? If we need a propitiatory sacrifice, Christ's sacrifice cannot have been sufficient: then the words, "It is finished," is a mockery; then the words, "The blood of Christ cleanseth from all sin," are untrue; then Christ's sacrifice was incomplete, Christ's merits inadequate,

Christ's righteousness imperfect, and it needs to be eked out by the incessant sacrifices of man. But is this the case? I explained in the morning that God does not need to be propitiated, made placable to His people, for He is our Father in Christ, so loving us that he gave Christ to die for us. What is needed is that we should be reconciled to Him, not that He should be reconciled to us. If this be so, why offer up sacrifice to make God placable? He is already so; He is "in Christ, reconciling the world unto himself." I have read somewhere of a beautiful incident respecting the atonement, which will illustrate what I mean. It seems that a vision passed before a person descriptive of the atonement. He found a great inclosure, in the midst of which he saw millions of the dying and the dead. An angel came down from heaven, and longed to deliver them. He saw three gates: he went to the first — at it was *Justice* — he said, "Will you let these living ones come out, and these dead ones live?" The watch said, "My name is *Justice*: the soul that sins shall die; they have been weighed in the scales, and found wanting; and the gate cannot be opened." He went to the next gate, and the watch said, "My name is *Holiness*: the soul that sins shall die; without holiness they cannot see the Lord." He went to the next gate, where was *Truth*; and Truth said, "I have said the words: the soul that sins shall die; and cannot reverse them." He asked what was to be done? All three said, "If some one will take the place of these — bear their curse, and obey their law — we will take the substitute for the sufferer, if sufficient, and will open the gates, and let them out." The angel winged his way back to heaven. The great question, on which your and my destiny hung, was asked: "Whom shall I send?" And amid the awful, suspensive silence of all heaven, a voice came from the Throne, as of a Lamb that had been slain, saying, "Lo, I come: in the volume of thy book it is written of me, I come

to do thy will, O my God." He came from a height to which angel's wing never soared, and came down to experience an agony and a sorrow that human heart never imagined — bore our curse, obeyed our law, and exclaimed at the close: "It is finished." Instantly *Justice* opened her gate; *Holiness*, her gate; and *Truth*, her gate; the living walked out free, and healed, and the dead arose and mingled with the living; and there was peace on earth, for Mercy and Truth had met together, and Righteousness and Peace had kissed each other. Man was saved, and God was satisfied, and therefore there was freedom. So it is with that blessed Gospel. The gates are opened — come forth; the sacrifice has been made — believe on it: the price has been paid — rest upon the fact that it is so; and go to God, and say: "Because Jesus opened these gates, therefore do I come unto Thee; and because Jesus has made it possible for Thee to be just while thou justifiest me, I ask Thee to forgive me." To bring another sacrifice — to bring another price, is to suppose that God is not satisfied, that Christ's sacrifice is not complete; and it is to dishonor every attribute of God, as well as to ruin and destroy men's precious souls. We have, my dear friends, a righteousness in which we may be robed, so perfect that an angel's tear would stain it, and a martyr's holiest blood would defile it. We have that precious blood which so cleanseth from all sin that he that is cleansed in it, is entitled to everlasting happiness. When the soul doubts — when I have felt the sense and the recollection of sin, I have always fallen back upon this precious truth — this blood cleanseth from *all* sin. Have you not dealt with tradesmen who have entered their accounts with you into their ledgers? I have noticed, myself, when paying my bookseller, that he draws a line across his ledger, as well as gives me a receipt. When I pay him again, I see my last account in his book; I see the books I purchased, the price of them, and the whole amount, five, ten,

or twenty pounds, against me. I say to him, "But I paid you this amount last Christmas." "Quite so," he replies, and you see this red line drawn from corner to corner — this means that it is all settled. Whenever I think of sin, I always recollect that precious red line, the blood of Jesus, which cleanseth from all sin ; and while I recollect my sins, I feel there is no condemnation to them that are in Christ Jesus. There is one text, my dear friends, worth carrying home with you : "He that knew no sin was made sin for us that we might be made the righteousness of God in him." In what sense was Christ made sin for us? Not personally so, for He was the Lamb of God. In what sense then? He bore our iniquities ; our sins were laid upon Him. Well, then, says the apostle, in the same sense in which Christ was made sin for us, we are made righteousness by Him. If it was just in God to punish the substitute for the imputed sin, it is but faithful and just in God to acquit the sinner because of imputed righteousness. When Jesus died there was nothing in Him worthy of death ; when we are saved there will be nothing in us worthy of heaven. He was the spotless Lamb, wearing our tainted fleece ; and we are the stray sheep wearing the robe of His perfect righteousness. When Christ laid down in the grave there was not one thing in Him that could deserve to die ; and when we shall be admitted into heaven there will not be one thing in us that will deserve admission there. He suffered, because of our sins laid upon Him ; we are justified, because of His righteousness laid upon us. And I declare and protest before heaven and earth, I am satisfied with a Saviour's blood, satisfied with a Saviour's righteousness, satisfied with the completeness of a Saviour's sacrifice ; and I call upon you not to elaborate a salvation, but to accept one — not to contribute, but to receive — not to suffer or to do — in order to be saved, but to believe on Jesus, and thou *shalt* be saved. If this be true, away with all the rubbish

of altars, and priests, and sacrifices, and all the nonsense and superstitions of Rome! We are complete in Christ, a glorious Saviour, a glorious Gospel, a blessed faith, a holy hope, a happy and a certain home. We need not, then, such altars, we need not such sacrifices as those of the Church of Rome. The altar of St. Peter's age will destroy, a hammer upset, a mouse will undermine; but we have an altar under which is the Rock of Ages, even Jesus Christ, the same yesterday, to-day, and for ever.

So much, then, for that sacrifice. I cannot leave it, without asking you, are you resting upon that precious truth? I believe the worst of all Puseyism, and Popery, and Tractarianism, is letting go that great truth. What was the doctrine with which Martin Luther smote Rome? Justification by faith alone in the righteousness of Christ. As long as you feel that you are justified by that alone, so long you can say to the priest, "We do not want your sacrifices or indulgences, or your merits, or your works of supererogation, we have no need of them." What would be the use of lighting a taper at noonday? What would be the use of an infant puffing with his mouth to add to the force of a hurricane? What would be the contribution of a tear to the mighty ocean? What would be the contribution of all the merits of all the saints that ever suffered, or died, or labored, to add to those merits which are infinite, to that righteousness which is perfect, to that sacrifice in which we are complete, without a spot, or wrinkle, or any such thing?

Point 15, as given by Dr. Faa, is: "Protestants maintain that neither the apostles nor those who succeed to their office, power, and jurisdiction, the bishops and priests of the Church, have any power given them from our Saviour Christ to remit sin, and that the power of forgiving sins is so far the proper and peculiar attribute of God, that it cannot be by him given and communicated to men." Then he quotes John xx. 21, etc. "Then said Jesus to him again,

Peace be unto you. As my Father hath sent me, even so I send you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." Therefore, argues Dr. Faa, the priest is to hear your confession, and then absolve you: "I absolve thee in the name of the Father, and the Son, and the Holy Ghost." The question is, Is this absolution of the priest the fulfilment of the function, "Whosoever sins ye remit?" Let me explain myself in this way. Leprosy of old was to be submitted always to the priest; and it is said in the book of Leviticus (and my friend, Mr. Myers, will be able to convince you that I am right), that when the person came to the priest (according to our translation), the priest "shall pronounce him clean." In the original the words are: "Shall cleanse him;" but the translators have properly rendered it: "Shall pronounce him clean." I apply to sin exactly what was applied to the leprosy. "Whosoever sins ye remit," that is, whosoever sins ye pronounce to be remitted. And how pronounce to be remitted? Those who truly repent, and unfeignedly believe—the sins of these persons are remitted; and all the minister can do is to declare that they are really and truly so, if those persons thus repent and believe. But the best way, perhaps, to settle this is to refer to the Acts of the Apostles, in which the functions with which Christ invested the apostles were put into exercise by them. This book presents a few chapters to show how they carried into practice the prerogatives with which they were armed. The gaoler at Philippi exclaimed in the presence of two apostles: "What must I do to be saved?" How did the apostles meet that? Did they say, "Kneel down and confess your sins to us here," and then say, "I absolve thee from all thy sin, in the name of the Father, and the Son, and the Holy Ghost?" No, but they said: "Believe on

the Lord Jesus Christ, and thou shalt be saved:" and the gaoler believed, and was baptized, with all his house. You have, therefore, an instance of the apostles forgiving sins — that is, declaring sins to be forgiven, on condition of faith in the atonement of Christ; and you have thus a commentary on the text, "Whosoever sins ye remit they are remitted."

In Point 16, it is said, "Protestants hold that we are to confess our sins to none but God, and that it is needless to confess to men; nor are we under any obligation to confess to the priest." Then he quotes, "Then went to him Jerusalem and all Judea, and were baptized of him in Jordan, confessing their sins." Now, what is the position of the Church of Rome? In each chapel there is a little box, to which you are to kneel down, and put your mouth at a hole on one side of it, and whisper in the priest's ear every thought that has passed through your heart, every fact in your life, every thing which you think to be a mortal sin, or which you conceive to be above what they call "venial sin." I ask the priest, where is his authority for that? On what text of Scripture can he show that a man is to confess his sins to the priest? What you have done against a fellow man, confess to that man; but what you have done against God, confess to God. If you steal from your neighbor, and if you repent, go and restore to him what you took — acknowledge your sin to him — that is right. But beyond the injury done to your neighbor, there is in the act the sin against God. Now, the injury you do your neighbor, your neighbor can forgive you; but the sin you commit against God, God alone can forgive. Hence, I believe that the text of David, "Against thee *only* have I sinned," does not mean "Against thee *chiefly* have I sinned," but that sin is committed exclusively against God, and to God alone we are to confess it, and that God alone can forgive it. The practice of auricular confession, I need not tell you, has been said to

be one of the most powerful engines of tyranny and persecution in the Roman Catholic communion. Besides, why should I bow before the priest and confess my sins, when I am welcome to go to my Father and confess them to him, who waits, and rejoices to forgive! I do not want the priest's forgiveness — I have forgiveness from God. David said, 'I will confess my sin unto the Lord;' and, "Thou forgavest the iniquity of my sin." But more than that. If I tell the priest every thought of my heart, and every fact in my history, what is the result? The man who knows me just as well as I know myself, is my master for life, and I am his slave. I do not wonder at the tenacity with which the priest holds his victim; because (I warn you) the instant you have gone to the priest, and told him every thing, he has only to look at you, and he will make you wince. When I notice Protestants in the presence of their ministers, they seem as in the presence of brethren, of friends, and fellow-worshippers; but when I notice Roman Catholics in the presence of a priest, they seem to shrink from him, the very scowl of a priest's eye makes them shrink into insignificance. Why? Because the priest knows and has read their hearts, and has it in his power to blast them, if needs be when he pleases. You answer, "Is it not true, that a priest dares not make known what he hears in the confessional?" Perfectly so; but there are many ways of doing this without committing the ecclesiastical sin. Suppose, now, A. and B., two persons, have had some dishonest transactions. Both are Roman Catholics, and they go to the same place, and separately confess their common sin. It happens that A. becomes a Protestant, and leaves the Church of Rome. Well, the priest dares not say any thing to A., but he goes to B., and says, "You confessed to me that dishonest transaction you had with A. A. has left the Church, and is bringing shame and scandal on it. I dare not reveal what I heard from him in the confessional,

but you tell him, if he does not return to the Church, you will let him hear something of himself, and this may compel him to come back again." Thus the priest sits behind the scenes, and pulls the strings that make the puppets of Popedom caper, or dance, or stand up, or sit down, and act in any way he pleases.

Dr. Faa says, in point 17, "Protestants hold that the use of indulgences was not in the days of the apostles, nor has any foundation in Scripture." Then he explains that the apostle excommunicated a person, "and takes upon him to release the same man in the person of Christ, that is, by the authority of Christ, from doing any further penance on account of that sin." That is the priest's explanation. Indulgence in the Roman Catholic Catechism is defined to be "the remission of the temporal penalty due for sin after the eternal penalty has been forgiven." In other words, the Roman Catholic says that God forgives you the eternal punishment, but he does not forgive you the temporal punishment due to sin. This seems to me a most lame exposition of God's glorious attribute. If He forgives the greater, surely He forgives the less; if He forgive you eternal suffering, surely He will forgive you freely and fully the temporal suffering. Do not suppose, therefore, that you need any indulgence—or that your doing something, such as giving alms, doing penance of some sort remits the temporal punishment due to your sin, or mitigates the sufferings you will have to undergo in purgatory. The texts the priest quotes are so beside the question, and have so little to do with proving that for which he quotes them, that I need not dwell upon them.

The next point is that of confirmation. This may be a proper ecclesiastical rite, but certainly it is not a sacrament. It is only upon that point we dispute.

Extreme unction, he says, in his next point, is one of the new sacraments; and he quotes James v. 14. "Is any sick

among you? Let him call for the elders of the Church and let them pray over him ; anointing him with oil in the name of the Lord : and the prayer of faith shall save him." Look at the boldness of Dr. Faa in quoting such a text for such a purpose. Extreme unction in the Church of Rome is only administered when a person is dying — never when there is a likelihood that he will recover ; but the unction James speaks of is for the purpose of recovering the person ; they are two distinct things. Then the unction of the Roman Catholic Church is followed by no effect ; the unction St. James speaks of was followed by the miraculous cure of the man : " And the prayer of faith shall save the sick ; and the Lord shall raise him up : and if he have committed sins they shall be forgiven him." Whether we should have any rite in a Christian Church corresponding to that of St. James is another question. I say no, because it was a special rite for a special miraculous cure. But extreme unction is not this rite. Miracles have ceased ; and the outward signs of them have ceased to be necessary also.

Point 20 is : " Protestants hold that holy orders is not one of the sacraments of the new law ordained by Christ to confer grace." Ordination we perfectly approve of, and think right : his calling it a sacrament is a strong expression, and for which there is no evidence. I may add that the word *sacrament* is not a New Testament word at all, but is derived from the Roman languages and Roman usages, and is generally confined to those two great Sacraments — Baptism and the Lord's Supper.

The next point which he takes up, on which I partly commented this morning, and must not dwell much longer, is : " Protestants maintain that the honor which is given to angels and saints in the Church of Rome is no better than idolatry." We do say so. In Bonaventure's Psalter, the name of the Virgin is substituted in some of the Psalms for the name of God. Thus : " Bless, O my soul, the Virgin

Mary ; all that is within me be stirred up to bless and magnify her holy name." The *Te Deum* is given : " We praise thee, O Mary, we acknowledge thee to be our Lady : all the earth doth worship thee, spouse of the Eternal : to thee Angels cry, Holy, Holy, Holy art thou, O Mary, Mother of God." This is in a work which has gone through eight separate editions in the course of six years — from 1836 to 1844, under the sanction of the Pope : and the Roman Catholic has a Missal in which he prays that he may be benefited by the intercession of the blessed Bonaventure. I say, then, (though Dr. Faa says No,) that such language is blasphemy and idolatry in the highest possible degree. What text does he quote to prove it ? He says we ought to worship saints because the apostle says (Rom. ii. 10), " Glory, honor, and peace to every man that worketh good." Who ever, in his senses, thinks that meant " Glory, honor, and worship to saints ?" The apostle says that to them that do evil tribulation and anguish shall be their punishment ; but to them that do good, honor, as their reward — that is, admission into glory and honor. The next passage he quotes is : " And when the sons of the Prophets which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha ;" and they came to meet him, and bowed themselves to the ground before him — that is, civil respect due to dignity. The next passage is : " And as Obadiah was in the way, behold Elijah met him, and he knew him, and fell on his face, and said, Art thou my lord Elijah ?" that was merely the civil respect due to him. The next passage is from Joshua v. 14 : " And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship." That is a strong expression, and is, therefore, worth examining. I turn to the passage quoted, and I find it is said : " And Joshua fell on his face to the earth, and said unto him, What saith my Lord unto his servant. And the captain of the Lord's hosts

said unto Joshua, [here is the language which God used when he appeared in the burning bush,] Loose thy shoe from off thy foot, for the place whereon thou standest is holy," showing that the Angel of the Covenant was the angel that here spoke to Joshua, the same that appeared in the burning bush to Moses. It was not, therefore, a created, but a divine being.

Dr. Faa adds: "Protestants reply that when St. John fell down at the angel's feet, and would have worshipped him, 'See thou do it not, says the angel, I am thy fellow-servant — worship God.' Is not this a plain argument that whatever worship is paid in a religious way, is due to God alone." How he can make out this *lucus à non lucendo* — this strange conclusion from strange premises — I know not. If you should see an individual bow down to worship another, and that other said, "Do it not, but worship God," you would understand that no religious worship was due to him to whom it was offered, but only and exclusively to the true and living God. I need not give you an illustration of the awful extent to which Roman Catholics carry their idolatry in this matter. This I have brought before you on former occasions. I charge the Church of Rome with the grossest idolatry in this practice. I know she deals with it in a very strange way in some of her Catechisms, which I think I showed you. In three Catechisms which I have bound up here — one by Archbishop Riley, another, "An Abridgment of Christian Doctrine," and the other, by four archbishops of Ireland — the second commandment in every instance is omitted: the first commandment reading, "I am the Lord thy God, etc." and the second, "Thou shalt not take the name of the Lord thy God in vain." I have also an Italian catechism, picked up by a lady at Rome, sanctioned by two Popes, and used in Rome at this moment. The second commandment is left out; and instead of "Remember to keep holy the sabbath day," the commandment is given, "Remember to keep holy the festivals."

The last point which I shall notice, is point 25. "Protestants hold that abstinence and fasting from certain meats in Lent, and upon other fasts commanded by the Church is folly and superstition, not grounded in the written Word of God." He quotes from Daniel, the Psalms, Jonah, Joel, etc. But what do these texts say? Abstinence from food was an outward sign of an inward feeling; and in these texts it is connected with supplication, and sackcloth and ashes. Now, if the priest quotes it for fasting in Lent (and it may be proper to fast at Lent, for all that I am contending for), why does he not wear sackcloth also, and sprinkle ashes on his head? I say of all fasting that it is an outward sign of an inward state. If I feel that fasting enables me to read and study my Bible better, and hold communion with God more closely, I feel it a duty to fast; if I feel that it would have the opposite effect, it is then as much my duty not to fast. God tells us the Sabbath was made for man, not man for the Sabbath; *a fortiori*, therefore, fasting must be for the convenience of man, not man for the doing of the fasting. If men would feast less, there would then be less need of fasting. The greatest *feasters* in Carnival are the greatest *fasters* in Lent: it is with them a sort of see-saw-eating too much one day, and too little the next, instead of the common sense plan of doing that which is good and sufficient, neither eating nor drinking more than they actually want. I apply to fasting what Paul applies to holy days: "One man esteemeth one day above another: another esteemeth every day alike." "Meat commendeth us not to God, for neither if we eat are we better, neither if we eat not are we worse." "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." What beautiful common sense, what sound reasoning in that blessed book! What evidence does it give of the signature of God, and of the presence and inspiration of Him who is all love and all wisdom!

And now, my dear friends, I have run through these passages as quickly as I possibly could, in order to do the most work in the least possible time. Let me ask you in conclusion, are you not satisfied that these texts do not prove the doctrines of the Church of Rome? Are you not satisfied that they prove clearly, by implication, the blessed truths of the Gospel of the Son of God? My dear friends, the days are coming when our faith will be subjected to the severest ordeal. I believe that all men are becoming more and more earnest, and that every one of you will soon have to take your place either with the Lord on his side, or on the side of His enemies. We are all passing to the burial-place of the dead, and to the judgment-seat of the living. We know not what a week, a day, an hour, may bring forth. I ask you then, do you accept the truth as it is in Jesus? Do you accept, not what the priest thinks, or what the Council has decreed, but simply what God has inspired in his own blessed Word? And in these days when you hear so much about Churches, never forget this, that the true Church is that which presents with the greatest clearness, distinctness, and permanence, the everlasting Gospel of the Son of God. Do you remember the beautiful saying, (John iii.,) "As Moses lifted up the serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him might not perish, but have everlasting life?" What was the case with the Israelites who had sinned? They were bitten by the fiery flying serpent; they were dying. The brazen serpent was raised at the top of a pole in the Wilderness, and Moses was instructed to tell the people that all they had to do in order to obtain life was to look at it. If some dying Israelite was in the agonies of death, if he could only open his eye, and catch one glimpse of that serpent, it was instant health and restoration to him. You may have weak faith, but you have a strong Saviour; you may have great faith, but you have a great Saviour. Your

salvation is not in the ratio of your faith ; you have a complete Saviour, seen and accepted by the least as well as by the greatest. Suppose Moses had said to the people, " You must first look at me, and then at the pole, and then at the serpent," they would perhaps have died before they had got through the prescribed steps : but he told them to look at once at the serpent. Suppose some dying Israelite had said, as some moderns would say, " Moses, I will look at that serpent, and be healed, if you will tell me what is the composition of the pole on which it stands. Can you show me that it is a branch of a tree a hundred years old, which tree is a slip from one that grew before the flood, which last is a slip from one that grew in Paradise before Adam fell ? If you will trace the genealogical succession of the pole that holds up the serpent, I will look at the serpent, and be cured ; if not, I would rather lie down and die." Moses would have said, " It is of no consequence to you whether the pole grew on an oak, or an ash, or a fir-tree : that is best that holds the serpent steadiest and highest, most easily seen by all the people." So is it with Churches. That Church is not the best whose minister tells you of his long genealogy, of his apostolical succession, which is, I fear, in many cases, apostolical nonsense ; for you may depend upon it, the man that preaches apostolical truth has apostolical succession, and the man that preaches not apostolical truth, may trace his genealogy as he likes, it will end in a quagmire as it began with one. That Church you are to rest on that holds Christ the highest ; and that minister of the Gospel who sinks himself in the shade, and makes his Saviour all in all, is the minister whose labors God will honor, and to whose ministry souls will be given as precious seals. I ask you if you are resting on that Saviour — if you are renewed by His Spirit — if you can go home to-night and pray (as I beseech you, as the only reward I ask for the little service I have done) — fathers in your families, each

of you in your rooms—that God would change the heart of the author of this pamphlet, that He would enlighten his mind; and, whoever may come to take his place, that it may please God to change his heart, and give him his Holy Spirit, and, through the precious blood of the Saviour, bring him, and you, and all into the kingdom of heaven.

REVIEW

OF

DR. NEWMAN'S LECTURES.*

LECTURE I.

I REJOICE in a second, and in some degree unexpected, opportunity of addressing you upon those momentous questions which are occupying a place, and exerting an influence, in the history of our country, unparalleled since the era of the Reformation. I have selected the work of Dr. Newman, called "Lectures on the Present Position of Catholics in England: addressed to the Brothers of the Oratory," sold for twelve shillings, and, as it appears, exceedingly popular with his party, because, in the first place, he is the most strenuous and untiring champion of the creed he has so recently adopted; and secondly, because he complains, and complains in reiterated terms, that free discussion is neither the practice nor any part of the glory of English Protestants, and that his creed never yet has had a fair reflection or a candid investigation into its merits: and especially does he insist that we British Protestants have no idea whatever of what Roman Catholicism really is; that we have a mere

* Two Lectures delivered at the Town Hall, Tunbridge Wells, on Thursday, November 6, 1851. Rev. Thos. Ward Franklyn, M. A., Incumbent of Christchurch, in the chair.

traditional recollection of its wrong doing, and a sort of traditional idea of its endless demerits, but nothing beyond. In fact, of Romanism, or as he calls it, Catholicism, he declares that Englishmen, even the most learned, have no just or even approximately just idea. I was so amazed at the extravagance of these statements, that I was induced to read the book on this account alone. On doing so, I was so struck with the subtlety, the evasive subtlety, that run through his statements, the occasional splendor and brilliancy that break forth from the midst of his discussions, and at the same time the strong charges that he makes against every section of the Protestant communion, that I felt a better text-book for a basis of elucidation and discussion of the principles at issue, I could scarcely adopt than the Lectures of the Rev. Dr. Newman.

Deeply do I grieve to see an intellect so splendid sinking into an evening twilight so dark and ominous. It seems to me, as if his mind emitted at intervals that unearthly brilliancy that indicates its approaching extinction: at all events if it be not so, he appears to have drunk of that cup which has been placed in his hands by Cardinal Wiseman and Pio Nono, till he is intellectually and morally intoxicated with its poison. I present Dr. Newman as a specimen of the awful effects of that system upon a man of great learning, a mind of rare brilliancy, an intellect of great acuteness. And just as the ancient Greeks were in the habit — a habit I do not justify, though I quote it — of presenting their slaves intoxicated before their sons, that their sons might see what intoxication was, by the conduct of the helots under its power, and who thus became the unhappy victims and exponents of it, so I present Dr. Newman now, compared with what Dr. Newman was, as a specimen of the dreadful effects of that deadly superstition, — and I use the language advisedly and cautiously, — which is now spreading from a thousand fountains, and by a thousand laborers, through the

length and breadth of the land : so that, seeing what it has made him, you may shrink from it, and ever celebrate, as you did in Christchurch, (the Rev. J. W. Franklyn's,) yesterday, the 5th of November, and ever think of the deliverance of our fathers from the deadly designs of the Romish church, with feelings of gratitude to God, and increased devotedness to our Protestant Christianity.

This volume is called "Lectures on the Present Position of Catholics in England: addressed to the Brothers of the Oratory, by John Henry Newman, D. D., Priest of the Congregation of St. Philip Neri." And, first of all, to show the intensity and earnestness of his attachment to the communion he has joined, I will read the dedication of it:—"To the Most Reverend Paul, Lord Archbishop of Armagh and Primate of all Ireland." And with that exceedingly distinctive non-naturalness, in which he indulged before he left nature for the artificial principles of Romanism, he proceeds: "My dear Lord Primate, It is the infelicity of the moment at which I write, that it is not allowed me to place the following pages under the patronage of the successor of St. Patrick, with the ceremony and observance due to so great a name, without appearing to show disrespect to an Act of Parliament." He professes not to violate it, and yet in the same breath he does so. Now this "Archbishop of Armagh and Primate of all Ireland" is not known to the people of England in this capacity. Dr. Cullen is entitled to the same toleration and privileges that we have, but he is not Archbishop of Armagh: he has no right to take for his glory a part of the queen's sovereignty, and appropriate it, and Pio Nono had no power, though he may assume or pretend to it, to constitute Paul Cullen Archbishop of Armagh and Primate of all Ireland. Yet Dr. Newman, professing to revere the Acts of the imperial realm under which he lives, and deprecating the appearance of violating them, does not hesitate, while disclaiming it, to do so. And does

not this indicate a great deal? It shows that, a law of England and a law of Rome coming into antagonism, Dr. Newman selected obedience to the Pope in preference to obedience to the laws of his country.

I now turn to the preface of these Lectures. They were addressed to "the Brothers of the Oratory." I should be sorry to say any thing that might be misconstrued; but some parts of them look to me, from their extravagance, as if they were addressed by a bedlamite to brothers of a bedlam, instead of by a father of the Oratory to brothers of the Oratory,—so extravagantly unjust and so unfair are some of their statements. He says, that what he will do will be "to remove some of the moral and intellectual impediments which prevent Protestants from perceiving the divine origin of Catholicism." He says the whole country of England is so "overrun with prejudices," that until they are removed, "it is as premature to attempt to prove that to be true which is the object of them," (Roman Catholicism,) "as it would be to think of building in the aboriginal forest till you had felled the trees." And he says, "He claims, and surely with justice, that it should not be urged, against his proof that Protestant views of Catholics are wrong, that he has not thereby proved that Catholicism is right." His object, therefore, he states in this preface, is to proceed to remove the prejudices that Protestants have against his church, and to show that these are prejudices, and not good and substantial reasons for repudiating it.

In this attempt he first throws himself on the defensive; and we know that, when one person is on the defensive, and another can be presented as an aggressor, the person on the defensive conciliates more sympathy and forbearance than the person who is presented as the unauthorized and rude aggressor. He therefore very surprisingly says, "We Catholics are so despised and hated by our own countrymen, with whom we have lived all our lives, that they are

prompt to believe any story, however extravagant, that is told to our disadvantage; as if beyond a doubt we were, every one of us, either brutishly deluded, or preternaturally hypocritical, and they themselves, on the contrary, were, in comparison of us, absolute specimens of sagacity, wisdom, uprightness, manly integrity, and enlightened Christianity. I am not inquiring why they are not Catholics themselves, but why they are so angry with those who are." Now, I do submit that this is not a fair statement. I see no proof of it anywhere. We do not hate Roman Catholics; we do not hate Dr. Newman. I would go to Birmingham and back again in order to do him a service; and I am quite sure that there is not one of you, however much you may deplore the errors of which he is the victim, who would not sacrifice and suffer in order to emancipate him; and we all feel, what is so true, that any man's creed, however erroneous it may be, does not authorize us to treat him who adopts it with contempt, or visit him with proscription, or persecution, or bad usage of any kind. It is untrue in Dr. Newman to assert that we hate Roman Catholics. We pity the men; we do hate their principles. We distinguish between men who are the unhappy victims, and those deadly principles of which they are industrious and active exponents. Because Dr. Newman is sincerely attached to his new creed, I respect him. Because he is unhappily and fatally wrong, I will endeavor to undeceive him; but I will not and do not hate him, or any one associated with him; nor would I deny him any privilege or right to which he is entitled, because he differs so widely from me in those great truths which concern our present enjoyment, and our everlasting well-being. He then goes on to state, "Nor, again, am I proposing to prove to you or to myself, that knaves and fools we are not, not idolaters, not blasphemers, not men of blood, not profligates, not steeped in sin and seared in conscience; for we know each other and ourselves."

Now, I do not say that they are what he here specifies; but I do say, and I am prepared to prove, that his church is IDOLATROUS, that his church is SANGUINARY and persecuting in principle and in practice, that his church is BLASPHEMOUS in her worship. I am very happy to hear that Dr. Newman shrinks from the charge, and shall rejoice if he can show that, whatever his church can be, or has done, he is neither idolatrous, nor blaspheming, nor sanguinary, nor persecuting. It is this separation of him from his church I desire. In another part he says, in language that seems to us very strange, at least very new, — “Protestantism is jealous of being questioned; it resents argument.” Why, its advocates have discussed its claims with Roman Catholics on every platform. You cannot enter a Protestant church without hearing it broadly brought forward; and we Protestants have all imagined, until Dr. Newman undeceived us, that, instead of being jealous of being questioned, we loved to be so, knowing well, that the church that shrinks from discussion is a church that hates the light, because its dogmas are evil. But, alas! I fear he is not here ingenuous. It is a principle of the Jesuits, — and it is remarkable how it runs through this volume, — to take the offences that are justly charged on themselves, and to attribute them to their opponents. “Protestantism resents argument,” says he; “it flies to state protection; it is afraid of the sun; it forbids competition. How can you detect the sham, but by comparing it with the true? Your artificial flowers,” (those are, Protestant doctrines,) “have the softness and brilliancy of nature, till you bring in the living article fresh from the garden.” You may remember I gave you a “living article fresh from the garden” of Dr. Newman, in the beautiful and moral sentiments of Alphonso de Castro. I gave you another “living article fresh from the garden” of Cardinal Wiseman, in the oath that Romish archbishops take, — “I will attack and persecute heretics to

the utmost of my power." And I will give you one or two more choice bouquets from the Canon Law, and you will see that, if we have not flowers very fragrant to his sensitive taste, there are some flowers in his garden which we think of very equivocal aroma, and which we regard as weeds rather than fragrant flowers. For instance, in Dr. Newman's Canon Law, which he dare not repudiate, which his primate has come to select, we find such flowers as these — "Let the secular powers, whatever office they may hold, be advised and instructed, and if need be, compelled by ecclesiastical censure; and as they desired to be reputed and held faithful, to take a public oath for the defence of the faith, that they will study to the utmost to exterminate from all territories subject to their jurisdiction, all heretics so marked by the church." That is not a very fragrant flower. "And if the secular power refuse to comply, let it be told to the sovereign pontiff, and let him denounce the subjects as released from their fealty, and give the country to Catholics, who, having exterminated the heretics, may peaceably possess it." (This decretal is headed, Innocent III. in Concilio Generali, vol. ii. p. 758, Corp. Jur. Can. Leipsic, 1839.) The aroma of that, too, is not very fragrant. Gregory IX. inserted this decretal of the Fourth Lateran in his decretals: "An oath contrary to the utility of the church is not to be observed." — Vol. ii. p. 358, Decret. Greg. IX. lib. ii. tit. 24, cap. 27, Leipsic, 1839. "These are to be called perjuries rather than oaths, which are attempted against ecclesiastical utility." — *Ibid.* "You are not bound by an oath of this kind, but, on the contrary, you are freely bid God speed in standing up against kings for the rights and honors of that very church, and even in legislatively defending your own peculiar privileges." — Decret. Greg. IX. lib. ii. tit. 24, cap. 31, vol. ii. p. 360. "The fealty which subjects have sworn to a Christian king, who opposes God and his saints, they are not bound by any

authority to perform." — Vol. i. p. 648. "Moreover, we declare, assert, define, and pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman Pontiff." — Extrav. Comm. lib. i. tit. 8, 1160. Pars. 2. Leips. 1839. Now, these extracts I am not quoting second hand. I have got the Canon Law (the Leipsic edition, 1839,) which I procured from Belgium, and I have examined it from beginning to end, and any one that wishes to do so, may ascertain the correctness of my quotations, by going and looking at the references. "No one shall judge the first see," (the see of Rome) "when it desires to administer justice; for neither by the emperor, nor by all the clergy, nor by kings, nor by the people, can the judge be judged." — Innoc. Decret. Grat. 2, p. c. 93, cap. 13, col. 522. Leips. 1839. "The Roman pontiff has all laws in the casket of his own bosom." — *Ibid.* cap. 15. Now, these are some of his natural flowers. I think, if you contrast them with what he calls "artificial flowers," you will pronounce those artificial he thinks natural, while he mistakes for natural those that are the composition of popes, that still smell of perjury, proscription, persecution, and death, and indicate the air of the dungeon, not the day.

I turn to another passage, in which he says, "The simple notion of most people is, that Christianity was very pure in its beginning, very corrupt in the middle age, and very pure in England now, though still corrupt everywhere else; that in the middle age, a tyrannical institution, called the Church, arose and swallowed up Christianity; that that Church is alive still, and has not yet disgorged its prey, except, as aforesaid, in our own favored country: but in the middle age, there was no Christianity anywhere at all, but all was dark, and horrible, as bad as Paganism, or rather, much worse. No one knew any thing about God, or whether there was a God or no, nor Christ or his atonement; for the blessed Virgin, and saints, and the Pope, and

images, were worshipped instead: and thus, so far from religion benefiting the generations of mankind who lived in that dreary time, it did them indefinitely more harm than good. Thus the Homilies of the Church of England say, that 'In the pit of damnable idolatry all the world, as it were drowned, continued until our age' (that is, the Reformation,) 'by the space of above eight hundred years so that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children, of whole Christendom (an horrible and most dreadful thing to think), have been at once drowned in abominable idolatry, of all other vices most detested of God, and most damnable to man.' Accordingly, it is usual to identify this period with that time of apostasy which is predicted in Scripture, the Pope being the man of sin, and the Church being the mother of abominations, mentioned in the Apocalypse." Now all this, he says, is the popular misapprehension of what Catholicism is, and is not true. I assert, it is exact truth. Now, if I were making the charge myself, of course it would be merely Dr. Cumming against Dr. Newman, and I might be suspected in getting up a charge, as criticism upon his work. But I will quote from one of his own authorities as to the state of the Romish Church in the middle ages. He says that the Homilies are calumnious, that Protestants are misinformed, that the middle ages are not what they are described, and he quotes some authors to show that they are not. I will give one extract from Baroni-
nius, the most celebrated Roman historian, to whom, as Dr. Newman requires, I give references. He says, "Behold, the nine hundredth year of our Redeemer begins, in which a new age commences, which, by reason of its asperity and barrenness of good, is wont to be called the iron age; and by the deformity of its abounding evil, the leaden age; and by its poverty of writers, the dark age: standing upon the threshold of which, we have thought it expedient, before we

proceed further, on account of the crimes which it has been our lot to behold before the door, to make some preface by way of admonition to the reader, lest the weak-minded should take offence, if he sometimes perceives the abomination of desolation standing in the temple, whereas he ought rather to wonder and to recognize the divine power watching over its safety, since the desolation of the temple did not directly follow that abomination as was the case formerly, and should understand that it rests upon more solid foundations, namely, on the promises of Christ, which are stronger than heaven and earth, even as he himself testifies, saying, ‘Heaven and earth shall pass away, but my words shall not pass away.’ But you will ask, What are these evils, and whence did these so great and most violent tempests arise? The case is such, that scarcely any one can believe or ever will believe it, except he sees it with his eyes, and handles it with his hands, viz., what unworthy, vile, unsightly, yea, what execrable and hateful things, the sacred apostolic see, upon whose hinges the universal Apostolic Church turns, has been compelled to suffer, when the secular princes, although Christians, yet in this respect to be deemed most cruel tyrants, oppressively arrogated to themselves the election of the Roman pontiffs! To our shame and grief be it spoken, how many *monsters*, horrible to behold, were intruded by them into that seat, which is revered by angels! How many evils originated from them, how many tragedies were perpetrated! With what filth it was her fate to be besprinkled who was without spot or wrinkle, with what stench to be infected, with what impurities to be defiled, and by these things to be blackened with perpetual infamy.

“Thus, indeed, at Rome all things, as well sacred as profane, were mixed up with factions; so that the promotion to the apostolic see was in the hands of that party which was in appearance the most powerful, so that at one time the Roman nobles, at another time the Prince of Tuscany, in-

truded by their secular power whatever Roman pontiff they wished, and cast out, whenever they could, him who was elevated by the contrary faction; which things were in agitation during almost the whole of this century, until the Othos, the emperors of Germany, who opposed both parties, interfered between them, arrogating to themselves equally the election of the pope and the deposition of the elected.

“When he (that is Christopher) was again cast out, that wicked Sergius again, who, as you have heard, proceeded such lengths against Formosus, being powerful by the arms of Adelbert, Marquis of Tuscany, and being the slave of every vice, what did he leave unattempted? He invaded the seat of Christopher, not of Formosus, as Luitprand relates, through forgetfulness, who, it appears, indeed after a bad entry, and a worse course, attained a worse departure.

“These were most unhappy times, when each pope, thus intruded, abolished the acts of his predecessor.” — *Baronii Annales Ecclesiastica*, tom. x. A. D. 900. *Stephani*. P. vii. *Antwerpiaë*, 1603.

No Protestant ever spoke so severely of that age as Baronius; surely, then, we are not to be charged as stating what is untrue, when we take the sentiments of his own recognized historians, and become their mere echoes and exponents throughout the length and breadth of our country. And I could give you, if the time permitted, a picture of the middle ages from Roman Catholic writers alone, without quoting Protestant testimony at all — that would shock and horrify you, and show that, instead of being, as Dr. Newman has stated, exaggerators, we have never yet described, in terms sufficiently strong, offences perpetrated and sanctioned by popes and prelates in the middle ages: in short, the excellent Homily of the Church of England states exact and literal truth. Genebrand also says, “For nearly one hundred and fifty years, from John 8th to Leo 9th, about FIFTY POPES desisted wholly the virtues of their predecessors,

being APOSTATE rather than apostolical." — Genebrandi Chron. An. Ch. 204. Paris, 1585.

He says, another gross misrepresentation is, the practice of railing against the Jesuits. "It is vain," says he, "to ask their slanderers what they know of them; did they ever see a Jesuit? Can they say whether they are many or few? what do they" (the Protestants of England) "know of their teaching?" Well, then, since we seem to know very little of it, and lest it might be possible that you should be Protestants who know very little of it, I was at the trouble of making a few extracts from the writings of the most celebrated of them; and I may add, that they are only flowers culled from a very large garden, containing others of a less aromatic description. I have made quotations from the following Jesuit fathers — Escobar, Emanuel Sa, Sanchez, Tambourin, Lessius, and others, very celebrated and very well known to those who have looked into the subject. Dr. Newman says, we have a wrong popular apprehension of the Jesuits; that we do not know what their sentiments are, and that therefore, using the word "Jesuit" as the proverbial exponent of what is bad, is unjust to the Jesuits; and he quotes from Blanco White, and also from Neander, to show the orthodoxy and excellence of the Jesuits. I quote, then, first from "Escobar, Theol. Moral," vol. i. book 8, problem 86: "Query, if it be lawful to sell the obligation of administering the sacraments?" "Yes: If a man undertake to administer the sacraments with bodily pain and labour, which do accidentally accompany it, as to administer in a place far distant, and in such sort as gives him particular trouble." Then, you see, he may charge for the administration of the sacraments. Emanuel Sa, says, "He who receives a sum of money for saying masses can engage others at a less sum, who may help him, while he retains the rest for himself." — De Verbo Missæ, n. 45, p. 516.

And again, you will recollect that I quoted from Dr. Wiseman's own manual — "Liguori" — the way of avoiding the question, "Is your master at home?" When it is put by a visitor to a servant, the servant is instructed in some Protestant, — not true Protestant families, — to say that his master is not at home. Dr. Wiseman's *protégé*, Saint Liguori, states, that his servant may assert, "My master is not here;" — meaning in his own mind, "Not within the twelve inches of ground on which my foot stands." Now, on looking through Suares, as quoted by Filliutius, (99 Mor. tom. 2, tract 25, c. 11, n. 327,) an eminent Jesuit writer, I found another explanation of it: "If the servant be asked, 'Is the master at home?' he may say, 'Non est domi;' which may appear to the mind of the interrogated to mean, He is not in the house; but as 'est' is the third person of the verb *edo*, to eat, he means that he does not eat at home." This is a specimen of their moral teaching. Sanchez says, "A person having made a promise, and being called before a judge, may swear he did not make the promise, meaning, that he did not make it so as to be obliged to keep it." (Op: Moral, l. 3, c. 26, n. 32, p. 29.) Now Dr. Newman says, we malign the Jesuits; but here is one of their own doctrines which avowed, by any Englishman, would utterly disgrace him. Caramuel says, (Theol. fund. p. 139,) "A man hears the clock strike twelve on Saturday night. Rising from table, after having filled himself with meat, he hears another clock strike twelve also. The following day, being desirous to communicate," — You are aware that a Roman Catholic must communicate fasting; so that, in this case, since he could not receive the consecrated host after twelve o'clock the next day, he must not have eaten since twelve o'clock the night before, — "The following day, being desirous to communicate, he reasons thus: Clocks are probable opinions. I have eaten before the last clock struck: it is therefore probable I ate before midnight

on Saturday, and, therefore, that I am fasting on Sunday." Escobar says, "Excepting in the case of scandal, ecclesiastics sin not mortally in violating the laws of secular princes, because they are not directly bound by such laws." Theol. Mor. vol. i. l. 5, s. 2, c. 19, prob. 19, p. 162. Escobar says, (Tract 6, Exam. 7, n. 132, p. 769,) "I know it is not a great offence to get up a fable, if it be done with the intention of exciting the piety of the hearers; and also, to preach chiefly for personal glory, or even for money, I affirm, is not a mortal sin." Another extract I give from these writings. Tambourin, (b. 5, Dec. c. 1, sec. 3, nn. 28, 30,) says, "If you desire the death of your father, upon some conditions you may lawfully; that is, if I should say to myself, If my father should die, I should enjoy his estate: in this case, I should not rejoice in my father's death, but in my inheritance. Again, I desire the death of my father, not because it is an evil to him, but the cause of good to me, and because by his death I enter on my inheritance." And then, Lessius, quoting Amicus, another very celebrated Jesuit, says, (p. 84, n. 41,) "It is lawful for churchmen and monks to kill for the security of their lives; and they may use this liberty against their superiors — a monk against an abbot, a son against a father, a vassal against his prince." And Lessius adds, "If a priest be assailed while he is at the altar saying mass, he may defend himself, and even kill the assailant, if it be needful, and afterwards go on with the mass." Lessius says, (De Justitia et Jure, lib. 2, dub. 12, n. 77,) "If you endeavor to deprive me of my honor, before a prince, or judge, or persons of quality, by accusing me of feigned crimes, as I have no other way to divert that loss of reputation than by killing you secretly, I may. The same is to be said if the crime be true, only it must be hid and secret." Amicus says, (vol. i. Dispu. 36, sect. 4, p. 557,) "The right of defending life belongs not only to one private person against another, but to a private against a public per-

son — a subject, for instance, against a sovereign. The authors of whom I speak agree on this point, that to defend ourselves against an affront which might be given us, it is lawful to anticipate the aggressor by killing him. The clergy and religieux may defend their honor, and in doing so, do all that is necessary thereto: they may even kill him who would deprive them of it. It will be lawful for a priest or monk to kill a slanderer who threatens to publish some great crimes against him or his order, if he have no other means to defend himself." * Now Dr. Newman's assertion is, that we never saw a Jesuit, that we know nothing of their teaching; and yet we say, that "It is notorious that the Jesuits are a crafty, intriguing, unscrupulous, desperate, murderous, and exceedingly able body of men." I say that the popular opinion is the true one; and I could quote a thousand extracts of the same spirit as those I have now quoted, to show that the Jesuits are all that popular belief says they are. Dr. Newman's tactics are transparent. He writes to annihilate a sound and healthy Protestant feeling, in order to get on. And I think that Dr. Newman, when he characterizes genuine charges as popular prejudices, and tries to turn them aside with a laugh, instead of directly and logically refuting them, does not much diminish the evidence that those quotations contain of what desperate tricks Jesuits are the patrons. I may also mention that, only the other day, I found this statement delivered by Dr. Macbride, at a recent meeting of the Church Missionary Society at Oxford; and I think it is so true, that it will constitute a very good Protestant's denial of Dr. Newman's assertion respecting our knowledge of the Jesuits: "The conduct of the Jesuits in Southern India we should have been slow to believe on less authority than their own: but, strange as it may seem, their published narratives show that they gloried in their

* These editions are in the Library of Sion College.

shame, for they boasted that they deceived the Hindoos by representing themselves as a Brahminical caste from the north, assuming their peculiarities of diet and dress, even to the strings and other marks of idolatry, and actually forging a document in the native tongue to prove this falsehood. Such was their appearance; and if we inquire after their doctrine, we are told that they allowed their converts to bow to their former idols, mentally transferring their worship to the crucifix hid within their clothes; and in countries where, to adore a crucified god would be deemed insanity, they suppressed the scandal of the cross, preaching not a suffering, but a glorified Messiah. Robert di Nobili, founder of the Madura mission, by besmearing his countenance (with heathen marks), and imitating the painful method of living of the Hindoo devotees, at length persuaded the natives that he was himself a Brahmin from the north, and thus gained over twelve eminent members of that high caste, whose example and influence led to many conversions. Father Jouvenci, historian of the order, tells us that, when the authenticity of his parchment was called in question, he declared upon oath that he sprang from the god Brahma, and mentions it as redounding to his credit. Justice to the memory of Pope Benedict XIV. requires me to add, that he solemnly condemned all fraudulent methods of conversion. The testimony of Paschal might be regarded as suspicious; but he fortifies it by an appeal to the decree of the Propagandi; and so little are in our times Roman Catholic converts trained to respect truth, that the Abbé Dubois informs us that, having in a sermon described our Lord as the reputed son of a carpenter, and his apostles as fishermen, his congregation begged that if he had again occasion to allude to their birth, he would describe them as of the noble military caste. See Abbé Dubois' 'Letters on the State of Christianity in India,' in which the conversion of the Hindoos is considered as impracticable. London, 1823.

He confesses that in a degree he acted upon their views; for, knowing that the Hindoos regarded any use of intoxicating liquors as sinful, he was cautious, in speaking of the elements of the Eucharist, to call the wine by a periphrasis more palatable to their taste. Now, I do say, then, that the popular idea of the Jesuits is the true one: that they are "a crafty, intriguing, unscrupulous, desperate, murderous, and exceedingly able body of men; a secret society, ever plotting against liberty, and government, and progress."

I turn to another passage in Dr. Newman's volume. He says, "This broad fact of Catholicism, as real as the continent of America, or the Milky Way, which they cannot deny, Englishmen will not entertain. They shut their eyes, they thrust their heads into the sand, and try to get rid of a great vision, a great reality, under the name of Popery." Now, we admit it is a broad fact, an historical fact, a palpable fact. We met it in Smithfield; it stared us in the face at the Reformation; and we should feel it again, were the fact to become as broad and dominant as the principles yet unabjured, and the passions yet unmortified, held and nourished in the bosom of the Roman Catholic priesthood. But he goes on to say, that "Catholicism is for fifteen hundred years as much a fact, and as great a one (to put it on the lowest ground) as the imperial sway of Great Britain for a hundred: how can it then be imbecile or extravagant to believe in it and to join it, even granting it were an error?" Now mark his argument. He says this, "Catholicism is a great fact, fifteen hundred years old: how can it then be imbecile or extravagant to believe in it and to join it, even granting it were an error?" Now, instead of arguing against such trash soberly, I will just reply almost in his own words:—Hindooism is a gigantic fact; a fact as broad as the existence of the British Empire itself: how can it then be imbecile or extravagant to believe in it and to join it, even granting it were an error? Mahometanism is a vast fact,—

as great a one (to put it on the lowest ground) as the vast sway of Great Britain: how can it then be imbecile or extravagant to believe in it and to join it, even granting it were an error? I have only to go round the cycles of the chief of the religions of the world, and apply the reasoning of Dr. Newman, in order to show that when he has become tired of Roman Catholicism, he may adopt Brahminism or Mahometanism, or any other great religious system, for precisely the same reason as he here adduces.

He states, that such is the peculiarity of Englishmen, that "a saint in rags would be despised; in broadcloth, or in silk, he would be thought something more than ordinary." Now, there is no church upon earth in which silk and broadcloth play so conspicuous a part as in the church of Rome; and in contrast to that, there is no country upon earth where a man is more valued for what he is, and less respected for what he wears, than our own. I respect the good man and the true man, if he swept a crossing and is clothed in rags; and our country is still high enough in moral tone to disrespect the noblest title, if it is only the appendage of an infamous or immoral man. And when Dr. Newman says, that it is the characteristic of our nation to despise "a saint in rags," and to think "something more than ordinary" of one "in broadcloth, or in silk," he is Englishman enough, and has lived amongst us long enough to know that what he says is not true. He adds in the next place, "St. Francis of Assisi, bareheaded and barefooted, would be hooted; St. Francis Xavier, dressed up like a Mandarin, with an umbrella over his head, would inspire wonder and delight." Well, now, Father Ignatius, I think I told you, visited me bareheaded and barefooted, and he admitted that I treated him with Christian courtesy. Here is one fact which goes to disprove Dr. Newman's statement. But I should not be surprised at Englishmen hissing and hooting a fanatic like St. Francis, whose history and exploits are described in the

following terms. In an important work sanctioned by the Church of Rome, called "Elogia Sti. Francisci," (Eulogies of St. Francis,) it is said, in reference to that passage of the Revelation, vii. 2, "I saw another angel ascending from the east, having the seal of the living God," that Bonaventura, and also Pope Leo, believed that this angel was none other than the blessed St. Francis. And when you know his history as well as I do, you will say that, if he were to appear among men of good sense and real piety, they might, perhaps, if they did not help him to a lunatic asylum, at least laugh at him. For instance, this book which I have in my hand, is adorned with engravings descriptive of the history and acts of this saint. The first shows that a nobleman meets St. Francis, as a boy, and instinctively spreads his cloak before him. The second, that St. Francis meets a man, a leper, and cures him with a kiss. The third, that St. Francis hears a voice coming from the cross. Mind you, this is a saint in the Breviary, and Dr. Newman prays that he may be benefited by his intercession. I do not know that it would be courteous, but I am sure the more we know this St. Francis, the less we shall appreciate his excellence. He hears a voice coming from Christ upon the cross, calling upon him to arise and defend the church. And then St. Francis strips himself, in the height of his piety, and the picture represents him doing so, not leaving one stitch or rag upon himself, and handing his clothes to his father. In the next place, St. Francis receives from Christ the rules of his order. And then, the Pope is represented as sleeping, as he sometimes does, in his easy chair, and sees St. Francis supporting the church about to fall to pieces.

St. Francis next appears, with his hand on the earth, supplicating Mary to prevent Christ from destroying it. And here is the type of the Roman Catholic Church:—Christ is regarded as incensed with mankind, and St. Francis pleads with the blessed Virgin to plead with Christ, in

order to prevent him from destroying the world. The Romish idea is, that the Saviour is an angry and wrathful Judge, lifted far above us, and that we need the blessed Virgin to deprecate his wrath; and St. Francis is represented, with a crowd around him, pleading to the Virgin Mary, who is represented as interceding with the Saviour, who is represented armed with thunderbolts, ready to destroy the world. In this engraving, St. Francis invites birds and beasts and other creatures to his presence, and preaches to them. Here is an elephant standing and listening with great sobriety; next an interested sheep; and here is an owl — a very fit symbol of the church he represents — listening; with other animals — in short, a menagerie for a congregation. And all this is told of one of Dr. Newman's favorite saints. He says, we should hiss him and hoot him. I do not know that we should do so; but I am quite sure we do not admire the anile fables related of a poor fanatic, who has passed to his account, still less a church that feeds on such rubbish. And if the book were a mere Protestant squib, I would not quote it; but it is a book of authority. Two or three popes authorize its publication; different archbishops and cardinals applaud it; and he is spoken of by them all in the highest terms of rapture. And then, for St. Francis is reserved the highest seat in heaven, and a picture is given of his being elevated to it. In this engraving I here exhibit, St. Francis is represented as dragging souls from purgatory, where they were undergoing, amid flames, the torture due to their sins. And it is stated that Pope Gregory IX., being doubtful as to the stigmata or wounds of St. Francis, St. Francis appears to him, and convinces him of their reality. You are aware that St. Francis is said to have received the five stigmata, transferred from the hands, side, and feet of Jesus. St. Francis is here represented as lying down, having the five stigmata in the shape of 'nines coming down,

one upon his breast, two upon his hands, and two upon his feet, directly from a crucifix; and thus St. Francis is considered a sort of vice-Christ, if not equal to the Saviour. Well, Pope Gregory IX. doubted whether he was wounded, or had the stigmata; as he well might. St. Francis appeared to him, and showed the blood pouring out from his heart into a cup, and the pope then recognized him as having them. ~~Such~~, then, is an authentic Roman Catholic history of the exploits of St. Francis, whom Dr. Newman says that Protestants would hoot and hiss. But surely, if they did so, it would be, not for the rags that he wore, but for the wretched misapprehension of the gospel, and of the excellence of a Christian, of which he seems to have been the unhappy and fanatical victim.

I now state my conviction, that the grand feature in this book of Dr. Newman's is apparently a collection of the speeches that have been made by Protestants on various platforms, and by changing the word "pope" into "queen," and "popery" into "protestantism," to lay to our charge what Roman Catholics have been proved guilty of. Now I will just strike out certain words, and put certain other words in their places, and you will see that the following is a Protestant speech, manufactured and made up by Dr. Newman. He says,—

DR. NEWMAN.

"Another way was to be pursued with our countrymen to make Protestantism live; and that was to embody it in the person of its sovereign. English Protestantism is the religion of the throne: it is represented, realized, taught, transmitted in the succession of monarchs and an hereditary aristocracy. It is a religion grafted upon loyalty; and its strength is not in argument, not in fact, not in the unanswerable controversialist,

DR. CUMMING.

"Another way was to be pursued with our countrymen to make Popery live; and that was to embody it in the person of its Pope. English Popery is the religion of the Vatican: it is represented, realized, taught, transmitted in the succession of Popes and an hereditary priesthood. It is a religion grafted upon blind submission; and its strength is not in argument, not in fact, not in the unanswerable contro

not in an apostolical succession, not in sanction of Scripture, but in a royal road to faith, in backing up a king whom men see, against a pope they do not see. The devolution of its crown is the tradition of its creed; and to doubt its truth is to be disloyal towards its sovereign. Kings are an Englishman's saints and doctors; he likes somebody or something at which he can cry 'huzzah!' and throw up his hat. Bluff King Hal, glorious Bess, the royal martyr, the merry monarch, the pious and immortal William, the good King George, royal personages very different from each other,—nevertheless, as being royal, none of them come amiss, but all are the objects of his devotion, and the resolution of his Christianity. It was plain, then, what had to be done in order to perpetuate Protestantism in a country such as this. Convoke the Legislature, pass some sweeping ecclesiastical enactments, exalt the crown above the law and the gospel, down with the cross and up with the lion and dog, toss all priests out of the country as traitors; let Protestantism be the passport to office and authority, force the king to be a Protestant, make his court Protestant, bind Houses of Parliament to be Protestant, clap a Protestant oath on judges, barristers-at-law, officers in army and navy, members of the universities, national clergy; establish this stringent tradition in every function and department of the state—surround it with the lustre of rank, wealth, station, name, and talent, and this people, so impatient of inquiry, so careless of abstract truth, so apothetic to histori-

versialist, not in an apostolical succession, not in sanction of Scripture, but in a papal road to faith, in backing up a Pope at Rome whom men see not, against a Queen in England whom they do see. The devolution of the papacy is the tradition of its creed; and to doubt its truth is to be disobedient towards its Pope. Popes are a Romanist's saints and doctors; he likes somebody or something whose great toe he can kiss. Hildebrand, Pope Joan, the rebel à Becket, Gregory XIII., the idolatrous Gregory XV., the runaway footman, Pio Nono, papal personages very different from each other,—nevertheless, as being Popes, none of them come amiss, but all are the objects of his devotion, and the resolution of his Christianity. It was plain, then, what had to be done in order to perpetuate Popery in a country such as Italy. Convoke the Bishops, pass some sweeping ecclesiastical enactments, exalt the tiara above the Bible, down with the cross and up with the crucifix, toss all Protestants out of the country as traitors; let Popery be the passport to office and authority, force every king to be a Papist, make his court Papist, bind Houses of Parliament to be Papist, clap a Popish oath on judges, barristers-at-law, officers in army and navy, members of the universities, national clergy; establish this stringent tradition in every function and department of the state—surround it with the lustre of rank, wealth, station, name, and talent, and this people, so impatient of inquiry, so careless of abstract truth, so apathetic to historical fact, so contemptuous of foreign ideas,

cal fact, so contemptuous of foreign ideas, will, *ex animo*, swear to the truth of a religion which indulges their natural turn of mind, and involves no severe thought or tedious application. The sovereign is the source and the centre, as of civil, so of ecclesiastical arrangements; truth shall be synonymous with order and good government;—what can be simpler than such a teaching? Puritans may struggle against it, and temporarily prevail; sceptics may ridicule it, object, expose, and refute; readers of the fathers may strive to soften and embellish it with the colors of antiquity; but, strong in the constitution of the law, and congenial to the heart of the people, the royal tradition will be a match for all its rivals, and in the long run will extinguish the very hope of competition."

You see, then, you have only to alter a few words, in order to detect the truth, amid the vast mass of rubbish under which Dr. Newman has unhappily buried it.

One more instance of this kind is remarkable, containing, however, a little spice of disloyalty, which I regret to see in Dr. Newman. Now, I merely alter a very few words, and you will see how he has picked up a Protestant speech of mine, and applied it to his own purposes.

DR. NEWMAN.

"This," he says, "is the special charge laid upon the Establishment." You see, he only calls it the "Establishment," not the "Church." "Unitarians, Sabelians, Utilitarians, Methodists, Calvinists, Swedenborgians, Irvingites, Freethinkers—all these it can tolerate in its very bosom; but Rome

DR. CUMMING.

"This," I say, "is the special charge laid upon Popery. Franciscans, Dominicans, Puseyites, Redemptionists, Jesuits, Gallicans, Oratorians, Grey Friars, Black Friars, White Friars—all these it can tolerate in its very bosom: no form of opinion comes amiss; but the Word of God it cannot abide. It agrees

it cannot abide. It agrees to differ with its children on a thousand points: one is sacred—that her Majesty the Queen is ‘the mother and mistress of all churches;’ on one dogma it may rest without any mistake, that ‘the Bishop of Rome hath no jurisdiction in this realm.’ Here is sunshine amid the darkness, sense amid confusion, an intelligible strain amid a Babel of sounds; whatever befalls, here is sure footing; it is, ‘No peace with Rome!’—‘Down with the Pope!’ and ‘The Church in danger!’ Never has the Establishment failed in the use of these important and effective watchwords; many are its shortcomings, but it is without reproach in the execution of its charge. Heresy and scepticism, and infidelity and fanaticism, may challenge it in vain; but fling upon the gale the faintest whisper of Catholicism, and it recognizes by instinct the presence of its connatural foe. Forthwith, as during the last year, the atmosphere is tremulous with agitation, and discharges its vibration far and wide. A movement is in birth, which has no natural crisis or resolution. Spontaneously the bells of the steeples begin to sound. Not by an act of volition, but by a sort of mechanical impulse, bishop and dean, archdeacon and canon, rector and curate, one after another, each on his high tower, off they set, swinging and booming, tolling and chiming, with nervous intenseness, and thickening emotion, and deepening volume,—the old ding-dong which has scared town and country this weary time; tolling and chiming away, jingling and clamoring, and ringing the

to differ with its children on a thousand points: one is sacred—that the Pope is the infallible head, and Rome the mother and mistress of all churches; on one dogma it may rest without any mistake, that ‘the Word of God hath no countenance in her realm.’ Here is sunshine amid the darkness, sense amid confusion, an intelligible strain amid a Babel of sounds; whatever befalls, here is sure footing; it is, ‘No toleration to heretics!’ ‘Down with the Bible!’ and ‘The Pope in danger!’ Never has the Popedom failed in the use of these important and effective watchwords; many are its shortcomings, but it is without reproach in the execution of its charge. Immorality and licentiousness, and infidelity and fanaticism, may challenge it in vain; but fling upon the gale the faintest whisper of Protestantism, and it recognizes by instinct the presence of its connatural foe. Forthwith, as during the massacre of St. Bartholomew, the atmosphere is tremulous with agitation, and discharges its vibration far and wide. A movement is in birth, which has no natural crisis or resolution. Spontaneously, the bells of the steeples of St. Germain de l’Auxerrois sound. Not by an act of volition, but by a sort of mechanical impulse, bishop and dean, archdeacon and canon, rector and curate, one after another, each on his high tower, off they set, swinging and booming, tolling and chiming, with nerving intenseness, and thickening emotion, and deepening volume—the old ding-dong which has scared town and country this weary time; tolling and chiming

changes on their poor half-dozen away, jingling and clamoring, and notes, all about 'the Popish aggression,' 'insolent and insidious,' 'insidious and insolent,' 'insolent and atrocious,' 'atrocious and insolent,' etc. ringing the changes on their poor half-dozen notes, all about 'the Protestant heresy,' 'offensive to princes,' 'savoring of heresy,' 'suspected of heresy,' and so on.

When you have made this alteration, you find that it reads exactly in the way that it ought to be read; and that, had he not been looking through wrong glasses, and made some changes that he wished, it would have been all perfectly right.

And he closes this remarkable chapter by proceeding to dispose of what he calls popular prejudices. "The Papists not worship the Virgin Mary! Why, they call her 'Deipara,' which means 'equal to God.'" Now, I did not produce, the last time I was here, a document which I can now produce, which will show that the popular prejudice is a just and true charge against the Roman Catholic religion. Dr. Newman sees its value, and feels he must annihilate it in order to succeed. You have all heard of the celebrated Psalter called "The Psalter of the blessed Virgin." The simple history of it is this:—Bonaventura lived in the fourteenth century, and was canonized a hundred years after his death, that is, enrolled among the saints in heaven, and once a year every Roman Catholic uses a collect especially relating to Bonaventura, and praying that he may learn what blessed Bonaventura taught, and be benefited by this holy intercession. This Bonaventura took the Psalms of David, and expunged from every Psalm the words "God" and "Lord," and substituted in the vacant niche the "Queen of heaven," "Our Lady," "Blessed Mary." Now, this document is worth, I am told, some eight or nine pounds; it is in the black letter, and is one of the most ancient specimens of typography. When I produced it first, a priest denied its authenticity, and said it was a forgery. Well, I went and

consulted the Vatican edition of Bonaventura's work, and found it in the original Vatican edition, word for word, as I have it here. After I had stated this, another priest met me in public, and said, "No, it is not a forgery; it is a true production; but it was put in the Index Prohibitorius." Well, I secured the indexes, and looked through them carefully from beginning to end, but did not find it there. You will notice, however, that it follows from this priest's statement, that while one pope may be so charmed with a man that he commands the people to pray to him, another pope may be so shocked with the same man, that he is ready to put his productions in the Index Prohibitorius, and thus forbid any one to read them, under pain of mortal sin; and this, strange to say, without in the least affecting the doctrine of papal infallibility! But I can say in this case, to do justice to the canonizer of Bonaventura, that his great work is not in the Index. After this I resolved never to relax my search after St. Bonaventura: and this autumn, being on the Continent, I went to every book shop from Amiens to Antwerp, seeking for a psalter of the blessed Bonaventura. In some cases the bookwoman—for it was generally a woman—looked at me with an eye of great suspicion, and then said that they had no such work. Another person, however, to whom I applied, after having almost given up the pursuit in despair, said, "Yes, we have it; and this that I have in my hand is the copy that I so purchased at Lisle, last September. It is called "*Psautier de la Sainte Vierge, composée par S. Bonaventura*. Lyons, 1849."

The person I purchased it from said, "It is one of the most popular books in the diocese;" and it happened to be then the week of the Assumption of the Blessed Virgin Mary: and that week is a great week there. The cathedral at Amiens was crowded on the day of the Assumption, and a statue of the Virgin was carried around the aisles,

and the people seemed for that day to entertain some sense of religion. But on the Sunday following, the places of amusement were open, the streets full, and every one in the highest state of worldly jollity and excitement; and we had a striking proof how completely the traditions of the church had superseded the truths of the Word of God. After I had got this volume, published in 1849, I found a friend going to Paris, and I asked him to see if he could find me another copy of the same work. He bought four copies, and out of those copies two were dated 1850; and now I have got one copy printed at Lyons; one printed at Paris; one at Rouen: one dated 1845, one 1849, two 1850, and one 1835; and I may add, that the book may be purchased at thirteen-pence-halfpenny. Now, having given you the history of the book, I will present you with a few extracts from it, to show that what Dr. Newman charges, and toils to dissipate for obvious reasons, as a popular prejudice, namely, that the Church of Rome worships the Virgin Mary, is a sober and truthful statement, capable of being word for word established. First of all, this book begins with an invitation, "Come unto Mary, all ye who are heavy laden, and she will give you rest." That is the beginning of it. Then I take some of the Psalms. Here is the 95th Psalm, "O come, let us sing unto our Lady: let us heartily rejoice in the strength of our salvation. Let us come before her presence with thanksgiving: and show ourselves glad in her with psalms. Let us adore, and fall down before her." Now, one would have thought that the 51st Psalm would have been spared, but it is not: here it is, "Have mercy upon me, O Lady, who art named the Mother of mercy, and according to thy bowels of compassion cleanse me from all my transgressions." And the 84th Psalm is thus rendered, "How amiable are thy tabernacles, O Mother of our redemption!" And then the 103d Psalm is, "O bless our Lady; and all that is within us bless her holy name."

I dare say you are all acquainted with a document called the Athanasian Creed. Some think that it is objectionable: it may or may not be so; but I am quite sure you would dislike ten times more the Church of Rome's type of it: "Whosoever desires to be saved, it is necessary, before all things, that he have a right faith concerning Mary. First of all, he must believe that she, a Virgin, conceived," etc., etc. There is another excessively beautiful document, familiar to you all—one of the sublimest things, probably, in any tongue—older than the Church of Rome or the Church of England as corporate bodies—containing the purest sentiments,—a meet channel for a Christian's praises, and worthy of God to accept as such. It is, "We praise thee, O God: we acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting: To thee all angels cry aloud, the heavens, and all the powers therein. To thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy, art thou: O Lord God of Sabaoth, the heavens and earth are full of the majesty of thy glory. The glorious company of the apostles praise thee." Well, here it is according to Bonaventura: "We praise thee, O Mary; we acknowledge thee to be the Mother of God. All the earth doth worship thee, the spouse of the Eternal. To thee all angels cry aloud, the heavens, and all the powers therein. To thee archangels, to thee thrones and principalities, to thee all powers in heaven and earth, continually do cry, Holy, Holy, Holy, art thou, O Mary, ever a Virgin. The glorious company of the apostles praise thee. The goodly fellowship of the prophets praise thee. The noble army of martyrs praise thee. The holy Church throughout all the world doth acknowledge thee. Hear our prayers, O Mary; make us to be numbered with thine own in glory everlasting." Then, there is added to this what is called a Litany; and this Litany begins: "O God the Father of heaven, have mercy upon us. O God the

Son, Redeemer of the world, have mercy upon us. O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us." And then, "Be merciful to us, and spare us, O Lady. From all evil and mischief deliver us, O Lady." And then the ~~last~~ words, which are here cancelled, I think the most exquisite in their original form, are these: "In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment, Good Lord, deliver us." I remember, that when I heard them first in an English parish church on this side of the Tweed, I thought them the most comprehensive words of prayer that I had ever heard. The clergyman who uttered them was not one who intoned them after the new style, nor yet one who read them after the old high and dry style, but one who prayed them; and when he did so, I thought them very beautiful. But how shocked was I when I found that sentence thus caricatured by Bonaventura: "In all time of our tribulation; in all time of our wealth; in the hour of death, in the day of judgment, and from the torments of the damned, Deliver us, Blessed Mary." Such, then, is our answer to Dr. Newman's statement, that our charge against the Church of Rome that she worships the Virgin Mary, is merely a popular prejudice. I say it is a charge that can be substantiated by documentary evidence; and either he must admit it to be strictly true, or he must renounce the communion to which he belongs, and declare or admit that she has grievously and fatally erred.

He says another of the popular prejudices is, that the Pope is the Man of sin. "The Pope not the Man of sin! Why, it is a fact that the Romanists distinctly maintain that 'the Pope is God, and God is the Pope.'" And again he says, "The Pope's teaching not a doctrine of devils! Here is a plain proof of it: Cardinal Bellarmine expressly maintains, that if the Pope commanded us to practice vice or

shun virtue, we are obliged to do so under pain of eternal damnation.'” And again, “Not a Pope Joan! Why, she was ‘John VIII.: her real name was Gilberta; she took the name of John English, delivered public lectures at Rome, and was at length unanimously elected Pope.’” The most distinguished writers of his church, I may say, in answer to this, have allowed that such was the case. Rodolphus Flaviacensis, a Benedictine Monk, A. D. 930, says that a woman was Pope. Marianus Scotus says she held the papal chair two years and five months. Martin, one of the order of Minorites, makes the same assertion in his “Flores Temporum.” Francis Petrarch, and Anthony, Archbishop of Florence, and Platina, one of the most credible historians, and Trithemius, all members of Dr. Newman’s church, assert that such a female was the Pope of Rome. And, therefore, it is very unjust in Dr. Newman to assert, that what is Papal testimony is a mere popular prejudice. It will not be so easy for Dr. Newman to remove these popular feelings.

And then he says, “What! Councils infallible! Open your eyes, my brother, and judge for yourself: ‘fifteen hundred public women followed the train of the Fathers of Constance.’” Such a retinue is not improbable, judging of it by the character of some of the fathers. I do not know whether they be infallible or not; but it is a question which Dr. Newman has not been able to settle, whether infallibility is lodged in the Pope or in a general council; and it is a very serious question too. For instance, if I wish to know the meaning of a passage of the Word of God, if I were to ask the Pope, and obtain his decision, his interpretation would be regarded as infallible in Italy, but as fallible in France. And again, if I were to ask the same question of a general council, its decision would be held to be infallible in France, but fallible in Italy; and many Popes would repudiate it as fallible. The Council of Pisa deposed Bene

dict XIII. and Gregory XIII. as heretics in the fifteenth century; and the Council of Basil deposed Eugenius IV. as a heretic, and he turned round and excommunicated the Council of Basil, calling it a den of thieves and robbers. And I might give you other instances where councils have excommunicated popes, and where popes have excommunicated councils; and it is yet an unsettled controversy, whether infallibility be lodged in a pope or in a general council; and yet Dr. Newman, in that off-hand manner which characterizes the whole of his remarkable volume, treats the sentiments on the subject as popular prejudices, not sober facts. It is much easier to fling off a charge by branding it than by answering it.

And again he says, "The Papists are not corrupters of the Scriptures! Look into their Bibles, and you will find they read the prophecy in Genesis, '*She shall crush thy head, and thou shalt lie in wait for her heel.*'" And so he insinuates the charge is to be regarded with scorn. Now, I hold in my hand a Roman Catholic Bible, and the verse is correctly quoted by Dr. Newman, "*She shall crush thy head, and thou shalt lie in wait for her heel.*" But he forgot to add that there is the following note attached, "*ipsa*, the woman; so divers of the fathers read this place, conformable to the Latin: others read it *ipsum*, viz., the seed. The sense is the same; for *it is by her seed, Jesus Christ*, that the *woman crushes* the serpent's head." And I do assert the language which Dr. Newman calls popular prejudice to be descriptive of fact. Protestants do charge the Church of Rome with corrupting the Scriptures; and I am prepared, in the presence of any Roman Catholic priest, to prove that this is literal and strict fact, and that Dr. Newman's flourish is simply a Romish *ruse*. In the second chapter of the Gospel of St. John, it is said, at the third verse, "And the wine failing, the mother of Jesus saith to him, They have no wine. And Jesus saith to her, Woman"

— as in the Greek, *Τί ἐμοὶ καὶ σοὶ*; as in our Protestant version, “What have I to do with thee?” or as some eminent Greek scholars interpret it, “What hast thou to do with me?” but in the Roman Catholic version it stands thus, “Woman, what is to me and to thee?” Now, there is no meaning in this; there is no sense in the expression, “What is to me and to thee?” But a Roman Catholic will argue, “It is the literal translation of the words.” But anybody who knows French or Italian, knows that the most rigid literal rendering is often the most untrue to the original. Every language has its idiomatic phrases, and each of these must be rendered accordingly. Now here it is translated, “What is to me and to thee?” But suppose the rendering of these words to be just, and the translation to be unexceptionable, let me say that the words, *Τί ἐμοὶ καὶ σοὶ*, either in the singular form or the plural form, occur about eleven times in the whole Scriptures; that is, I think, about five or six times in the Greek Septuagint version of the Old Testament, and five or six times in the New Testament Scriptures. Now, ten times, or in every instance elsewhere, the Church of Rome renders them as we do, “What have I to do with thee?” but the eleventh or remaining time she adopts a strange translation, which has no meaning at all. Now, is it an uncharitable suspicion that one is compelled to give utterance to, that she saw a true translation before her, but, having a Bonaventura’s Psalter also before her, she felt she must either bring up her worship to the height of God’s Word, or must bring down God’s Word to the level of her worship; and that in an evil and a fatal hour, she has mis-translated the Word of God in order to make it speak what it refuses except by torture to speak, — the dogmas of Roman Catholic superstition? Now, I will give you another instance of it, to show that what he designates popular prejudice, is true and warrantable conviction. In the eleventh chapter of the Epistle to the Hebrews, there occurs the fol-

lowing passage, "By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped leaning upon the top of his staff." Well, that is our translation; but the Roman Catholic one, which you may have heard, is, "By faith Jacob, dying, blessed each of the sons of Joseph, and adored the top of his rod." Well, I say, this translation may be just, or it may not; upon the critical argument I do not now enter; but I refer to a note on it, which shows that the Church of Rome sometimes, like Homer of old, takes a nap, and forgets what she said in the Old Testament notes, in her manufacture of New Testament illustration. The note referring to this text is as follows: "Some translators, who are no friends to this relative honor, have corrupted the text by translating it, *He worshipped leaning upon the top of his staff*, as if this circumstance of leaning upon his staff were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghost." You observe that the argument of the note is, that it is so trivial a thing that the Holy Ghost would not have taken notice of it, although we should think otherwise; for it is a characteristic of God, that while he upholds the archangel in his flight, he ministers to the ephemeral insect upon its wing; and while nothing is so great as to be above his power, nothing is so minute as to be beneath his loving inspection.

But, allowing that argument to pass, I turn to the book of Tobias (xi. 9), which the Church of Rome regards as an inspired book, where I find the following text: "Then the dog which had been with them in the way ran before, and coming as if he had brought the news, showed his joy by his fawning and wagging his tail." Upon this text, which is the only text in the whole chapter selected for notation, there is the following note (chap. ix. ver. 9): "*The dog*, etc. — This may seem a very minute circumstance to be recorded in sacred history; but, as we learn from our Saviour, St. Matt. v. 18, there are *iotas* and *tittles* in the Word of God; that is to

say, things that appear minute, but which have indeed a deep and mysterious meaning in them." Now observe, when the patriarch leaned upon the top of his staff and prayed, it seems we could not suppose that the Holy Ghost would take notice of it; but when the dog of Tobias comes in wagging his tail, then, the mention of so little a thing is an evidence that minute things are full of precious and instructive meaning.

Now, I might give other specimens of the same sort; and the proof would be irresistible, that the popular apprehensions of Rome are too true to be convenient to the Romish hierarchy; and Dr. Newman must fail, wherever the stratagem is seen through, to render suspected and renounced, popular charges and popular convictions that are the echoes of truth. And you may observe, that the Roman Catholic Bible has what are called "the Apocrypha" added to it. The Church of Rome asserts that the apocryphal books are just as truly inspired as the Gospel according to St. John or St. Matthew. Now the answer to that is, — These books, called the Apocrypha, were never written in the Hebrew tongue, in which the rest of the Old Testament, with the exception of part of the Book of Daniel, was written. Secondly, these books were never accepted by the Jews, to whom were committed the oracles of God; and it may be remarked, that whatever they failed in, they never failed in keeping God's Word in its integrity. And another peculiarity is, that their very superstitions were overruled to the preservation of the Word of God. The Jews could tell what was the middle paragraph of a book, what was the middle sentence, what was the middle word, and even the middle letter; also, how many words or letters it contained. And by this accurate counting of the Word of God, it was preserved and handed down to the apostles. In the next place, the apostles and our Blessed Lord never once quote from the Apocrypha. And in the next place, what is very remarkable, and especially

so in regard to the Church of Rome, there is not one of the fathers that accepts all the books of the Apocrypha as inspired. There is one who recognizes Baruch, but all the rest discard the whole. Gregory the Great says, the books of Maccabees are not inspired. Pius IX. signs a solemn creed, professing that they are inspired. If both Popes are infallible, it is difficult to state how both can be right.

Dr. Newman adds what he calls another popular prejudice. "Popery preach Christ! No! 'Popery,' as has been well said, 'is the religion of priestcraft; from the beginning to the end it is nothing but priest, priest, priest.'" Well now, I assert, that for all great and practical results, Christ is not preached in the Church of Rome; but that Popery is what the popular apprehension proclaims it to be, — a grand caricature and perversion of the distinctive peculiarities of the Gospel of Christ. Take any one doctrine; for instance, the church. What is the church? The normal idea of Christ's church is, "Whosoever two or three are met together in my name, there am I in the midst of them." And we need in these days often to learn that form, ceremony, modes of worship, may be, one preferable to another, one more beautiful or one more spiritual than another; and the same may be said of modes of discipline and government; one may be more ancient and more conformed to Scripture than another; but the original idea of Scripture as to the church — its root and norm — is this, "Whosoever two or three are met together in my name, there am I in the midst of them." We shall need to learn, in days that are coming, that an orator may collect a crowd, but Christ in the midst of it can alone constitute it a church. An architect may raise a beautiful cathedral, in which the very stone shall seem to burst into blossom, and to be itself a beautiful poem — a living thought, a sublime epic; but unless the Lord of glory descend into the cathedral, it remains a beautiful device; but a church of the living God it

is not and it cannot be. If our Queen take up her residence in the humblest hut, that hut becomes a palace; if she refuse to enter the most magnificent creation of architectural genius, that creation remains a grand building. And so it is, — the Saviour alone in the midst of two or three, is the essential and the vital element of a Christian church; in the absence of which, all the rest, however orderly and beautiful, is vain; — and the presence of Jesus is so precious, that one can forgive much that may be irregular, in order to rejoice and bless God for this. But in the creed of Rome, the church is a gigantic ecclesiastical corporation, overshadowing the Saviour — not proclaiming him — putting the Virgin practically in his place — superseding some of the distinctive peculiarities of his sacrifice, and teaching for doctrines the commandments of men. Again, in the Protestant Church the minister of the Gospel is an ambassador, a deacon, a presbyter, a bishop, an evangelist, a preacher, or if there be any other name; but in the Church of Rome he is an *ιερευσ*, a sacrificing priest. A Roman Catholic priest is not ordained to preach the Gospel at all; he is ordained, when the Romish bishop puts into his hands a patina and a cup, to offer up a sacrifice for the living and the dead — but the preaching of the Gospel is not his function; he is not ordained to do so. In the Protestant Church the minister who does not preach the Gospel may trace the links of his lineage to Paul, but he is not a true minister still. He may be the most learned and illustrious divine in the length and breadth of the land; but if he is dumb where he ought to be eloquent, and preaches another Gospel where he ought to preach the Gospel of Christ, he is not a true minister still. And days are coming, my dear friends, when we must rally round those who love and uphold the Gospel. Bread we must have, and the preaching of the Gospel is God's great ordinance for giving us that bread; and if we cannot have bread in church A., we must seek bread in church B.

The church exists for distributing living bread, and without it we cannot live happy — without it we cannot die safe. But in the Church of Rome the minister of the Gospel is lost in the priest.

In the Church of England there is no such officer as a sacrificing priest, nor in any other section of the Protestant Church. The word "priest" in the English Church is derived from "presbyter," which is the origin of our English word "priest." The Church of England has not an altar; if the Church of England had an altar, it would be so said; but on looking into the Prayer book I find only "the Lord's table" mentioned; and it states, that that table ought to be placed in the middle of the congregation. The highest English Churchman ought to have his communion table in the middle of the congregation, instead of having it placed in the east. I would not change it where it happens to be; but if I were to build a church, I think, in these days, I would just place the communion table where the Rubric orders it to be placed — in the middle of the congregation. And again, no section of the Protestant Church has any propitiatory sacrifices, and therefore we have no use for a priest. The Lord's Supper commemorates a sacrifice that is finished, but it is not itself a sacrifice. If it be a sacrifice, it is no sacrament; if it be a sacrament, it is no sacrifice. A sacrifice is something we offer to God; a sacrament is something God gives to us. If the Lord's Supper be a sacrament, it is not a sacrifice; if it be a sacrifice, it is not a sacrament. But while the Protestant Church has no sacrifice, no priest, no altar, we have, material and visible to the eye, all three merged and perfected in one Christ, our High-Priest; the altar that sanctifies the gift, the sacrifice once for all, never to be repeated, for the sins of all that believe. We have not a priest who dies and needs a successor; for Christ lives for ever. We have not a sacrifice so incomplete that it needs to be repeated, for this He

did once for all. And we have not an altar that a mouse can undermine, that a stroke of a hammer can overturn; but an altar whose base is the Everlasting Rock, whose cement is living love, and on which there burns and glows a glory that never shall be quenched, — mercy and truth that have met together, and righteousness and peace that have kissed and embraced each other. And if I take a view of other peculiarities of the Church of Rome, I find the same gross perversion of every thing. I find Christ is practically superseded by the Virgin — the cross by the crucifix — Christ's priesthood by a human priesthood — Christ's Word by the decisions of councils, the decrees of Popes, the traditions of man.

But I turn, in the last place, to the charges which Dr. Newman brings against Protestants for persecution. He says, "Whatever theoretical differences it" (Protestantism) "has had on this subject with the Catholic religion, it has, in matter of fact, ever shown itself a persecuting power. It has persecuted in England, in Scotland, in Ireland, in Holland, in France, in Germany, in Geneva. Calvin burnt a Socinian, Cranmer an Anabaptist, Luther advised the wholesale murder of the fanatical peasants, and Knox was party to bloody enactments and bloody deeds." And then he goes on to say, quoting from another writer, "It is true, that the Popes have not preached, like the Protestants, universal toleration; but the facts show the difference between the Protestants and the Popes. The Popes, armed with a tribunal of intolerance, have scarce spilt a drop of blood; Protestants and philosophers have shed it in torrents." Now, can you conceive any man standing up and publishing such a statement as that in the English tongue, in a book that is now sold, and extensively read by others than members of the Church of Rome? But first let us hear about Calvin. "Calvin," he says, "burnt a Socinian." I do not justify the conduct of Calvin on that

occasion ; but what Calvin did ought to be truly and fairly known. In the first place, I may state, that poor Servetus had just escaped from the fangs of the Church of Rome, by whom he had been imprisoned for heresy ; and the Church of Rome has ever since been angry that Calvin should have had the privilege of acquiescing in a death which they wished to have the joy of executing themselves. And, in the next place, when Servetus came to Geneva, he was imprisoned by the civil law, then proscriptive and intolerant, not by any ecclesiastical decision. And, in the next place, Calvin, it has been proved, acquiesced in his imprisonment, but not, I conceive, in his burning. But I will admit Dr. Newman's charge that he did so. "Cranmer," he says, "burnt an Anabaptist." The Parker Society have lately, and perhaps successfully, tried to vindicate Cranmer from this aspersion ; but let me grant that he did so. John Knox certainly frequently proclaimed that idolaters — and by that he meant Roman Catholic priests — ought to be put to death ; though it is not true that his hands were stained by the blood of a single victim. But what does all this prove ? These men were once priests in the Church of Rome ; they had been drilled in proscription from their earliest infancy, and taught from the pages of canonists, from the decisions of the Fourth Lateran, and Innocent III., from the ever growing canon law, from the episcopal oath, that to put a man to death because of the tenets that he held, was a sacred and solemn duty. This was the creed of Romish Christendom before the Reformation. And if Cranmer, and Calvin, and Knox in many instances persecuted, my amazement is, that, coming out of the Church of Rome, where persecution was taught as a duty, they indulged in it so little, and can be historically charged with so faint a sympathy with it as that which Dr. Newman alleges in the course of this volume. If they were persecutors, the church that educated them bears the guilt of it. And I admit, that

the Reformers and the early Christian ministers for a hundred years after the Reformation still cherished the sentiment, that a person should be persecuted or punished corporally for the religious principles or errors that he held; the last dogma that the Reformers got rid of, was that very popular dogma of the Church of Rome. But if they accepted it, it is the mother who taught it them, who ought to be blamed as well as the children who learned the lessons.

But then, granting they did all this, if the Church of England retain in her articles, or if any section of the Protestant Church hold in its creed, that heretics ought to be put to death, then it is quite fair that the bad deeds of Calvin, and the sins of Cranmer, and the iniquity of John Knox, should be thrown in our face as effects of what we are and hold; but what is the fact? The Church of Rome retains persecution in her laws and authorized works; the Protestant Church repudiates it; and if we admit that we were both wrong two hundred years ago, we ask, Who continues in the wrong? one has refused to be reformed, and the other has reformed herself, and abjured alike the wrong principle and wrong doing. If Dr. Newman's church will come forward in the face of England and say, "I grieve for the crimes of the past; I admit that the Church of Rome has had her hands stained with blood; but the Church of Rome, in the year 1851, repudiates the decree of the 4th Lateran, the Canon Law, the persecuting clauses in the Episcopal Oath, Liguori, De Castro, etc., and will have nothing to do with the patronage of Alphonso de Castro, or with the Jesuits, but is prepared to do as Clement XIV.,—to disband them altogether;"—if he will say this, we will forget and forgive the past, and we shall run a new career, conforming to the example of our blessed Lord, and both be rivals in renown, and sisters in aim and in progress. But the Church of Rome will not do so,—she cannot do so. She retains persecution as a principle, while the

Protestant Church has, without exception and universally, repudiated it. But to show you how truly the Church of Rome holds it, and how reasonably I am amazed at Dr. Newman's strange assertion about his church not persecuting, and about Protestants being the greater persecutors, I copy a passage from the "Rambler," a publication conducted, I believe, by Mr. Faber, — but I may be mistaken in that, — but conducted certainly by new perverts from Protestant churches to the Church of Rome. Now what does this modern periodical, being published only in the course of last summer, say? "We are children of a church which has ever avowed the deepest hostility to the principles of 'religious liberty,' and which has never given the shadow of a sanction to the theory that 'civil liberty,' as such, is necessarily a blessing to all. How intolerable it is to see this miserable device for deceiving the Protestant world, still so widely popular among us! We say, 'for deceiving the Protestant world;' though we are far enough from implying that there is not many a Catholic who really imagines himself to be a votary of 'religious liberty,' and is confident that, if the tables were turned, and the Catholics were uppermost in the land, he would in all circumstances grant others the same unlimited toleration he now demands for himself. Still, let our Catholic tolerationist be ever so sincere, he is only sincere because he does not take the trouble to look very closely into his own convictions. His great object is to silence Protestants, or to persuade them to let him alone; and as he certainly feels no personal malice against them, and laughs at their creed quite as cordially as he hates it, he persuades himself that he is telling the exact truth, when he professes to be an advocate of 'religious liberty,' and declares that no man ought to be coerced on account of his conscientious convictions. The practical result is that, now and then, but very seldom, Protestants are blinded, and are ready to clasp their unex-

pected ally in a fraternal embrace. They are deceived, we repeat, nevertheless. Believe us not, Protestants of England and Ireland ! for an instant, when you hear us pouring forth our liberalisms. When you hear a Catholic orator at some public assemblage declaring that ‘this is the most humiliating day of his life, when he is called upon to defend once more the glorious principle of religious freedom,’ — be not too simple in your credulity. These are brave words, but they mean nothing, no, — nothing more than the promises of a parliamentary candidate to his constituents on the hustings. He is not talking Catholicism, but Protestantism and nonsense ; and he will no more act on these notions, in different circumstances, than you now act upon them yourselves in your treatment of him. You ask, If he were lord in the land, and you were in a minority, if not in numbers, yet in power, what would he do to you ? That, we say, would depend entirely upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you ; if expedient, he would imprison you, banish you, fine you, and possibly, even hang you ! But be assured of one thing : he would never tolerate you for the sake of ‘the glorious principles of civil and religious liberty.’ Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty — except in the sense of a permission to do certain definite acts — ought to be banished from the domain of religion. It is neither more nor less than a falsehood. No man has a right to choose his religion. None but an Atheist can uphold the principles of religious liberty. Shall I, therefore, fall in with this abominable delusion ? Shall I foster that damnable doctrine, that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not, every one of them, mortal sins, like murder and adultery ? Shall I hold out hopes to my erring

Protestant brother, that I will not meddle with his creed, if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life blood? No! Catholicism is the most intolerant of creeds. It is intolerance itself, for it is the truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity." Now, such is the language of a Roman Catholic periodical conducted by some of the most distinguished perverts from the Protestant church. It is most manly and most honest, and just what one would expect from an honest man. It is the echo of the encyclical Bull of Gregory XVI. in the year 1832, which speaks of "liberty of conscience, that execrable and detestable error."

Such writers as this in the "Rambler," simply echo the sentiments of their great head, the Pope. I have another extract from "L'Univers," the organ of the Roman Catholic Church, in France; and you may be aware that a very celebrated bishop in France has forbidden every newspaper but this to the priesthood of his diocese, and they obediently comply with his commands. Now, there appeared in "L'Univers," only a few months ago, the following: "A heretic, examined and convicted by the church, used to be delivered over to the secular power, and punished with death. Nothing has ever appeared to us more natural, or more necessary. More than one hundred thousand persons perished, in consequence of the heresy of Wicliff; a still greater number by that of John Huss; it would not be possible to calculate the bloodshed caused by the heresy of Luther, and it is not yet over. After three centuries we are at the eve of a recommencement. The prompt repression of the disciples of Luther, and a crusade against Protestantism, would have spared Europe three centuries of discord and of catastrophes, in which France and civilization

may perish. It was under the influence of such reflections, that I wrote the phrase which has so excited the virtuous indignation of the Red Journals. Here it is" — (He writes in this manner, because in France every writer appends his name to his article). " 'For my part, I avow frankly, my regret is, not only that they did not sooner burn John Huss, but that they did not equally burn Luther; and I regret further, that there had not been at the time some prince sufficiently pious and politic to have made a crusade against the Protestants.' Well, this paragraph might have been better penned: but as I have the happiness to belong to those who care little about mere forms of expression, I will not revoke it. I accept it as it is, and with a certain satisfaction at finding myself faithful to my opinions. That which I wrote in 1838 I still believe. Let the red philanthropists print their declaration in any sort of type they please, and as often as they please. Let them add their commentaries, and place all to my account. The day that I cancel it, they will be justified in holding the opinion of me which I hold of them. (Signed), Louis Venillot." So that you have here modern documents, all preaching and vindicating the persecution pursued in the early ages. Dr. Newman's allegation that the Popes set up a tribunal of persecution, for the purpose of showing that they had the power, but never used it or meant to use it, is wonderfully innocent logic.

Now, the last passage that I will treat of in the evening of this day, is that relating to the relics and miracles of the Church of Rome, real or assumed, and concerning which Dr. Newman has some decided notions. In closing my morning's notes upon his Lectures, I must say, that the popular prejudices quoted by him against the Roman Catholic Church are scripturally true; they are historical facts; and I am sure that those of you who have read his Lectures, will not be driven from the propositions which you have

cherished year after year, by the mere *badinage*, and silly and sarcastic remarks made by the Rev. Dr. Newman. He knows that his church is a desperate concern, that can only be maintained by desperate means. And it is to my mind one of the most humiliating evidences of the deteriorating effect of the Roman heresy, that those clergymen who have gone over to it recently, are so unscrupulous, as to what is true and what is not, in the statements that they bring against the Protestant Church at large. Dr. Newman indulges in charges, that he must have known are not facts: he has brought accusations against us, which he must have known are repudiated by us; and he tries to screen the worst characteristics of his church, by placing them in the list of popular Protestant prejudices, stating that, as such, they ought to be treated with indifference wherever they appear.

And let us learn another lesson. The Church of Rome, however screened by Dr. Newman, is in the present day avowing her ruling sentiments with an energy, a manliness, and an honesty unprecedented in her past history. She is now ready to allow, in spite of Dr. Newman's apologetic appeals, that she is prepared to persecute, in order to spread her sentiments. The history of England she has just issued, published by Burns and Lambert, instils these principles in the minds of the rising generation. And you may depend upon it, we are coming into a crisis so solemn and so momentous in its issues, that it becomes every man and woman in this assembly to prepare themselves with a thorough, heartfelt grasp of what living, evangelical, Protestant Christianity is; and with a correct and well founded apprehension of the errors and superstitions of the Roman Catholic Church. I have no fear for the ultimate issue: I am satisfied that truth will obtain the supremacy; that with spiritual weapons alone Romanism must go down. I think that the hour of her doom is at our doors. Next year may very probably show

how precarious is the footing she now possesses ; and lights, not far distant, now coming into the horizon, will reveal which is truth, and which, by being truth, has immunity and immortality, and how truly the patroness and the exponent of a lie is doomed to everlasting destruction from the presence of God. I do not mean to say that every Roman Catholic layman holds the proscriptive principles of these writers. I do not mean to say that every Roman Catholic layman knows the errors and corruptions of his church as we know them. But I do say that the Roman Catholic priesthood, who are educated men, do know these things ; and I can only explain the course that Dr. Newman has taken by that awful passage, that one ought not lightly to apply, "God shall send them strong delusion, that they should believe a lie." In looking into this great controversy, and in conducting it, let us boldly avow our readiness, as ministers of the gospel, and others who take a public part in these matters, to give a reason for the faith that is in us, wherever we are placed in the Providence of God. The Roman Catholic priests are coming forward in the present day with a boldness and a heroism unprecedented, I believe, for many years. Things are coming rapidly to an issue ; the signs of our struggle are multiplying every day ; and in a very short time it will be determined in the midst of this land, whether the old, fixed, Protestant and Bible Christianity, with freedom in our nation, purity in our homes, prosperity in our land, in its train, and as its children : or that system which is drunk with the blood of saints, which pollutes wherever it is present, and crushes wherever it cannot conciliate, is to reign and lord it over the destinies of this great country. I believe that God's truth will triumph ; but I believe that, as God works by means, on us devolves the responsibility of a diligent, faithful, untiring use of the means that He has placed within our power. Whatever those means be, that we conscientiously prefer, let us use

them ; but let no man become a pervert to the Roman Catholic superstition, because he has been ignorant of what it is, or whither it tends ; and we ask no man to retain his attachment to the Protestant faith, except on the grounds of enlightened, scriptural, personal conviction. Let parents in their homes teach Protestant truth ; and let me remind you especially, mothers that are before me, to do so. They have great power ; and I am convinced of this, that if all the mothers of England be thoroughly Christian and Protestant and do their duty to those little Missionary establishments, of which they are the presiding spirits, although the Pope were to send cartloads of Cardinal Wisemans to our shores, they would be for ever powerless. A mother's influence in her house is mighty. And the reason is just this :— A father teaches, but a mother instils. A mother's influence, when sanctified, like a delicate, aromatic perfume, penetrates the infant heart, where a father's coarse and rough influence has no access at all. On the mothers, therefore, in Tunbridge Wells, and everywhere throughout England, devolves a responsibility which no language of mine can express, and which no arithmetic can possibly exaggerate. And cleave, my dear friends, wherever you are, to evangelical preaching, which is that of truth. Love the form you belong to, prefer the church of which you are the members ; but prefer above the church, above the minister, and above all the accompaniments of worship, living, vital, evangelical, Protestant Christianity. Give me a man with a weak mind, who proclaims the glorious gospel, and give me a man with a master mind, who does not preach it, and I will go to hear the weak mind, because he preaches it, in preference to the strong mind, because he does not preach it. And we are coming into a day, when it will be uttered from the skies, and it must be echoed from the earth, more and more distinctly, "If the Lord be God, follow him : if Baal be God, follow him." Your Tractarianisms and Puseyisms, and all such

isms, are sham and evasive shifts to get rid of a solemn responsibility. I am quite sure, if you were to see the genuine Church of Rome, you would recognize a splendid exterior vision, vile and hateful as it is beneath; but Puseyism is contemptible, because it is without outward beauty, and is replete with inward unscriptural, unprotestant delusions. Let us, then, ally ourselves to all that love the Lord Jesus Christ; and if we be found faithful, even though it should be the faithful few, ours will be that happy destiny that awaits such in that day.

But with all this, I state it as encouragement I gather from facts and prophecy together, that this land of ours is reserved yet, I believe, for a splendid destiny. I see in the past history of it, notwithstanding its failings and its sins, such tokens of the providential interposition of God, that I am sure it is not God's purpose to give up this great country to sink, when Babylon, like a mill-stone, shall perish in the depths of the sea. We shall be punished, — nay, I will not say punished, — we shall be chastened: a judge punishes a criminal; a father chastens his child. We shall be chastened, too, in the direction in which we have sinned. When a nation sins, God makes a scourge out of its sins to chasten it with. We have sinned from 1829 up to now. You may not, perhaps, agree with me; but I say, since that period, explain it as you like, and attribute it to the course you like, we have sinned in reference to Romanism; and we have crowned our sins by endowing, at a vast national annual expense, the College of Maynooth. I say, we have sinned in these things; and the right way is, to begin to repent first, and to abjure what we see to be sin. And do not speak as if you would sweep away, at one fell swoop, all the bad acts of past years, but just unwind. Begin at the last national sin, unwind it, and we shall afterwards consider whether we ought to go further or not. But we have sinned in these respects; and in these respects, I believe,

God will chasten us: but I do not believe that God will give up our land. Why has it been preserved during the last few years? Why has it been like a central peaceful column, around which exiles fleeing from other nations have felt that they could cluster and cling? Why has it been the wide spreading tree, under the shadow of which they have found a shelter and a defence, when the rest of the nations of Europe have been uprooted and shaken by the storm? Why is it that this great land of ours has been so successful, fiscally, politically, nationally, religiously, in extending its missions, adding to their funds, apparently rising refreshed from temporary disasters, rather than put down? Why have our ships been beating white the waves of every sea, our anchors dropped upon every strand, and our guns assuring the oppressed that he shall find in us an assistance and a protector? It is because the light of God's truth has shone in the midst of us; it is because England's anchorage ground has been the Bible; and so long as that Divine Book stands like a light-house on the capital of our national column, so long will England stand. Shut that book, and you will not remain long free: keep it open, and no foot, be it that of priest, or king, or tyrant, shall be able to press upon your neck; and so long as that light remains, so long we shall not only be free ourselves, but a pattern and an example to the nations of the earth. The great waves may beat against that glorious light-house; the great winds may rush on it; and cardinals, and popes, and monks, like the sea-gulls, envying its light, and attracted by its splendor, and hoping to quench it, may fly at it; but it will only be to dash themselves against it, and lie dead at its base. It will stand the light of England, and the light of nations. And, having received from our forefathers so glorious a deposit, by God's grace, in spite of Cardinal Wiseman and the Pope of Rome, we will keep it, and hand it down to our children: so that, when they receive it, and stand upon the green sod

that covers our ashes, they shall be constrained to say, Our fathers, if they did not increase, did not at least diminish the glorious heritage which they received.

LECTURE II.

IN those remarks I had the opportunity of submitting to you in the former part of this day, I showed that Dr. Newman, the most distinguished advocate of the Church of Rome in the age in which we live, acquainted in his earlier days with the principles of a purer church, but now inveterately attached to the very worst superstitions of the church of his adoption, has written a work which he calls, "Lectures on the Present Position of Catholics in England: addressed to the Brothers of the Oratory;" and another volume, previously written, equally large, and in some respects not less eloquent, called "Discourses to Mixed Congregations. By John Henry Newman, D. D., Priest of the Congregation of St. Philip Neri." I showed that he begins by breaking an Act of Parliament, and continues and ends by omitting the Scriptures from his investigation altogether. It is most remarkable, that from the commencement of the book to its close, he scarcely quotes a text. He appeals to what he calls the reason; he speaks of prejudices, and endeavors to disabuse us of our misconceptions, as he calls them, of the Roman Catholic faith; but he scarcely decides a single difficulty by an appeal to Scripture, or quotes a single passage to determine the controversy one way or the other.

Before proceeding, however, to analyze at still greater length the statements in this extraordinary farrago, — this mixture of the beautiful and the bad, the sublime and the

nonsensical, the logical and the illogical, more than ever it was my lot to peruse before,—I should like to disabuse your minds of possible, and frequently repeated misconceptions as to the course which we pursue, and the ends which we have now in view.

First, let me again repeat, that the severity with which we brand the errors of the Church of Rome, is the measure of the unaffected love which we feel to those who are the victims of them. It is quite possible to love the sinner, and to detest the sin in the ratio of the love that we bear him. Our blessed Master so loved the sinner, that he came from the highest height of glory to deliver him; and he so detested the sin, that he shed his most precious blood that its guilt might be for ever washed away. And just in proportion as we imitate the spirit of our blessed Master, are we qualified to enter into a discussion, which sometimes irritates, which occasionally has made men speak in exaggerated language, and now and then has made us forget our love to man in our antipathy to a system which has been fatal to our country's history in the past, and is ruinous to souls wherever it is embraced. Now, my position is this: that a Roman Catholic error is so great a misfortune, that the very sincerity with which a man cleaves to it is a reason why I should respect him as a man, but no reason why I should spare the error that ruins his soul, and that is separating us into factions among our fellow-countrymen.

And, in the next place, we use spiritual weapons alone. We are quite satisfied that the gospel needs neither the bribe of the treasury to make men accept it, nor the bayonet of the army to support and to perpetuate it. If the fagots are to be kindled, let them be so by the enemies, not by the friends of the gospel. If the sword is to be unsheathed, let it be by the advocates of Rome, not the advocates of a pure and scriptural religion. "The

weapons of our warfare," says the apostle, "are not carnal, but mighty;" and he implies in that sentiment, that just because they are not carnal, therefore they are mighty.

And, in the next place, while we deal with a Roman Catholic, it is not our simple idea to disabuse his mind of the errors that he holds. A heart emptied of all error is not a step nearer heaven than a heart filled with all error. We are sanctified, not by a negation, but through the truth that is in Christ Jesus. And if, therefore, I should induce a man to cease to be a Roman Catholic, but should, under God, be blessed to make him nothing more, it would be but a poor triumph: the room, swept and garnished, would most likely tempt seven other spirits worse than the first to enter in; and so, the last state of that man would be worse than the first. No; we think we take a better plan, and that is, to dislodge the error that is cherished by the corresponding truth that is fitted to neutralize it, and to lead the Roman Catholic to abjure the worse way, by showing him in our creed, in our expressions, in our life, a more excellent way. I would not break the canonized urn filled with waters from the Tiber, unless I could point him out the fountain of living waters, from which he may drink, without money and without price. I would not take from him the twinkling taper light, unless I could point him out the big bright Sun, under whose wings there is healing, and in whose presence there is the light of life. I will not be satisfied, therefore, with making a Roman Catholic cease to be so, until, by the grace of God, we are instrumental in turning him from darkness unto light, from the knowledge and power of Satan unto the knowledge and kingdom of God, and his own dear Son.

Now, in dealing with this controversy, let me notice, as another preliminary and important remark, that some excellent Protestants, some, I believe, in this place, say, and say

very plausibly, "What business have you to meddle with another man's creed? it is his own business, and not yours." So far it seems very good sense; but when you come to look at it in the light of Scripture, it is very bad divinity. Suppose our Lord had let us alone eighteen centuries ago: suppose Paul had let the Athenians alone, and not told them of their superstitions, and of the God that they ignorantly worshipped. Suppose that the first missionaries had said of us, "Let those Saxons alone; what right have we to meddle with their creed?" Then, we should have been in a very different state to what we are now. My own creed is my business, and my brother's creed is my business; and if I have a right heart, I shall never suffer sin in my brother's life without trying to rebuke it, nor an error in my brother's intellect without trying to dislodge it. It seems to me that this spirit I am now animadverting upon partakes very much of that of Cain, "Am I my brother's keeper?" Every man has an interest in the well-being of his neighbor; and in proportion as a man becomes Christian, he cannot rest, under an impulse stronger than time, until the whole mass that is around him is leavened with the light and freedom of the gospel of Christ, and all society reflects the blessings and the happiness which it is his own unmerited privilege to enjoy.

Again, in dealing with the Roman Catholic system, it may be said, "Why not let them take their own way to heaven?" or, according to what is called in modern times the very liberal Christian, "Let the Roman Catholics take their way; let the Socinians take their way; let Protestants take their way: we shall all land in the right place, but by different roads, at the last." There is a great fallacy lurking beneath such a statement as this. If there be different roads to heaven, and if everybody be in one of these, then I do not see that we ought to meddle with any man's religion; but is the geography of heaven exactly the

reflection of the geography of time? If I wish to go to London to-morrow from Tunbridge Wells, I may go by express, or by the first, second, or third class, or by a goods train. I may go on horseback, by coach, or on foot, or I might find a canal by which I might go. And therefore, if I said, "I am going to London to-morrow," my excellent friend, Mr. Franklyn, might say, "I think you must go by this way, or that way;" or he might say, "Why not let Dr. Cumming take his own way, and, being a Scotchman, he is sure to take the cheapest route to London." Now, this seems very plausible, when applied to the affairs of this world: but is it the same in reference to those of a higher world? Not at all, my friends. There are not many ways to heaven; there is but one, and it is important that that one should be known. And what is it? It is not true that the way to heaven extends through a church, to the exclusion of the chapel; or through a chapel to the exclusion of the cathedral. In short, we are not saved by a church at all, nor can we be guided to heaven by a shibboleth at all. The way to heaven was pronounced upon the banks of the Jordan, and is reverberated in ever-multiplying echoes from the increasing pulpits of our land,—"I am the way, the truth, and the life. No man cometh unto the Father but by me." And thus, the Lord Jesus Christ is the only way to heaven; and the man who pursues another way, however near, however plausible, however picturesque and beautiful, is in a way that will not lead to heaven, because there is but one, and that one, the Lord Jesus Christ, the only name given among men, whereby we can be saved. It is thus, then, that I meet the difficulty, that there are many ways to heaven, and that every man should take his own, and that the Roman Catholic should take his.

But then, others will say, "Is it not true that the Roman Catholic Church holds the great truths that we hold?" And it may be argued that, if we be right, the Roman

Catholic Church cannot be wrong; because, for instance, she holds the Nicene Creed, a very beautiful compendium of Scriptural Christianity; but she adds to that Nicene Creed other twelve articles, which constitute the distinctive peculiarities of the Roman Catholic religion. This is so marked, that, if a Roman Catholic were to clip his creed in twain, the first half would be the exponent of Protestant Christianity, and the other half of pure and unmixed Roman Catholic superstition. Well, you say, if a Roman Catholic hold what we hold, and only a little more,—if we be saved, you argue, he cannot be in danger. Now, this might be true, if the little more that he held were perfectly innocuous; but the little more that he holds is not only something additional to the truth, but it is something in itself intensely subversive of the truth. And here is the mystery. If the Roman Catholic religion were the denial of all truth, then it would be simply infidelity; but it is the “mystery of iniquity,” and therefore it admits all the truths that we admit, but then it applies the correlative errors that neutralize every truth, subvert every precious announcement, and under the appearance of marching to immortality and glory, it leads you directly to distance and alienation from God. So that the Roman Catholic Church not only holds a little more, but it holds that little more of the most pernicious description;—although, I might add, it is possible to believe too much, as well as to believe too little. We find in this world, that if you add up your ledger in this manner, two and two make five, you will find next Christmas that you are just as much wrong as if you had added it up in this manner, two and two make three. And you will find that, if a person eats too much, he will do himself as much physical damage as by eating too little. And it may be true in religious matters, that it is just as dangerous to believe too much, as too little. But when that too much is adding to what is sufficient that which is deleterious, then it may

destroy the good that is in it. Thus, if we add to bread, not more bread, but arsenic, and to the water we are drinking, not more water, but prussic acid, then all the virtue of the bread is gone, all the preciousness of the water is neutralized; and although these may seem to be bread and water, because those elements are the largest, still they are tainted with deleterious poison, which poisons the unhappy man who wilfully or ignorantly accepts them. It is thus, then, that it is no defence of the Roman Catholic Church, to say, it is only the belief of a little more: it is the acceptance of a little more of a dangerous description.

But then, you must admit that there are many good people in the Church of Rome. I believe that there are saints in the midst of the Roman Catholic superstition, who at this moment are the subjects of the grace of God, but not in consequence of that system in which they are, but rather in spite of it. And it would be strange if it were not so. On the bleakest crags of the Alps there are some flowers that the frosts have not nipped, and that the storms have not blasted. In the wildest deserts of Africa and Asia there is an oasis here and there, to show that God has not utterly forsaken them. And in the Church of Rome there is a Christian here and a Christian there; and the whole of that gigantic hierarchy will stand until the last Christian has escaped, like Lot from Sodom; and then the judgments of heaven will descend upon it, and utterly consume it. I do not believe that the Roman Catholic Church is to be converted; I have no hope of its conversion in the age in which we live. I believe it will be destroyed only when this dispensation shall come to its close. I believe it will be plunged into ruin by the instant judgments of God; and that will take place when the last of God's saints has escaped: then it will go down like a mill-stone into the sea, and "the voice of harpers, and of the bridegroom and the bride," shall be heard in it no more at all. I have, therefore, no hope of

converting the Church of Rome at all; but then I have a strong conviction that God has a people in the midst of it, and that now, at this very moment, is the great crisis, when there should sound from every pulpit, and be heard from every platform, "Come out of her, my people, that ye partake not of her sins, and receive not of her plagues." It is thus, then, that God has a people in the Church of Rome: in it, but not of it.

Others, again, have said, "But, in attacking Roman Catholicism, do you not help the sceptic, and injure the religion that you yourselves hold?" If the Protestant religion were dependent upon a Roman Catholic foundation, it would be true; but we deny that the Church of Rome is the foundation of the Protestant Church. On the contrary, we allege that the Romish Church is grafted on the Protestant Church; we allege that it is a parasite plant—a poisonous parasite plant—that grows upon the church of Christ, exhausting its vitality, deforming its beauty, and concealing it from those that would gaze upon it, and look and live. And therefore to meet the Church of Rome, and to show its errors and its sins, is not to shake, still less to undermine that church which we belong to. If the spider has woven its web amid the branches of a precious apple tree, or if the caterpillar is gnawing its leaves, to remove the spider's web, and to detach the caterpillar, is not to destroy the tree, but rather to give it a chance of development it had not before, and to add to its future fruitfulness when the harvest draws near. So, in defending the Protestant Church from all unity with the Roman Catholic Church, and in showing the errors of the Roman Catholic religion, we strengthen, not sap, that creed to which it is our privilege, under God, to belong.

Others, again, have said, "We do not like this controversy at all;" and, as I have heard persons say before coming here, "We do not like discussions and debates." I

have tried to show you, they are neither uncharitable nor uncalled for. But I admit that controversy is not an agreeable thing; but the real question before us in this world is not, whether we like a thing, but whether it be duty; nor whether it is palatable, but whether it be necessary. What are all the Epistles in the New Testament? Controversy, — discussions with those who undermined, or subverted the truth. If controversy means losing one's temper, which I never did in my life, or calling men names, which I hope I never do, then it would be an objectionable weapon for a Christian minister to use. But if it be to contend in the spirit of love, and to say the bitterest things against error, and the kindest things against the victims of that error, then it is controversy by which Christianity was spread in ancient days; it was the weapon by which Luther, and Knox, and Cranmer, and Ridley gained their victories; it is that weapon which Dr. Newman is wielding with consummate skill, and with persevering tactics; and it is that weapon with which we must meet him, or be mastered by him in the collision that is speedily approaching. Certainly, the thing itself is not pleasant. No one likes the storm; and if one had one's will, I should wish that there should be a perpetual and a beautiful calm. No one likes whatever disturbs the peace and order of society; but still, war is often a necessity and a duty. If I had my will, too, I would wish that every rose-tree around Tunbridge Wells should not have a thorn upon it; that there should never come a gale of wind to disturb your common; and I should move that the millennium should come in with all its beauty and bliss tomorrow. But then, I know that in the arrangements of Heaven, that thorn is needful to protect that rose; I know that the storm that does partial damage purifies and disinfects the air through which it passes; and I am assured, from the Word of God, that there never can be a millennium of peace until there has been first established a millennium

of truth, from the rising of the sun even unto the going down of the same. Besides, I am told that the wisdom that is from above is first pure, and then peaceable. And if I were asked, Which will you part with—truth or peace? I would say, Let me have both, if I can; but if I must part with one, then let it be peace. You say, Why? Because, if I let go peace, peace may come again, for I have still truth; but if I let go truth, there can be no peace again. Truth is the stem; peace is the blossom. If the blossom be nipped by the winter winds, that stem will give birth to other and more beautiful blossoms. But, if the tree itself be removed from the soil in which it grows, then you have neither tree, nor leaf, nor blossom in the summer. Have peace in connection with truth, if you can; but support the maintenance of God's truth, and God will not leave you without peace in the world. And in that controversy in which we are engaged, it is not the arena that one loves, but the golden apple that can be picked up from it. It is not the discussion that we like, but the results that that discussion leads to. And you will find that our best blessings have been secured by discussion, and those blessings can only be maintained by being ever able and ever ready to defend, protect, and perpetuate them.

Now, having made these remarks, I would turn your attention to one or two more of the assertions of the Rev. Dr. Newman, a portion of which I reviewed in the former part of this day. At page 52, he asserts that King Henry VIII. "began a new religion," namely, the Protestant: and that Queen Elizabeth "brought it into shape," and her successors only "completed and confirmed it." Now, first of all, he asserts that King Henry VIII. began our religion. This is a favorite statement on the part of our Roman Catholic friends; but the truth is, that King Henry VIII. was no more the cause of the Protestant religion, than Hildebrand and the woman Pope Joan, were the framers of the Roman

Catholic religion. King Henry VIII. lived a Papist, only with inconsistencies that few Papists showed. He burned men one day for believing in transubstantiation, and he burned them the next day for denying it; and he closed his career one of the most devout Roman Catholics that ever attended mass: for he had an altar erected at his bedside, and received the last offices of the Church of Rome. And therefore it is wrong to assert that Henry VIII. was the first Protestant. But, it is said, was he not the means of its being permanently established in England? I say, God uses means that he does not approve of to promote his own great purposes. Cyrus was his battle-axe of old, but the character of Cyrus was not such as God approved. And it might be argued, if God would not have used such a man as Henry VIII. for promoting the Protestant religion, would he have used such a man as Hildebrand, as Innocent III., as John XXII., and others, to uphold the Romish religion? If bad men helping a religion is a proof that that religion is wrong, then confessedly vile men maintaining the Roman Catholic religion, is demonstration that the Roman Catholic religion is wrong. God uses such means as the lightning and the earthquake to work his ends. There was a great hill erected between mankind and the Saviour,—there was a great cloud concealing his glory; and whether God employed the earthquake, or the lightning, or Henry VIII., or John Knox, or Cranmer, or Martin Luther, we bless him that he employed men, not because they were the best, but in spite of their faults, and that the great hill is removed, and that the cloud is dispersed, and that thereby the Sun of Righteousness is revealed, and that in his light we can see clearly.

But he alleges that King Henry VIII. began a new religion, implying by that that Protestantism is a new religion. Now this we do not admit. I allege that the Protestant religion is the old religion, and that the Roman

Catholic religion is the new one; and my evidence is this: Which of the religions appeals to the New Testament Scriptures? Alike Pope Pius IX., and Dr. Newman, and myself, admit that the New Testament is the first and foundation document. Why is it that the Church of Rome will not peril the issue upon this inquiry,—Which church is most conformed to the New Testament Scriptures? If the Church of Rome can show that the Church to whom St. Paul addressed his Epistle to the Romans is the very church of which Pio Nono is the head now, then she will have shown that she is the oldest and the first church. But if she cannot do so, then she must be satisfied to take her place as a secondary communion, and not as the first church founded by the apostles, and proclaimed from heaven in the essentials of its constitution by the Holy Spirit of God. Now, it is a remarkable fact, if you argue with Dr. Newman, he will come up to the second or third century, but the instant that you touch the first century, he seems to recoil, or to fly off at a tangent into some other quarter. How is this? Because there is a consciousness there that he cannot prove the dogmas of the Church of Rome from the New Testament Scriptures. And it seems to me the best way, not to attempt to trace our genealogy through others up to the days of the apostles, but to come at once to the New Testament Scriptures. What is there is truth; and if all men should deny that what is condemned there is false, that denial would not alter the case; and if all men should uphold and maintain that what is commended there is to be condemned, that again would not make the New Testament less true. But when he says, however, that the Protestant religion is the new one, and that the Roman Catholic religion is the old one, I do not deny that the Roman Catholic Church is an old church. It is in one respect old, but it is not old enough to be true. We hold that we are the first church, and that the Roman Catholic

Church is an old church. The synagogue of Satan is old, but the church of Christ was first. Sin is old, but holiness was first. Satan is old, but God was first. And unless the Church of Rome can prove that she is the first church, it is in vain to prove that she is the same as the Nicene church, or that she can be traced in her dogmas to the writers of the second century. But when she asks the question, as Dr. Newman does by implication here, Where, then, was your church previous to Martin Luther, or, as he calls it, Henry VIII.? I answer, first of all, The Church of Rome ought to be ashamed to ask the question; for she knows where the professors of the truth were, and how they were treated, when she had absolute and unquestioned jurisdiction over the great mass of the nations of Europe. If she means by that question, Where was our religion before the days of Martin Luther? I reply, where it is now, in the Old and New Testaments. If she asks, however, Where was our church, as a church so called, prior to the Reformation? arguing that because the name Protestant is new, the thing—Protestantism—must be new also, I reply, If the novelty of a name is proof of the novelty of the thing, then transubstantiation cannot be older than the ninth century, because the name “transubstantiation” was not known till the ninth century; and as the Church of Rome asserts that the novelty of a name is the evidence of the novelty of the thing, then transubstantiation cannot be primitive; it was a novelty of the ninth century, and is therefore not an apostolic doctrine. But this she will not allow, and consequently, she must admit that the novelty of a name is not necessarily a proof of the novelty of a thing, and that therefore, although the name “Protestant” is not older than the days of Luther, the thing of which it is the exponent may be as old as the days of the apostles. But if she argue in this way, Where were the professors of Protestantism before Martin Luther? I answer, It is remarkable that Reinerus, a Romanist, admits,

when investigating the claims of the Waldenses, that they had existed since the days of the apostles, maintaining the great doctrines of Protestant Christianity down to the eleventh, twelfth, and thirteenth centuries; and you will find that in the middle ages they formed a bright silver thread running from the days of the apostles, and so were then the true church. In the middle ages the Church of Rome was the great incorporate apostasy, and the Church of Christ was a handful of faithful men — a faithful few, whose symbol, like the symbol of the Waldenses, *Lux lucet in tenebris* — the light shines in darkness — was its great standing feature and memorial from year to year. And if the Church of Rome asks, Where were we, then, prior to the days of Martin Luther? I answer, As a creed, we were in the Bible; as a name, our name was not yet introduced; as professors of the truth, we were in bondage to the Church of Rome: as the Jews were in Babylon, so the Protestants were before the Reformation. And it seems to me a strange thing in Roman Catholics to ask, where we were, when she has only to have recourse to the annals of the Inquisition to find the names of our forefathers in the list of those whom she has persecuted. I do not know if you ever read, in the interesting writings of Lord Lindsay on Egypt, that once, on visiting one of the Pyramids, he discovered a tuberos root in the hands of a mummy. He was anxious to know whether vegetable vitality could exist for the time (which must have been at least two thousand years) that it had been in that situation; and in order to ascertain this, he took the root out of the mummy's hand, and exposed it to the rain drops and the influences of nature, in his garden, and it grew up into a beautiful dahlia. Now, if Roman Catholics ask, where Protestantism was before the Reformation, I answer, It was in the cold and iron grasp of the Papacy; and all that Martin Luther did was to unclench that iron grasp, to extract the precious deposit, and

to plant it in the lands of Germany, and England, and Scotland, and, I now add, of Ireland, and to leave it to the influence of a better Sun, and to the dews of that grace that is never exhausted; and it is springing up in all these lands into overshadowing branches of the church universal, that bear the truths, which are alike the glory, the strength, and the perpetuity of our own beloved and father-land. So much, then, for Dr. Newman's statement that our religion is a new religion, and that his alone is the old one.

The next thing to which I will refer occurs at page 63, where he makes the very strange allegation, that such is the unhappy state of Roman Catholics in this country, no one can be one "without apologizing for it." Now I do not know that it is thought to be a shame to be a Roman Catholic. It is certainly a misfortune; but I do not know that any man in this country is proscribed because he is a Roman Catholic. Do you ask your baker, before you deal with him, "Are you a Roman Catholic?" Do you ask your grocer, before you deal with him, "Are you a Roman Catholic?" Are Romish Catholics excluded from our police? Are they not soldiers in our army? Are they not in the House of Commons? and I am sure you cannot mistake their presence there, especially under their recent form of "the Pope's Brass Band." Are they not found in every place? and is it thought in this country any shame to be a Roman Catholic? We know it is not; and therefore it seems to me a severe and an unwarranted reflection for Dr. Newman to make, when he asserts that no one can be a Roman Catholic without apologizing for it. But we may turn round, and say with far greater truth, Can I be a Protestant in Rome without suffering for it? Can I be a Protestant in Florence without suffering for it? What is the history of poor Count Guicciardini? I have here an extract from the records of the British and Foreign Bible Society, dated August, 1851, in which the treatment that Count

Guicciardini has met with from the Roman Catholics of Florence, is alluded to, and from which it appears that the Hon. and Rev. Samuel Waldegrave, in a speech delivered at Bedford, June 9, 1851, said: "When at Florence, I had the privilege of visiting Count Guicciardini. He was in prison. He is a man of rank, a man of property, a man of blameless reputation. He is a loyal subject. He has carefully abstained from all interference in politics. While waiting with the friend who accompanied me to see him, I asked the gaoler whether he was a man free from all suspicion on political grounds. His answer was, 'Yes; he is *parfaitement pure*.' Yet was he now a prisoner in the common prison. What was his fault? He had been found sitting round a small table, with six others, reading the Bible; that was his one, his only crime;" and it appears that only by subsequent interference on the part of the British authority was his punishment relaxed. So true is it, as Lord Palmerston remarked in a most able speech the other day at Tiverton, that in Rome, and Tuscany, and Florence, to be a Protestant is to be a criminal; and to have a Bible is the evidence that you are a Protestant, and consequently a criminal. If, then, Dr. Newman says that no man can be a Roman Catholic in this country without apologizing for it, we can reply, with far greater truth, that no man can be a Protestant in his favorite lands without suffering for it in the most painful manner.

Again, I turn to page 122, and I find there the following statement: "Protestants are obliged to cut their ninth commandment out of their Decalogue. 'Thou shalt not bear false witness against thy neighbor,' must go, must disappear; their position requires the sacrifice." Now, whether Dr. Newman says this in joke, as some of his saints said equally merry things, or whether he means it as a real and grave charge against our Protestant Christianity, I do not know. I have looked into our Scotch Catechisms, and I

find the ninth commandment there; and one cannot enter an English church without finding it written conspicuously upon the walls, thus giving unequivocal evidence that the Church of England has not expunged it from the Decalogue. But Dr. Newman says we have expunged it; he must have made a mistake, for the fact is, that we retain the ninth, and he has expunged the second. In the Catechisms of his church — at least, those upon the table dated 1845 — the second commandment, as we count, is expunged, and the fourth very much modified. Here is a Catechism by the most Rev. Dr. Reilly, published at Dublin in the year 1845; I open it at page twenty, and find the following: “Q. How many commandments hath God given us? A. Ten. — Say them. A. I. I am the Lord thy God; thou shalt have no other gods but me. II. Thou shalt not take the name of God in vain.” Now, to every one who reads that, there seems a whole commandment omitted. I turn to another Catechism used, “revised, corrected, and enlarged, by the four Roman Catholic Archbishops of Ireland,” and there I find the following: “Q. Say the ten commandments of God. A. I. I am the Lord thy God; thou shalt not have strange gods before me. II. Thou shalt not take the name of the Lord thy God in vain.” And, in short, four Irish Catechisms that I have bound up in this volume, all omit what we Protestants call the second commandment. But you must be very cautious in making this charge, because Roman Catholics divide the commandments differently from us: they attach sometimes the second commandment to the first. And therefore, in making this charge you must say, “You omit what we call the second commandment, or what you call the largest share of the first commandment.” But, you ask, how do they make ten? Why, they divide the tenth commandment into two parts, thus: “IX. Thou shalt not covet thy neighbor’s wife. X. Thou shalt not covet thy neighbor’s goods.” And the only reason that I

ever heard for such a division, is one given by Father Maguire, a celebrated priest in Ireland, who says, that Roman Catholics display far higher courtesy than we do, since they give a man's wife a whole commandment for herself, instead of classifying together his wife and his goods, as we do, in one commandment. I leave you to judge the validity of this reason. But I hold another Catechism in my hand, an Italian Catechism, which was picked up by a lady walking along the streets of Rome. She saw a child drop it on the pavement, — the cover is at this moment soiled with the mud of Rome, — and she ran after the child with the Catechism, to restore it, but she could not reach him before he was out of sight, and so it was not in her power; and she was kind enough to make me a present of it. This Catechism is sanctioned by two Popes; and the first four commandments are given thus: "De' Comandamenti di Dio. M. Veniamo ora a quello, che si ha da operare per amare Iddio, ed il Prossimo: dite i dieci Comandamenti. D. I. Io sono il Signore Iddio tuo; non avrai altro Dio avanti di Me." — I am the Lord thy God; thou shalt have none other god but me. — "II. Non pigliare il Nome di Dio in vano." — Thou shalt not take the name of God in vain. — And then, instead of our fourth commandment, their third commandment is given thus: "III. Ricordati di santificare le Feste." — Recollect to keep holy the festivals. Now, when Dr. Newman tells us that we omit the ninth commandment, he needs to be told how much his own church has erred in this very particular. But, you say, why should the Church of Rome sanction these omissions? Go into a Roman Catholic church, or come with me to Belgium, every one of whose churches I have minutely examined, and you will find standing in the naves of most of them a large statue of the Virgin Mary, and the people in groups lifting up their prayers to that statue; and you will find that each person has his favorite saint also, before whose image he offers incense, and

to whom he makes vows, in the hope and the desire of some immediate deliverance. And the Church of Rome feels that she dare not write the second commandment on the walls of her churches, and at the same time keep their niches filled with saints, reputed and real. Either she must take down the saints, or she must curtail the Decalogue in order to keep up the evil practice of idolatry in which she so sadly indulges. And then as to the fourth commandment, one can see a reason for the mutilation of that precious requirement. As I told you this morning — at Amiens, on the Festival of the Assumption, the cathedral was crowded, the shops shut, the streets empty; it seems to be a day of real, though, of course, unscriptural devotion. But on the ensuing Sunday when it was only God who was to be worshipped, and not the Virgin, the shops were open, scenes of amusement were in full force; and it seemed to be the most dissipated and most merry-making day of the seven — yet it is that day which God claims especially as his own. The Church of Rome, then, sees that the defence of a holy Sabbath would be the degradation of her beloved traditions; and that if God were more worshipped in simplicity and in truth, the saints, the angels, and the Virgin would occupy a very inferior place in the worship and the adoration of her people. It is the whole character of this communion, that it supersedes the commandments of God by the traditions of man; it seems to be more anxious that the creature should be worshipped, than God the Creator, who is God over all, and blessed for ever. So much, then, for Dr. Newman's charge, that we mutilate the ten commandments. It does appear to me that it is no light sin in Romanism thus to omit the fourth commandment, or thus to modify it. Many of you, I dare say, being near the Continent, have visited various countries on the continent of Europe, and can testify that they have no Sabbath there. I have seen no such thing as a Sabbath on the continent of Europe.

And I generally regard a nation's Sabbath as the exponents of a nation's religion. What the Sabbath is, the nation is generally found to be. I am quite sure of this, that you ought rather to part with your beautiful churches — rather to surrender the noblest cathedrals that England has, than surrender that holy day, the most beautiful of the seven, on which the noble and the peasant feel that they are peers, and on which the rich and the poor, as in the grave, and around the judgment-seat, may meet together, and feel that God is the Maker of them all. Popery would snatch that precious day from you: but so long as you have that blessed Book that tells you that it is not God's exaction so much as the people's privilege, — that it is not the rich man's property so much as the poor man's right — nay, more than his right, a vital portion of his actual existence upon earth — so long you must hold it fast. It seems to me that the Sabbath is like a fair island flung down from heaven, and cast into the roaring torrent of this world's traffic, standing upon which I can see the Sun of Righteousness shine, and hear the harmonies of the better land, and feel that the world in which I am is not an orphan world, — that I am indeed a stranger and a pilgrim on it, but yet a candidate for that everlasting Sabbath, that true rest that remaineth for the people of God.

Dr. Newman goes on in his book to notice, at page 128, a subject of which I allege he is not a competent judge. He says that the law of celibacy, in the case of the clergy, is better than that of matrimony; and he denies that we “succeed with our rule of matrimony better than the Roman Catholics with their rule of celibacy.” Now, I deny that Dr. Newman is a competent judge in this matter; and I protest that I am. He is a bachelor — his pope is an old bachelor. I was a bachelor for some years, and I have been married for some years too; and therefore I think I am competent to say which of the two states is the most

suitable for the highest efficiency of a Christian minister; and I allege, on the strength of an experience to which Dr. Newman is a stranger, that the latter is the best. He maintains, having experienced only one, that the former is the most advantageous. Now, I would counsel him to go and marry, and then he would be able to pronounce which is better for the ministers of the gospel. I do not, however, put it upon experience; I do not base it on history. The frightful abuses that have taken place in the Church of Rome are legitimate weapons that we may wield: but I decline doing so here. I content myself with opening a book which Dr. Newman seems to shrink from; and I find there, that a bishop must be the husband of one wife; and I read that, if Peter were the first of the popes, which I am not at present about to dispute, Peter's wife's mother was ill; and, if he had a wife's mother ill, he must have had a wife; and therefore the present pope, Pio Nono, being an aged and most respectable bachelor, presents a contrast with the first pope, Peter, who, according to the testimony of the Evangelist, was a married man. And I consider, therefore, that I have more of the apostolical succession in this particular than the present Pope; and that I am more like what ministers should be than Dr. Newman, or my friend Father Ignatius, or any other father of any other caste or class of the Papacy.

He then states, that wherever the Roman Catholic religion has flourished, it has been, in a national sense, a great blessing. In answer to that, I quote a passage from Macaulay's very splendid History of England, and in which remarkable History he gives a picture of the comparative effects of Romanism and Protestantism in different realms and parts of the world. Mr. Macaulay was one who was called latitudinarian, extremely partial to Roman Catholicism; and when he could have a fling at Protestantism, he indulged his taste without any restraint. He voted in favor of the annual

grant of £30,000 to the College of Maynooth; and he was always first to speak in favor of the so-called rights of Roman Catholics. And therefore, his testimony is a most unexceptionable one. But when he was in the House of Commons, he was voting as a politician; when he was in his study, he was writing simply as an historian. Well, what does the historian say? If I had read it first, without mentioning the authorship, some would have said, "Oh, it is Dr. Neile, or Mr. Franklyn of Christ Church, or some other enthusiastic Protestant; it cannot be said by an impartial and disinterested historian!" It is Babington Macaulay, in his first volume, pp. 47, 48, sixth edition:—"From the time when the barbarians overran the Western Empire, to the time of the revival of letters, the influence of the Church of Rome had been generally favorable to science, to civilization, and to good government. But, during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while protestant countries, once proverbial for sterility and barbarism, have been turned, by skill and industry, into gardens; and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation—the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so

small has ever reached, teach the same lesson. Whoever passes in Germany, from a Roman Catholic to a Protestant principality ; in Switzerland, from a Roman Catholic to a Protestant canton ; in Ireland, from a Roman Catholic to a Protestant county, — finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic, the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert ; while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have, doubtless, shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule ; for, in no country that is called Roman Catholic, has the Roman Catholic Church, during several generations, possessed so little authority as in France." Well now, here is the testimony, not of a heated ecclesiastical partisan, but of a very sober historian, biassed more in favor of the body whom he thus severely handles, than in favor of those who are likely to quote his testimony against that body.

I turn to another passage that follows in Dr. Newman's work, almost in connection with this, and which he means to be partially illustrative of it. You have all heard of the attempt that has been made to build a Protestant church in Rome. You may recollect that Pope Pius IX. has appointed collections to be made in all the churches of Italy for the following purpose (I quote his very few words): "To erect an Italian Catholic church in a central street in London, for the use of Italians, and such of the natives as may attend." The word "natives" is not a very complimentary one. It is a sort of Billingsgate term, I am told, especially descriptive of oysters ; and, therefore,

for his Holiness to speak of "Italians" — that is, Italian subjects of Rome — "and such of the natives who may attend," is not very complimentary to us, though it may be very Roman Catholic. Well, then, when I read this statement, I wrote to one of the morning newspapers, proposing that we should raise money to build a Protestant church in Rome, in a conspicuous part of the city, for the use of resident English subjects, and such of the natives as should attend. When this suggestion was made, I received from here and there, and day after day, letters offering money to carry it out. Mr. Burgess called upon me, and said that the Bishop of Gibraltar had offered to raise £1,000 himself. When I saw this, I wrote to my old correspondent and my much respected friend, Cardinal Wiseman, stating the proposition I had made, and begging to know, first of all, whether there was any law, municipal, political, or otherwise, which would prevent us Protestants from having a church in Rome; and, secondly, if any such law existed, whether he would help me and Mr. Burgess to get that law modified in our favor, so that we might enjoy in Rome, precisely, and no more, the same toleration which he and his communion enjoyed here. His Eminence, after taking three days to consider, sent me a reply through his secretary, in which he tells me, that our previous correspondence was so unsatisfactory to his Eminence, that he declined any more on the same subject. I therefore could extract nothing more; but I should advise any of you — for I am told he is an occasional visitor here — just to go up to him, and ask him if he will give you, who have never given him any offence, an answer to my questions. At present there is a positive law prohibiting such a thing as a Protestant church within the walls of Rome; but, outside the walls, Protestants have been allowed a room over a pigsty, which was thought to be a great condescension on the part of his Holiness, and much more than we English heretics at any time deserved.

But here is a remarkable contrast. If I go to Rome, or to Florence, to have a Bible is the evidence that I am a criminal ; and to read it, is the prelude to my being given in charge to the police, or to the sbirri, as they call them. If I were to attempt to hold a meeting like this, we should be immediately consigned to the charge of the Roman police ; and if you were to open a chapel, in order to read the Scriptures alone, it would instantly be prohibited, and you would be ordered in twenty-four hours to make yourself a stranger in Rome. In short, you do not know what privileges you have in this great land. It ought to be riveted in the minds of the English people, that Romanism cannot afford to be generous — that we can. We so little dread it in the fair field of open discussion, that we give it full and perfect toleration, satisfied that we have weapons in God's holy Word more than able to match it. But so much does Roman Catholicism dread the word of God ; so conscious is she that the introduction of light would be her instant destruction, that all her efforts, her work, and her machinery, are meant to keep out light at all hazards, and to retain her dear and congenial darkness. Ah ! but she will not have it long ! In 1848, when the Pope was out of the way, six thousand Italian Testaments were scattered over the length and breadth of Italy. And the Roman Catholics are reading these documents at this moment ; and it needs only the withdrawal of that vast inconsistency — Republican bayonets to keep up priestly tyranny — for the Pope to find his throne and his dwelling-place elsewhere. A lady, whose son is the correspondent of the *Daily News*, whose Roman intelligence was the most admirable and the most full of any that was given in the papers, told me that she was in the city of Rome during the convulsion of 1848, and that she actually saw the Roman Catholics reading the Scriptures, and selecting passages out of these Italian Scriptures to show that they should not let the Pope come back again.

She said she heard this text cited: "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep;" and they said, He has left us; how can he be the good shepherd? I may mention, that a celebrated instrument, called a "bull" — from *bullæ*, the wax on it — begins with the phrase, *Pastor bonus*, a title of the Pope; and the Roman people naturally argued, If he be the good shepherd, he would surely have stopped to give his life for the sheep; but he is an hireling, seeing that he has left the sheep. While the French Republic's cannon balls were bounding in the streets in all directions, she saw a Roman citizen take up a large ball, and presenting it to the people, he said, Can these be the arms belonging to the Church of Him who said, "My kingdom is not of this world, else would my servants fight." And they said, Here are the bullets whistling in the ear, and the cannon balls bounding in the streets. Pio Nono's kingdom seems to be of this world. Can he be the representative of Jesus Christ? And this lady saw a person take the large ball, the only one, as I understood her, that came through the dome of St. Peter's, and write this label upon it, "A present to his flock, from Pio Nono," and laid it in a nook by itself. These were symptoms merely of what was working in the minds of the people; and, as I said, there are true Christians in Rome — a people who long to be rescued from the Papal tyranny. And I do deeply deplore the day when France, becoming a puppet in the hands of the Jesuits, sent her six thousand bayonets to keep up a system decayed to the very core, the ruin of which will be a vast benefit to the continent of Europe.

Now, what does Dr. Newman say of this prohibition of a Protestant church of Rome? He admits it at once. I

told you that the Roman Catholics are more bold and less concealed now than they used to be ; therefore hear with what *naïveté* he states the reason of this prohibition : “The Government of Rome hinders them there, because it is able ; Protestants do not hinder us here, because they are not able.” Now, that is all the thanks you get for your concessions. We Roman Catholics will not let you erect a church, because we are able to prevent it ; but you Protestants are not able to prevent us from doing the same thing, and therefore we will build our churches in spite of you. That is all the thanks you receive for your delightful concessions. Now, liberal men, put that in your pockets, and remember it always. I tell you that the Church of Rome laughs at all your fine concessions, and uses the ground you have given her as the platform on which to batter down the liberties and the privileges of your native land.

The next thing that Dr. Newman does is to devote a great many pages to Dr. Achilli, who has lately occupied a very conspicuous part in connection with the Church of Rome. Now, I do not know the merits or the demerits of the case at all. Certainly, the charges of Dr. Newman, in the course of twelve or sixteen pages, are so flagrant, and so scandalous, that either Achilli must be the worst of men, or he must be the most misrepresented and ill-treated of men. They are so bad, that Achilli has commenced an action against the publishers of this book, some of the accounts of which you must have seen. Dr. Newman’s charges are all given, specifying dates ; and I have read all that he says against Achilli, but I have not heard Achilli’s defence. But I take Dr. Newman’s own statement ; and it turns out to be the case, that, after these great sins had been committed, Achilli was still advanced in the Roman Catholic Church ; but the instant he left the Church of Rome, he is described as Dr. Newman has described him. Now, it seems to me something in favor of Achilli, that, so long as he was in the Church of

Rome, his very offences would seem to have been reasons for his promotion; but the instant he comes out of the Church of Rome, that instant he is blackened, and the long hidden tissue is brought out against him. Another thing strikes me still more forcibly. Achilli commences his action against Burns and Lambert, the printers, and his solicitor writes to Dr. Newman, to say, "Are you the author of this book? because a man's printed name on the title-page is no *legal* evidence of the authorship." Now, I think, if I had been Dr. Newman, I should have replied, "I am the author of the book; my name, you perceive, is on it — 'By John Henry Newman, D. D., Priest of the Congregation of St. Philip Neri.'" And if this is not Dr. Newman's book, I am sadly misrepresenting him; but, instead of doing this, with consummate Jesuitism he refuses to acknowledge the book. Now, who knows but that he will prosecute me for libelling him, by ascribing this book to him? and yet, here it is, "Lectures on the Present Position of Catholics in England: addressed to the Brothers of the Oratory. By John Henry Newman, D. D., Priest of the Congregation of St. Philip Neri." And he uses as a motto, which is very applicable to this very subject, "*Tempus tacendi, et tempus loquendi.*" — There is a time to be silent, and a time to speak. — He has chosen the time to be silent just now, and therefore nothing can be extracted from Dr. Newman in the way of defending this book. I know nothing about the merits of the case. I know nothing against Achilli; but I only know this, that he is sharing the lot of every man who sees the necessity of quitting the Church of Rome. The Duke of Norfolk, after reading works that I could specify, felt it necessary to renounce the Church of Rome, in obedience to the most enlightened convictions. I know that he has renounced the Romish creed, and has taken the communion in the Church of England. The instant this was done, I was furnished with a printed circular — extensively circulated, it appears,

for I found it at the episcopal palace last week, where I had the honor of seeing the Bishop of Peterborough — blackening his Grace's character in the worst manner. Now, there is no signature to it, no author's name, not even a printer's or a publisher's that you can lay hold of. But here is the Church of Rome just at her old tricks. The inquisitors always blackened the victim before they burned him; and though they cannot burn the Duke of Norfolk, they can at least blacken him. All who come out of the Church of Rome must consent to be, like the saints of old, "clothed in sheepskins and goatskins" — despised, calumniated, and spitefully intreated. I have often felt surprised that so many come out of the Church of Rome; and I am not surprised to see so few come out of it; for, if you should join it, what is the fact? You must tell the priest every thing in your conscience, — every association, domestic, personal, social, moral, — every thing about you; and the priest, therefore, knows every member of his flock just as thoroughly as any member knows himself; and I need not tell you, that the man who knows me as well as I know myself, is my master, and I am his slave. And if you notice a Protestant minister, like Mr. Franklyn or Mr. Lyon, meet any of his flock, they do so as brethren, exchanging the smile of recognition and of friendship; but just notice a priest do the same thing, and you will see on his lip the lofty sneer, and in his eye the keen glance that seems to say, "Ah! I know you better than you know yourself;" and you will see in the member of his flock the cringing demeanor that seems to wince before the eye of that thorough priestly tactician. And hence it has appeared to me amazing, that so many have the courage to leave a system where they have been so thoroughly sifted and analyzed, and by which they have every reason to believe, in case of their secession, every thing will be turned to the best account, in order to do them damage. Such is that system with which

we have to deal, and such is the course which Dr. Newman pursues with reference to poor Achilli.

The next passages I refer to are Dr. Newman's remarks on miracles, on which I have been for some weeks preparing a lecture, which I am going down to Birmingham to deliver in December ; and I shall be most happy to meet Dr. Newman, and hear any explanations he may wish to make ; for I am perfectly sure that no priest upon earth can stand before one who knows the Romish system as well as the priest knows it, and who knows what the priest does not know — the Word of God from Genesis to Revelation. Dr. Newman here avows his belief in the following words. He says, "The Catholic Church, from east to west, from north to south, is, according to our conceptions, hung with miracles ; the store of relics is inexhaustible." I shall show you that that is perfectly true. "At Rome," he says, "there is the true cross, the crib of Bethlehem, and the chair of St. Peter ; portions of the crown of thorns are kept at Paris ; the holy coat is shown at Trèves : the winding-sheet at Turin ; at Monza, the iron crown is formed out of a nail of the cross ; and another nail is claimed for the Duomo of Milan ; and pieces of our lady's habit are to be seen in the Escorial. The Agnus Dei, blest medals, the scapular, the cord of St. Francis, all are the medium of divine manifestations and graces. Crucifixes have bowed the head to the suppliant, and Madonnas have bent their eyes upon assembled crowds. St. Januarius's blood liquefies periodically at Naples, and St. Winifred's well is the scene of wonders, even in an unbelieving country. Women are marked with the sacred stigmata ; blood has flowed on Fridays from their five wounds, and their heads are crowned with a circle of lacerations. Relics are ever touching the sick, the diseased, the wounded, sometimes with no result at all, at other times with marked and undeniable efficacy. Who has not heard of the abundant favors gained by the intercession of the

Blessed Virgin, and of the marvellous consequences which have attended the invocation of St. Anthony of Padua? These phenomena are sometimes reported of saints in their lifetime, as well as after death, especially if they were evangelists or martyrs. The wild beasts crouched before their victims in the Roman amphitheatre; the axe-man was not able to sever St. Cecilia's head from her body; and St. Peter elicited a spring of water for his jailor's baptism in the Mamertine. St. Francis Xavier turned salt water into fresh for five hundred travellers. St. Raymond was transported over the sea on his cloak; St. Andrew shone brightly in the dark; St. Scholastica gained by her prayers a pouring rain; St. Paul was fed by ravens; and St. Frances saw her guardian angel." And I may add, that one saint walked with his head in his hand after it was cut off. Dr. Newman believes all that. And then he says, that these miracles are as antecedently probable, that is, as credible and as likely, as the miracles of the New Testament. Now, I think just the very reverse. It seems to me, that the miracles done by our blessed Lord have a majesty, a dignity, a reason for them in the foundation of a glorious and a new dispensation; but that these miracles — saints sailing upon their cloaks, saints carrying their heads in their hands, St. Januarius's blood liquefying once a year, the crib of Bethlehem, and the true cross, are really some of them such extravagances, and others such puerilities, that I can see no great end to be answered, no cause that necessitated them, and therefore no claim.

What a rebuke to them all is this text of Scripture that I read the other day, and which struck me exceedingly, "John did no miracle!" John x. 41. Now, there is not a Roman Catholic saint who does not positively weep and perspire miracles. He seems like an electric jar, for they burst from him in brilliant corruscations at every pore. A Romish saint unsurrounded by miracles would be a non-

entity, an absurdity. And he speaks of the "true cross" being "at Rome." Now, Dr. Newman must know that there have been as many "true crosses" in the world as would build a ship of war. And it is a fact, that as early as in the fifth century, portions of the "true cross" were manufactured; and the demand for them was so great, that there was no supplying it. I myself saw a bit of the "true cross" in a church at Belgium. One day I saw a crowd of persons walking up the aisle of the church. I did not know what it was, but I joined in the current and marched on. I then saw a person go up to the altar and a female presented a piece of glass about the size of a candlestick, with something in it, and after wiping it with a towel, which I thought indicated great tidiness, she handed it to him and to others to kiss; and then the person who kissed it put a piece of money in a box close by. At last she came to me; I told her in French that I should not kiss it; and she asked me why, since it was a piece of the "true cross," and she looked at me in utter amazement. I said, "Are you sure?" She said, "Quite sure, perfectly sure, no doubt about it; without doubt the 'true cross!'" I said that I would put a double coin in the box, which I did, and she seemed perfectly satisfied. There are so many fragments of the "true cross," that Paulinus, who writes in the fifth century, says, "The cross, possessing a living power in its senseless material substance, has continued daily to afford its wood to the innumerable cravings of men, in such a manner as not to have sustained any loss." Now this is the account of the "true cross." And yet Dr. Newman is so besotted by the superstitions of which he is the unhappy victim, that he proclaims, before listening, wondering England, that "at Rome there is the true cross, the crib of Bethlehem, and the chair of St. Peter." Why, the last is known to be an old Saracenic chair; and if any of you have read the discussions in the *Times* newspaper, you must

have felt how they completely prove that it is a Saracenic or Mahometan chair. And the probability is, that Peter never was at Rome ; and there is proof that he never made use of that chair at Rome.

And he says, that "St Januarius's blood liquefies periodically at Naples." Now after tracing out the whole history of this saint's blood, I would ask Dr. Newman, Are you satisfied that it is blood at all? and, if so, what are your proofs? And, secondly, are you satisfied that it is St. Januarius's blood? and, if so, what are your proofs? And, thirdly, are you quite sure that it liquefies miraculously? Are you satisfied that it is not the warmth of the priest's hand that causes it? because, being hard at one degree of Fahrenheit, it might liquefy at a higher degree. And, in the fourth place, *Cui bono?*—What is the use of it?—We never find a profusion of miracles in Scripture. How beautiful was it when He fed the five thousand, "Gather up the fragments that remain, that nothing be lost." No excessive expenditure of power, but using means wherever means were adequate ; interposing omnipotence when there was an end and an occasion that required it. But in this Romish Church there seems to be a perfect excess of power, and miracles are the ordinary things, not the extraordinary. I can see no end to be answered by the periodical liquefaction of St. Januarius's blood. And then I have heard or read of this incident—I wish any one could give me the document that relates to it—that one of Napoleon's marshals was at Naples, and there was a great commotion among the inhabitants because the saint's blood had not liquefied at the proper time ; and this marshal threatened to blow up the saint's relics if the liquefaction did not take place within a certain time. Well, as tradition tells, in due time the saint's blood did liquefy under the fear of the marshal's cannon, but not certainly in the way of miraculous manifestation.

Then there are, "the holy coat shown at Trèves; the

winding-sheet at Turin ; at Monza, the iron crown is formed out of a nail of the cross ; and another nail is claimed for the Duomo of Madrid ; and pieces of our Lady's habit are to be seen in the Escorial. The Agnus Dei, blest medals, the scapular, the cord of St. Francis," and many others. In short, Dr. Newman says, "The store of relics is inexhaustible." He is perfectly right ; they are inexhaustible ; and some of the evidence that I have given you is proof that they are so. I myself was at Cologne, and at Aix-la-Chapelle ; and at one of the churches at Cologne the whole of the wall is built of bones, which they say are those of eleven thousand virgins who were killed whilst escaping from the persecuting Romans. And at Aix-la-Chapelle the following relics are regularly exhibited:—

1. Une chemise de nôtre Dame qu'elle a portée.
2. Les linges ou bandelettes dans lesquelles le petit Jésus a été enveloppé.
3. Les singe dans lequel fut enveloppée la tête de St. Jean Batiste, après qu'il eut été coupé par ordre du Roi Herode, l'on y voit encore les marques de son sang.

Read Bishop Burnet's "History of the Reformation," in order to see that Romish relics are inexhaustible. The bishop tells us, that a duck's blood was used for a saint's, and was reputed a very great miracle worked. Now this is exactly St. Januarius's blood, according to Bishop Burnet. The bishop says it even is really true blood, only that it was the blood of a duck. Other relics he mentions which are most grotesque and extravagant. You will also find a list of relics in Mr. Seymour's book, called "A Pilgrimage to Rome." You will also find in the Hon. Mr. Percy's Travels to Rome, an account of the relics. He says, "Over various altars in Rome are lists of relics." In one list which Mr. Percy saw, and copied down, is, "Part of the Chain of John the Baptist." Speaking of John the Baptist: when I visited Amiens the other day, I watched an old man stepping across that beautiful cathedral, and, after ascending three or four steps,

kneeling down and kissing something, and then dropping some money into a box beside. I resolved to follow the man, and I found that it was the skull of St. John the Baptist, kept in Amiens Cathedral, and which the people revered and kissed. I went to the sexton, and bought a small book in French, giving an account of the miraculous transport of the skull to Amiens, and explaining the intense devotion of the people to such a precious relic.

There is one very extraordinary miracle: the body of St. Andrew is worshipped and seen at three different places. Now observe you, just conceive the day on which St. Andrew will rise from the dead. His body at Rome will meet his body at the other places, wondering and disputing which is St. Andrew. In fact, the thing is absurd; and the only answer that can be given is, Dr. Newman's relics are inexhaustible — so numerous and so prolific, that really there is no end or limit to them at all. But the whole thing is a most melancholy testimony to the credulity of a great mind, not in its dotage, but in its moral intoxication, admitting the extravagant absurdities and anile fables that are recorded in this volume. And it shows, that when once one has slipped off the platform of truth on the side of error, there is no telling how far one may go, or where one will stop. Truth is the narrow apex of a pyramid, and on all sides there is an inclined plane; and a person must either lie where Dr. Newman is, or he must stand where Mr. Franklyn now does. There is no resting-place midway between thorough Protestantism and thorough Roman Catholicism; there is nothing between. And you will see, by and by, how true this is. One half, I fear, of those who have long approximated to Rome will go there; and another half — I pray the largest half — will come back to that Protestantism which, by their own folly, or by the means of others, they unhappily left.

But the great miracle which Dr. Newman considers to

be the miracle of miracles, that beats them all, is what is called Transubstantiation. You are aware that in the Church of Rome they soberly believe that the piece of bread that is placed upon the altar, as they call it, every Sunday, is turned — literally turned — into the body and blood, the soul and divinity, of the Son of God. Now recollect, this is what the Church of Rome calls its standing miracle, being a miracle repeated every Sunday, and the great evidence that the Church of Rome is the true Church of the Lord Jesus Christ. I may state to you, as a specimen of the arguments by which it is defended, that one day, along with Admiral Harcourt, we were holding a meeting at Bermondsey; the room in which it was held would not hold more than six hundred people: it was an old temperance hall. About four hundred Roman Catholics rushed into this room, so that they had the majority. Well, Admiral Harcourt spoke about half an hour; after which I addressed them. They listened to me very quietly for about ten minutes; after that, something that I said seemed to them too severe, though it was not really so, and they made a very great disturbance; in fact, it sounded just as if a mine of gunpowder had been blown up. I remained perfectly still, and I noticed just from a glance, that they were chiefly Irish. And here I may state, that whenever I have an English congregation, I find that they are such matter-of-fact people, that you never can touch their feelings, or their imagination; and, consequently, they make the best jurymen in the world. As to the Scotch, too, there is no getting at a Scotchman's heart without a great deal of reasoning with the head; and then, when you have got at his heart, you are not a bit nearer his pocket. But when one has got an Irish congregation, one can turn them any way one likes. They are a fine race, and need but the bright light of Protestant Christianity, to be the noblest people under the sun. And, let me tell you, there is a probability that Ireland will be Protestant. The

cholera has thinned its population, which I deeply deplore; famine has thinned it still more; and now emigration is carrying away vast numbers; so much so, that the time has been called "the Irish Exodus." And the American Ambassador told me the other day, that invariably the children of the Irish who go out to America never continue Roman Catholics. Now what is the case in Ireland? — that the Protestant and Popish congregations are nearly equal. There are about three millions and a half of Roman Catholics, and three millions of Protestants. And such are the conversions that are going on now, that the Bishop of Tuam — and I felt much honored by it — invited me, through Dr. Smith, T. C. D., to go round with him and see him confirming the people who had been converted from Popery. I had just returned from the Continent, or I should most certainly have gone to see the blessed spectacle. It seems to me at this moment like a second Pentecost in Ireland; and I think every one ought to support the Irish Church Missions.

But, to return to our meeting, I said my audience was almost entirely Irish. Well, when the noise had subsided a little, I said, "I know you Irishmen so well, that you are the best men in the world for fair play. Will you four hundred Irishmen see me put down?" And they said, "Hear him, boys!", till at last they said that they would see fair play. I knew they had some priest, or confraternity schoolmaster, in the place, — I dare say there are a couple of Jesuits in this room; and if I make any mistake, you will hear of it soon, but if not, you may be sure that they have no refutation to make, — so I said, "Choose one of your number, and he shall speak for five minutes on any subject he likes, and I will reply for the same time; and so, alternately, as long as you like." They immediately pointed out a confraternity schoolmaster, and the topic he introduced was transubstantiation. He spoke for five minutes, and

whilst he was speaking, I kept the Protestants quiet, so that when it came to my turn I had an attentive audience. One of his arguments was this: "You said, sir, if transubstantiation be a miracle, and as a miracle is true, we know of nothing like it, because the senses are not affected by it. Now," he said, "have you had your dinner to-day?" I replied in the affirmative. "Well," he continued, "do not you know, that instead of transubstantiation being an out of the way miracle, it is a miracle that has its likeness in every being? for, if you eat no bread, you would have no flesh, and if you were to cease drinking, you would have no blood. In short, transubstantiation goes on in every one." They thought they had completely answered me. Of course, I got my five minutes to reply. I merely quote this to show you the ingenious arguments which are adduced in support of this miracle; and I dare say there are people before me who would not be able to answer it. It is indeed most ingenious, but, you will notice, there is a defect in it; and accordingly, I answered it thus: "I take my bread before I eat it; and show it to you. It feels like bread, it weighs like bread, it looks like bread, it tastes like bread. I eat it; and next day, I cut out a bit of my flesh and show it to you. It feels like flesh, it weighs like flesh, it looks like flesh, it tastes like flesh; and you are sure that it is flesh, and that it was bread yesterday. I go to your priest's altar, and he shows me the bread before it is transubstantiated; and it feels like bread, it weighs like bread, it looks like bread, it tastes like bread. He then pronounces the words *Hoc est meum corpus*. I take it up again, but instead of tasting, weighing, looking, or feeling like flesh, it tastes, weighs, looks, and feels still like bread. In the one case, the transubstantiation was complete; in the other, there is no transubstantiation at all." And again, to quote another instance of the arguments in support of that miracle, I refer to the discussion called the "Hammersmith Discussion," which took

place between Mr. French, a barrister, supported by three or four Roman Catholic priests, with two chairmen — one Roman Catholic, and the other Protestant, and myself. All the speeches were taken down in shorthand, by the Romanist's own reporter, and published, and they took all the profits and we bought two hundred copies. The printed copies were all sold, and I was anxious to have it republished at a reduced price, and so wrote to Mr. French's friends, and the publishers, to tell them so, and that they should see that I did not alter Mr. French's speeches. They sent an answer strictly refusing to allow us. We then consulted a barrister, who said that, as there was no property in the book, he did not think the Chancellor would give a judgment against us; but, he said, "If the worst came to the worst, you would have to move to dissolve the injunction, which would cost a hundred pounds." Well, I went to Messrs. Hall and Virtue, of Paternoster Row, and said, "Now, here are the facts of the case. I will make you a present of my part of it; but, mind you, the Roman Catholics will take out an injunction, and you will have to dissolve it, which will cost a hundred pounds." And Mr. Hall said, "I will publish it at once, and at the very cheapest rate at which it can be done; and I only hope that the Roman Catholics will take out an injunction: for I should have spent a hundred pounds in advertising, and their doing so will be the most splendid advertisement I could have." Singular enough, he has published the book, and has sold already about nine thousand copies of it, and made, I should think, a good profit, cheap as the book is: and he is longing for the Roman Catholics to take out the injunction, and to pay the hundred pounds to dissolve it. Well, in carrying on this discussion, the subject it turned on first was Transubstantiation; and Mr. French quoted to me the text, "This is my body;" and he turned round to me with very great tact, — there were some four hundred Roman Catholics present, and said, — "Now, sir, none of your

orientalisms, none of your explanations, none of your figures of speech. Here are the words. To the Scripture I go. 'This is my body!' That proves it." When I had to reply, I just opened Isaiah, and read these words (xl. 6) — "All flesh is grass, and all the goodliness thereof is as the flower of the field." "Now, sir," I said, "none of your orientalisms, none of your explanations, none of your figures of speech. To the Scripture I go. You are neither a man, nor Mr. French, the barrister, but a bundle of grass. If I were to prick you, like Shakspeare's Jew, you would not feel it. In short, I have been under a mistake, and have been arguing with a bundle of grass all this time." At this, the poor man quite lost his confidence, and both he and the priests at his side could not help laughing. And another thing I may mention, too, when he quoted this text, "This is my body," I told him that when I looked at the wafer after it has been transubstantiated, it looked like a wafer still. "O but," said he, "your senses are deceived: that is the miracle. Most miracles are visible to the senses, but this is *sui generis*, since the senses are deceived." I said that, if the senses were deceived then, they may be deceived every weekday, and even on that platform. But he still cited, "This is my body." So I asked him to show it me. Looking at the text I read, "These are the bricks with which Babylon was built." He said, "No; you are joking," I said, "No; I am perfectly sincere. You say, the senses are deceived; how do you know, then, that it is not thus said, 'These are the bricks with which Babylon was built;' if my senses choose to read them thus, and your senses otherwise, who is to decide?" This miracle, by which the senses are said to be deceived, is the most successful and ready pathway to scepticism; for, if the senses are deceived as they gaze upon the altar, the senses of the apostles might have been deceived when they saw Jesus risen from the dead, and your religion may thus be vain, and our preaching

vain. And by denying the evidence of the senses, all the miracles of Scripture are gone, all the proofs of the resurrection are gone. And therefore do not be surprised if a century of Popish superstition has, as its reaction, a century of infidelity afterwards; and do not be startled if I say, that Voltaire, and Diderot, and D'Alembert, and other of the infidels of the last century, were the creations of the Roman Catholic religion; and that that religion has the blood of souls and the guilt of infidelity upon its present robes. So much, then, for Dr. Newman's belief in these miracles.

I have brought another volume of Dr. Newman's "Discourses, delivered at Charing Cross," on which I do not enter, but which give evidence of the awful depth of superstition into which that gifted mind has now unhappily fallen. Let us then, my dear friends, as we review the whole, see that Romanism degrades the intellect, cramps the heart, destroys the best and noblest feelings in the human bosom. Let us see, from what it has made Dr. Newman, what it must have made less gifted spirits on the continent of Europe. Poor Mr. Sibthorp saw by bitter experience what a terrible deception it is: he has come out of it. Let us pray that Dr. Newman may yet be spared to learn truly what it is, and to come out of it, and to join with others who shall batter down that dreadful and gigantic superstition, having seen himself the secrets of the prisonhouse, and able therefore to deal with them as they deserve to be dealt with. And let us try, my dear friends, wherever we have the means, by such Societies as that * for which your chairman appealed so powerfully in the morning, to spread these truths. And I am very glad that, if there be any thing worth publishing in what I have said, a shorthand writer has

* British Society for Promoting the *Religious* Principles of the Glorious Reformation, 8, Exeter Hall.

reported these Lectures, and they will soon be published by a bookseller in this town. And if any one contradict these things, I hope you will only let me know, and I shall always hold myself in readiness to come here and support them, as the words of reason, of truth, and of Scripture. And let us therefore say, that, if Pio Nono has sent his Cardinal and his hierarchy to displace and to dislodge that of others, we are better without the best tidings they have to bring; and that we know enough of our own precious faith, and feel it in our hearts dearly and deeply enough, to be prepared at all hazards to maintain it, and to shrink with disdain and scorn from a superstition so vile, so unscriptural, so unholy, so absurd, and anile, — for such I must call it, — as that of which Dr. Newman is the infatuated exponent. Let us, on the other hand, be thankful for the blessings of our reformed faith. Let us aid, above all, the circulation of God's holy Word. That is the Book that Romanism dreads; that is the Book that Dr. Newman does not meddle with at all; that is the Book that he dare not deal with. He will bring his wares to candlelight, but not to the sunlight of the Word of God, for there he knows their fallacies would be detected — there he knows they would be seen to be shams, not to be substantial facts. And, my dear friends, learn to love one another; and, as I told you when I last addressed you, in all good works that you can, coöperate with each other. We have a real unity: we only need to develop it. Rome has a false unity, and the more it is known the less it will be seen to be real. And let us all have a strong pull — I hope it will not be a long pull — together; and by God's blessing, a thousand promises will converge, and unite their echoes in that anthem in which angels and martyrs around the throne will join, "Babylon the great is fallen, is fallen!" And if there should be any one in this assembly so ill informed as to sympathize with her in the day of her destruction, such sympathies will rush

back to Bartholomew, to Smithfield, to the Marian martyrs and they will return armed with indignation, and rejoice to join in the cry, "Reward her as she has rewarded you Hallelujah! Babylon is fallen, and the Lord God Omnipotent reigneth."

ROMISH MIRACLES.*

[In the collection of the facts in the following Lecture, Dr. Cummings acknowledges great indebtedness to George Finch, Esq., of Burly-on-the-Hill.]

BEFORE I commence the important lecture — important I mean from its subject-matter — which I am announced to deliver, I wish to state, that in any thing I say I desire to regard and to express myself respecting Dr. Newman himself in terms of real and unfeigned respect. I have no quarrel with him, I have no desire to depreciate his talents or to suspect his motives; but I have a quarrel, a solemn quarrel, with that church of which I believe him to be the unhappy victim: whatever I feel it my duty to say, is meant to tell against the claims and pretensions of what I believe to be the great Western apostasy. In no respect do I desire to speak against any individual priest or layman who has the sad unhappiness to belong to it.

I wish also to observe, that Dr. Newman, in those extraordinary, and subtle, and deceptive, but brilliant lectures which he delivered, “on the present position of Catholics in England,” has made a remark which, in some degree, suggested my delivering this lecture in Birmingham. He says, at page 363, “Think a moment: what is it to me what people think of me a hundred miles off, compared with

* Delivered in the Town Hall, Birmingham, December 16, 1851, — the Right Hon. Lord Calthorpe in the chair.

what they think of me at home? It is nothing to me what the four ends of the world think of me; I care nought for the British empire more than for the celestial, in this matter, provided I can be sure what Birmingham thinks of me. The question, I say, is, What does Birmingham think of me? And if I have a satisfactory answer to that, I can bear to be without a satisfactory answer about any other town or district in England." Now, I am come to endeavor, not to make Birmingham think worse of Dr. Newman's moral character, but much worse of his judgment, and common sense, and sanity, in accepting the miracles of which he is the advocate—the bold and unabashed advocate. I am come here, if I may presume to try to enlighten so highly instructed and privileged a town, to give Birmingham some idea of the nature and credibility of those miracles, concerning which Dr. Newman in this volume says, that he feels no impossibility in believing them, or rather that he finds it impossible to doubt them; while on the other hand, he complains bitterly that we Protestants are all one-sided, and that we refuse to go into the evidence of innumerable miracles, which he holds to be clearly and conclusively demonstrated. In order that you may have some idea what these are, for in number they are legion, I will read another passage from his book. At page 284, he says, "I will take, then, one of those subjects of which I spoke in the opening of this lecture as offensive to Protestants, viz., our belief in the miracles wrought by the relics and the prayers of the saints, which has given both occasion and scope to so many reports and narratives to their honor, true, doubtful, or unfounded, in the Catholic Church. I suppose there is nothing which prejudices us more in the minds of Protestants of all classes than this belief. They inspect our churches, or they attend to our devotions, or they hear our sermons, or they open our books, or they read paragraphs in the newspapers; and it is one and the same

story — relics and miracles. Such a belief, such a claim, they consider a self-evident absurdity; they are too indignant even to laugh; they toss the book from them in the fulness of anger and contempt, and they think it superfluous to make one remark in order to convict us of audacious imposture, and to fix upon us the brand of indelible shame. I shall show, then, that this strong feeling arises simply from their assumption of a first principle, which ought to be proved, if they would be honest reasoners, before it is used to our disadvantage. You observe, my brothers, we are now upon a question of controversy, in which the argument is not directly about fact. This is what I noticed in the opening of this lecture. We accuse our enemies of untruth in most cases; we do not accuse them, on the whole, of untruth here. I know it is very difficult for prejudice such as this to open its mouth at all without some misstatement or exaggeration; still, on the whole, they do bear true, not false witness in the matter of miracles. We do certainly abound, we are exuberant, we overflow with stories which cause our enemies, from no fault of ours, the keenest irritation, and kindle in them the most lively resentment against us. Certainly, the Catholic Church, from east to west, from north to south, is, according to our conceptions, hung with miracles. The store of relics is inexhaustible; they are multiplied through all lands, and each particle of each has in it at least a dormant, perhaps, an energetic virtue of supernatural operation. At Rome there is the True Cross, the Crib of Bethlehem, and the Chair of St. Peter; portions of the Crown of Thorns are kept at Paris; the Holy Coat is shown at Trèves; the Windingsheet at Turin: at Monza, the iron Crown is formed out of a nail of the cross; and another nail is claimed for the Duomo of Milan; and pieces of our Lady's habit are to be seen in the Escorial. The Agnus Dei, blest medals, the Scapula, the cord of St. Francis, all are the medium of divine manifestations and

graces. Crucifixes have bowed the head to the suppliant, and Madonnas have bent their eyes upon assembled crowds. St. Januarius's blood liquefies periodically at Naples, and St. Winifred's well is the scene of wonders even in an unbelieving country. Women are marked with the sacred stigmata; blood has flowed on Fridays from their five wounds, and their heads are crowned with a circle of lacerations. Relics are ever touching the sick, the diseased, the wounded, sometimes with no result at all, at other times with marked and undeniable efficacy. Who has not heard of the abundant favors gained by the intercession of the blessed Virgin, and of the marvellous consequences which have attended the invocation of St. Anthony of Padua? These phenomena are sometimes reported of saints in their lifetime, as well as after death, especially if they were evangelists or martyrs. The wild beasts crouched before their victims in the Roman amphitheatre; the axe-man was unable to sever St. Cecilia's head from her body, and St. Peter elicited a spring of water for his jailor's baptism in the Mamertine. Sir Francis Xavier turned salt water into fresh for five hundred travellers; St. Raymond was transported over the sea on his cloak; St. Andrew shone brightly in the dark; St. Scholastica gained by her prayers a pouring rain; St. Paul was fed by ravens; and St. Frances saw her guardian angel. I need not continue the catalogue; it is agreed on both sides: the two parties join issue over a fact; that fact is the claim of miracles on the part of the Catholic Church; it is the Protestants' charge, and it is our glory."

Then, at page 298, he says, "I think it impossible to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the pictures of the Madonna in the Roman States. I see no reason to doubt the material of the Lombard Crown at Monza; and I do not see why the Holy

Coat at Trèves may not have been what it professes to be. I firmly believe that portions of the True Cross are at Rome and elsewhere, that the Crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also. I believe that at Rome too lies St. Stephen, that St. Matthew lies at Salerno, and St. Andrew at Amalfi. I firmly believe that the relics of the saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to show devotion to any saint in order to receive special benefits from his intercession. I firmly believe that saints in their lifetime have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operations of the laws of the universe in a multitude of ways. Many men, when they hear an educated man so speak, will at once impute the avowal to insanity, or to an idiosyncrasy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisy. They have a right to say so, if they will; and we have a right to ask them why they do not say it of those who bow down before the mystery of mysteries, the Divine Incarnation. If they do not believe this, they are not yet Protestants; if they do, let them grant that He who has done the greater may do the less." Such is Dr. Newman's statement on the subject of miracles.

After this, I refer to his correspondence with the Bishop of Norwich, which correspondence is contained in a Roman Catholic periodical called the "Rambler," Part xlviii. for December, 1851, with remarks upon it by the Editor of the publication. I shall read from page 448: "First, let us suppose you" (the Bishop of Norwich) "to mean by 'credible,' antecedently probable, or *likely* (*verisimile*); and you will then accuse me of saying that the ecclesiastical miracles are as *likely* as those of Scripture. What is there extreme or disgusting in such a statement, whether you agree with it or not? I certainly *do* think that the ecclesiastical

miracles *are* as credible, in this sense, as the Scripture miracles; nay, more so, because they come after Scripture; and Scripture breaks (as it were) the ice." Now, I may shortly state in connection with this point, before proceeding further, that if the Scripture miracles be true, and if they be the credentials of definite and divine doctrines that we know therefore to be true, the miracles alleged to have been performed by the priests and others of the Church of Rome are the credentials of doctrines totally opposed to those of Scripture. Both categories of doctrines cannot be true. If, therefore, the miracles of Scripture be by God, and the doctrines they substantiate be from Him, then the alleged miracles of Rome must be impostures, deceptions, or mistakes, and the doctrines that they are adduced to authenticate must be false and spurious. Both cannot be true — either the Scripture miracles or the Romish miracles must be false; because they authenticate doctrines which are antagonistic altogether to each other. Omnipotence has become in Scripture the pedestal of truth, it cannot be in ecclesiastical history a pedestal of error. Dr. Newman proceeds to say, "Ecclesiastical miracles are *probable*, because Scripture miracles are *true*. As to the former of the two, I say, that if Protestants are surprised at my having no *difficulty* in believing ecclesiastical miracles," — I shall show you what the miracles are that he believes, and appeal to your inherent common sense, your innermost intuitive perceptions, if there be not at least some difficulty in accepting those miracles as the works of God. He says: "If Protestants are surprised at my having no *difficulty* in believing ecclesiastical miracles, I have a right to ask them why they have no difficulty in believing the Incarnation." I am surprised at Dr. Newman's want of logical consistency here. He himself asserts that he believes the Incarnation to be true, because it is asserted on the infallible authority of an infallible historian; but he admits that the miracles of his

church are asserted, not upon the infallible testimony of infallible men, but upon the fallible testimony of fallible men: and, therefore, the Scripture miracles, on his own showing, must be true; the Romish miracles, even at this stage, may be false. The Incarnation is worthy of God—it is the assertion of God; Dr. Newman's miracles are unworthy of man. He says again, in another part of the page, "Do you understand me to say that the ecclesiastical miracles come to us on as good *proof* or *grounds* as those of Scripture? If so, I answer distinctly, I have said no such thing anywhere the whole of what I have said in my recent lecture comes to this—that Protestants are most inconsistent and one-sided in *refusing to go into the evidence* for ecclesiastical miracles, which, on the first blush of the matter, *are not stranger than those miracles of Scripture* which they happily profess to admit." Why, I have offered before, and I offer again, to go into the evidence of one of the miracles that he cites, namely, the liquefaction of the blood of St. Januarius. I engage to go to Naples at my own expense, if he will allow me to take a chemist with me, and if he will get permission from the priests to submit to our analysis the substance in the glass that liquefies, as alleged, periodically—and then, if the chemist testifies that it is what Dr. Newman asserts, and that it liquefies by no human process, by no skilful manipulation, but that, purely by a miraculous influence, it changes its consistency, I will accept it. Dr. Newman complains that we will not go into evidence, whereas I am waiting to go into evidence: it is Dr. Newman who will not let me go into evidence.

I observe, that in these assertions which I have read from Dr. Newman's lectures and correspondence, he states certain miracles which must be facts, or they must be impositions, deceptions, and falsehoods,—one or other they must be. If not miracles, they are delusions or impostures. A miracle must be clear, unequivocal, and

unmistakable, or it is worthless. It is adduced, not as a truth, but as a witness to truth. The miracles of Jesus are admitted by all; the fact that they were done is admitted by friend and foe. The Pharisees tried to show that his miracles were done by Satanic power, but the fact of the miracles themselves they scarcely ever doubted, disputed, or questioned; but most of the Romish miracles are not admitted as such. They are singularly equivocal. I do not think that God designs that the power of working miracles should continue as a permanent possession and prerogative in his Church. But in this Dr. Newman may differ from me. In the Old Testament miracles occur in clusters. Some great epoch, crisis, or central era, becomes the pillar, as it were, around which the miracles cluster, and at which they are specially displayed as proofs of the power, the presence, and the mission of God. Miracles in Scripture appear, therefore, on momentous occasions, sparingly, not profusely, clearly rare and ultimate appeals. They proclaim the advent of a king, the birth of Christ, the dawn of Christianity, the ministry of the Messiah, the mission of an apostle or a prophet. But in the Roman Catholic Church miracles come like showers of every-day fireworks; they are off-hand exhibitions, ceaseless coruscations, continually displaying themselves, and making the credulous stare, not sceptics believe. It is said of John the Baptist, (John x. 41,) that he did no miracle; but a Roman candidate for canonization could not be canonized unless he had done at least four miracles. Now, since it is stated that John the Baptist did no miracles, he would have some difficulty as a candidate for canonization. He at least presents a very remarkable and very suggestive contrast to the innumerable miracle workers of every order of the Church of Rome who have been canonized. In fact, Roman Catholic saints radiate miracles; they speak miracles; they cannot stand up or sit down without miracles exploding in all directions;—won-

ders are their every-day doings. These saints seem, when one reads the process of canonization — and I say it not as a piece of mere amusement, but as a conclusion fairly drawn from documentary evidence, which I shall submit to you, — like highly-charged jars of electricity: contact with the world at any point of time was the signal for an explosion of sparks and flashes, and wonderful miracles. In 1 Corinthians xiv. 22, it is said, “Signs are for them that believe not.” They are a new phasis or development of the presence of God. Being convinced of the truth of the document, we need no more credentials. But now, “if they believe not: Moses and the prophets, neither would they be persuaded if one rose from the dead.” We have overpowering proofs; scepticism now is of the heart, not the head, and no miracle can cure it. I say sufficient and satisfactory evidence has been given of the truths of God’s holy word. It is the clearest of all conclusions. Unbelief is the result of criminal ignorance, or of a lodgement in the heart, not of insufficiency of evidence submitted to the judgment; and therefore it would not be removed by any force or splendor of miraculous power, but only by the operation of the Holy Spirit of God influencing the human heart through his revealed truth. Jesus demonstrated his Deity and his mission by showing irresistible supernatural proofs; they were conclusive. Miracles at such a crisis were to be expected, and the extant documentary and historic evidence of them is sufficient; in fact, both friend and foe are adducible as witnesses to them. But now that the Sun of Righteousness has emerged from below the horizon, it seems natural to our minds that miracles should be withdrawn, and that our attention, instead of being engaged in studying the credentials, the mere proofs, and witnesses who are outside, and whose testimony has been embodied in the verdict of all humanity, should be henceforth fixed upon the inner glory. We need not the ceaseless repetition or accumulation, and

study of what is now beyond disproof. We need not additional evidence that the Bible is true; we need now to withdraw from the outer court and to enter the inner. We long to look within and be satisfied. We desire not any more diverting discussions outside; we are satisfied with the divine origin and inspiration of Christianity; we would now enter into the holy place, gaze on the heavenly glory, and feed upon the living bread, which we know, and which we have seen demonstrated to be within. Hence, continuous miracles, were such the case, would seem to me to tend to detain us constantly at the porch of the sacred temple, where we do not wish to tarry. We have found it; the temple rises before us in its grandeur; we have no doubt about it; we now desire to enter and walk amid its chambers, and listen to its eternal harmonies, and share in its bountiful provision. I have found the Book; miracles have proved it; omnipotent power is the pillar that upholds it. I cannot spend any longer time gathering additional credentials to prove that which is sufficiently proved; I want to open the Book, to read it, mark, learn, and inwardly digest it, and thus to grow thereby. The only still cumulative and ceaseless evidence of the Bible is within it. Its promises and prophecies, which are as lights in a dark place, before they are fulfilled, are daily passing into history, and in their brilliant transit reveal the inner inspiration.

It seems to me also impossible to compare the Scripture miracles with the Romish without an intuitive perception of the gross imposture and absurdity of the latter. They are often ludicrous, occasionally jesting, sometimes grotesque; whereas the Scripture miracles, in every instance, are solemn, awfully solemn. Trench, who has written upon this subject, and upon whose authority I state this part, has referred to Tholuck's account of the two great pillars of Jesuitism,—Ignatius Loyola and

Francis Xavier. Loyola was canonized after two hundred miracles were believed to have been done by him ; and so stupendous were the miracles of Ignatius Loyola, that he seems to have aspired to eclipse the miracles of our blessed Lord and Saviour. For instance, it is stated by Tholuck, as quoted by Trench, that Christ expelled demons by a word, Ignatius by a letter ; Christ walked upon the sea once, Ignatius frequently in the atmosphere ; Christ's countenance when upon Mount Tabor shone with supernatural lustre once, but Ignatius had only to enter a dark room, and it was instantly lighted up ; Jesus raised three persons from the dead, but Ignatius raised hundreds from the dead. But go to the proof, says Tholuck, and what is the result ? Ribadeneira, his companion and scholar, published a life of Ignatius in 1572, that is, fifteen years after his death, and a new edition, enriched with every available testimony, in 1587, that is, fifteen years after his death. Now, neither in the first nor second edition is there the record of any miracle performed by him. On the contrary, this biographer enters into an explanation of the reasons why it pleased God that so eminent a saint should have done no miracle. Is not this a strong presumptive proof that the miracles ascribed to him afterwards were invented for a purpose ? They were, in short, pious frauds, "lying signs and wonders." But as soon as a rumor spread that, for the glory of the Jesuits, it was desirable to canonize Ignatius, Ribadeneira sent forth a subsequent life, in which he gives an account of innumerable miracles done by Loyola.

Now, Dr. Newman says, that Romish miracles are antecedently as probable as the Scripture miracles ; "nay, more so ; because," he says, "they come after Scripture ; and Scripture breaks (as it were) the ice." He says, "that the history of the ark at the deluge is as difficult to reason as a saint floating on his cloak." Now, Hume, the sceptic, says, that miracles antecedently are improbable. Dr. Newman

seems to me practically to concur with him; for he says, that the antecedent probability of Romish miracles depends upon the previous facts of the Scripture miracles "breaking the ice." But what previous miracles render those of Scripture antecedently probable? He makes the probability of one miracle depend on the fact of a previous miracle; he hangs Romish miracles upon Scripture miracles; but on what does he hang the Scripture miracles? what "broke the ice" for them? This is perilous, not to say sceptical logic; let Dr. Newman take care lest he be found rowing unconsciously and unintentionally in the same boat with Hume and his followers.

Now, the great miracles of Scripture, we allege first, are possible to God; secondly, they were necessitated, as we can see, by the peculiar crises at which they occurred; thirdly, they were the subject of distinct prophecy, and they accomplished great and beneficent ends, which justified the suspension for a season of what are called the ordinary laws of nature. Let me give an instance. The floating of the ark upon the waters was justified by the necessity of the occasion. A seed was to be preserved from the universal Deluge; and as far as human means could go, God used them, and only at the point where such were useless, did he interpose miraculous power; and not only so, but this fact is recorded by an infallible pen. It is thus placed beyond cavil or suspicion. But what reason equal to this does Dr. Newman allege for the story of a saint floating on his cloak? What adequate occasion was there for such a fact? What crisis justified it? What necessity was there for so extraordinary and so hasty a transit? And besides these objections, when comparing it with the Scripture miracles, there is another, arising from the fallibility of the narrator. It is singularly legendary—if not monkish. An ark floating with a crew in it is perfectly natural, easily understood, very credible and reasonable; a saint sailing on his cloak is barely con-

ceivable ; at least, without some strong justifying crisis. The one seems to commend itself to one's mind the moment one reads it ; the mind is instantly startled, if not amused, by the alleged occurrence of the other. But however improbable this exploit of Dr. Newman's water-proof saint may be, if there be competent and satisfactory evidence of it, if, as in the case of the ark, there is the testimony of God for it, then there is an end of all dispute. But Dr. Newman says, " Protestants are most inconsistent and one-sided in *refusing to go into the evidence* for ecclesiastical miracles." Really it would require a lifetime to go into a tithe of the miracles reputed real in Rome. Yet it is he who will not let us go into the evidence of one I have proposed. Dr. Newman asks, Why should a saint floating on his cloak be incredible ? I answer, by saying, Why should it be credible ? It is *primâ facie* absurd ; we cannot discover a cause, an end, an occasion, a *dignus vindice nodus*. The onus of justification lies on him. But Dr. Newman must excuse us if we are very suspicious, for we are warned in God's holy word, against " lying signs and wonders," as a characteristic of the " Man of Sin ;" we are told that if we should hear an angel from heaven preach any other Gospel than that which we have received, we are to let him be anathema ; we are told that Satan may be transformed into an angel of light. This makes us suspicious ; and Dr. Newman must forgive us if we hesitate before we receive as the credentials of God's truth, or the achievements of Omnipotence, the sort of miracles which he quotes. But still, let me add, notwithstanding this *primâ facie* incredibility, we are willing to go into the evidence of two or three of those he believes in. The more I study the miracles of Scripture the more natural, credible, and necessary they seem. The more I investigate the ecclesiastical or Romish miracles, the less credible, necessary, and antecedently probable they seem. If I go into the proofs of the Scripture miracles, I find the friends and

foes of Jesus bearing witness to them. If I go into the proofs of the Romish miracles, I find that some monk, who had fasted and scourged himself to a skeleton, thought that he saw some remarkable vision, or tells us that he did some such exploit as the saints Dr. Newman alludes to; and, perhaps, a grandson of a monk relates his grandfather's secret. Besides, I am prepared with extracts from the highest Roman Catholic authorities, admitting the frauds and falsehoods put forward as prodigies and miracles. Dr. Newman is not ignorant that some of the most eminent members of his church, who justify his belief in the Romish miracles, admit that they were got up to increase the piety of the faithful, and not *bonâ fide* done. The great Bishop Butler, from whom quotations have been made so very freely on this subject, says most justly in his "Analogy," Part ii. c. 7: "For simple things of this sort are easy to be accounted for after parties are formed, and have power in their hands; but before any thing of this kind, for a few persons, and those of the lowest rank, all at once to bring over such great numbers to a new religion, and get it to be received upon the particular evidence of miracles—this is quite another thing. Let us see miracles where Romanism is not dominant, that is, just where they are required. Yet, strange enough, Romish miracles occur where Romanism is in the exclusive ascendant, rarely where an argus-eyed hostile Protestant Church is supreme. Let Dr. Wiseman and Dr. Newman transport the Oratory from Birmingham to London, and let us see it on its journey as peasants saw the chapel of Loretto. Celsus, Porphyry, and Julian, the deadly foes of Christianity, living near the era of the apostles, admit that our Lord and the Twelve did miracles. I need not say that all the ancient fathers testify to the same thing. These miracles, thus recorded on unimpeachable testimony, were wrought to establish the divine mission of those who did them, as in the case of Moses before Pharaoh, Elijah before the people halting between two opinions: and

Jesus himself said, "The works that I do, they bear witness of me, that I came from God."

But I said that certain Romish divines give a very questionable support to the sentiments of Dr. Newman with regard to these alleged miracles. I will give you a few extracts from their writings, which extracts I have verified at the British Museum. Tostatus, Bishop of Avila, a distinguished Roman Catholic writer, says:—

"A principio autem quando Aaron ministrare incepit nondum fuerit aliquis summus sacerdos, nec minor, qui sacrificia fecisset: ideo ut videretur ministerium istud a Deo approbatum, debuit in sua origine aliquo miraculo confirmari, quod fuit, veniente igne a Domino ad cremandum sacrificia, consecrato et ministrante Aaron. Cum autem alii sacerdotes consecrabantur, erat jam confirmatum sacerdotale ministerium a principio in Aaron: ideo non oportebat, ut iterum approbaretur, in eis facto aliquo miraculo. Sic autem est de miraculis factis in lege nova; nam a principio in Ecclesia primitiva, ipsi qui convertebantur faciebant miracula, et in ipsa sua conversione apparebant aliqua signa, et super ipsos qui baptizabantur apparebat Spiritus Sanctus descendens in columbæ specie Nunc autem miracula non fiunt in conversis, nec Spiritus Sanctus descendere videtur super baptizatos, sicut tunc videbatur. . . . Causa enim est quoniam in principio non erat fides evangelica consolidata in mentibus credentium. Sicut nunc, et pauci in Christum credebant. Ut ergo haberetur aliquid, per quod converteretur gens ad Christum." . . .—Alph. Tostat. Comment Levit. fol. 78, Venet. 1596.

"But from the beginning when Aaron began to minister there was no chief priest or inferior priest who could have performed sacrifices, therefore in order that that ministry might appear approved of God, it ought at its origin to have been confirmed by some miracle, which took place by fire coming from the Lord to burn the sacrifices, Aaron being consecrated and officiating. But when other priests were consecrated the sacerdotal office was already confirmed from the beginning in Aaron, therefore it was not necessary that it should be again confirmed by any miracle. So it is with miracles in the new law." . . .

"Now, however, miracles are not done among the converted, nor is the Holy Spirit seen to descend upon the baptized, as he was once seen."

And again, upon Matthew, ch. iii. 912, he says:—

“In nobis autem nullum miraculum petendum est ad credendum, et qui peteret incredulus diceretur, eo quod nos habemus jam causas manifestissimas ad credendum, etiam nullo miraculo apparente . . . illicitum esset petere plura miracula! Cum unum miraculum ita probeb sicut decem millia.” — Id. Com. in Matt. fol. 164, Venet. 1596.

“Quæretur quare nunc prædicatores nostri, et prælati ecclesiæ, qui gerunt vicem Apostolorum, non faciunt talia miracula ideo, Christus non dat illa dona, nisi quando sunt ecclesiæ necessaria, vel multum utilia: nunc vero potestas faciendi miracula in prædicatoribus fidei non est necessaria, nec ecclesiæ utilis, ideo non confertur Si autem sint pagani, possent miracula ad eorum conversionem proficere, non tamen concedit Christus omnibus prædicantibus inter infideles miracula facere; quod forte accidit ex demeritis eorum, vel nostris, qui indigni sumus ut temporibus nostris Deus tanta bona ecclesiæ concedat. . . . Sed verius dicendum est hoc accidere, quia non est nunc necessaria conversio infidelium sicut in ecclesia primitiva, quando pauci erant . . . Si tamen Deus interdum judicat bonum esse aliquam gentem converti ad fidem, donat prædicatoribus virtutem faciendi miracula regulariter tamen non fit, quia non est. Nunc tam necessaria conversio infidelium, sicut olim.” — Id. fol. 224, 225.

“Now the gift of miracles is neither profitable nor useful, because we have arguments enough to persuade us to believe without it. It would be unlawful to ask for additional miracles. Since one miracle proves as conclusively as ten thousand.”

“It may be asked, why our preachers and prelates, who are the successors of the apostles, do no such miracles? Christ does not give those gifts unless when necessary to the Church, and very useful.”

“If God judges it good that some nations should be converted to the faith, he gives to the preachers the power of doing miracles, but ordinarily it does not happen because it is not.”

Fisher, Bishop of Rochester, says in his answer to Luther, c. 10, s. 4:—

“Ceterum ut confirmetur illud quod dicimus . . . adjiciam exemplum aliud . . . Ego vero jam alia verba Christi producam, in quibus præter factum et mandatum, adjicitur et tertius, nempe promissio, nec tunc his diebus ullus ex eis effectus sequitur Convocatis autem Jesus duodecim dedit illis potestatem et auctoritatem super omnia demonia, et ut morbos sanarent. Ecce jussum. Jubetur enim apostolis, ut similia faciant, v. Marcum, c. xvi. . . . promissiones videlicet, quam certe nullus his diebus effectus sortiri dilucide cernimus Sed aiet forte quispiam, Inanis igitur erit promissio Christi? Nequaquam. Non enim voluit Christus promissionem hanc efficaciam habere perpetuam sed pro tempore nascentis et adolescentis Ecclesiæ . . . enim in ipsis ecclesiæ primordiis, vere credentibus hæc facta sunt ad corroborandam Evangelii fidem. *At postquam fuerat evangelica doctrina per totum orbem usquequaque diffusa, nihil deinceps opus fuit ejusmodi miraculis.*” — Defensio Regiæ Assertionis contra Babylon. Capt., per Rev. Patr. Johan. Roff. Episcop. fol. 105, 106. Colon. 1525.

“For in the beginning of the Church these miracles were done by believers to confirm the faith of the Gospel. But after the evangelic doctrine was diffused all over the world there was no more need of such miracles.”

Stillingfleet, in his able work on Popery, has adduced numerous proofs of miraculous frauds and impostures, sanctioned by high authority in the Romish Church, to some of which I will by and by allude.

Many of the Romish miracles need not to be attributed to fraud, they were many of them facts which seemed supernatural to ignorant monks and fanatics, but which, in the progress of education and under the influence of pure religion, are easily explicable phenomena. A dreamy imagina-

tion feeding on the fables of a superstitious era, and seeing things through its own hazy and distorting medium, magnified unusual into supernatural occurrences, and facts unaccountable to it into interpositions of a supernatural power. A somewhat parallel case is found in the unknown tongues professed by some of the followers of the late Edward Irving. I do not believe that these persons, professing to speak strange tongues, were wilful impostors. They lived in an atmosphere of fanaticism. Like Dr. Newman, they held there should be miracles in the Church, and so imposed upon their own minds, that they believed their attempts succeeded in making the possible actual, and what should be, actually to be; and ultimately they imagined that the gibberish of an extreme excitement was the gift of speaking in unknown and miraculous tongues. We may thus, in the exercise of Christian charity, attribute many of the Romish miracles to guiltless delusion, ignorance, or mistake. And when the saintly exploits of one century were handed down to the monks of the next, or when the report of the wonderful occurrence in Rome passed over to France, Dr. Newman knows too well the expansive and cumulative force of tradition, not to be aware that supposed supernatural deeds grow in portentousness by travelling, and would appear the more miraculous from the descriptions of the narrators. Thus, the ordinary was magnified into the extraordinary, the strange into the miraculous, and the appetite grew as it was fed. We feel disposed to pity the blind credulity of mediæval monks, but we can scarcely extend the same indulgence to so well-read and talented a man as Dr. Newman.

But we cannot allow that all the narrators of Romish miracles were ignorant or deceived. Dr. Newman must know, because high authorities in his Church confess it, that not a few were pious frauds, wilful impositions on the credulity of the people, in order, as pretended, to increase their

piety. This is asserted by Ludovicus Vives, and, as Dr. Newman requires it, I have verified the extract I now give. It is high Roman Catholic testimony:—

“Nam quæ de iis sunt scripta præter pauca quædam, multis sunt commentis sædata, dum qui scribit affectui suo indulget et non quæ egit divus, sed quæ ille egisse eum vellet, exponitur; ut vitam dictet animus scribentis non veritatis. Fuere qui magnæ pietatis loco ducerent mendacia pro religione confingere, quod et periculosum est ne veris adimatur fides propter falsa, et minime necessaria.” — Lud. Vives. Opera, tom. i. p. 511. Basil, 1555.

“The lives of the saints are for the most part corrupted with abundance of lies, while the writer indulges his own passion, and sets down, not what the saint did, but what he would have him to do; so that in their lives we see the mind of the writer, and not the truth. For there were those who thought it a piece of piety to tell lies for religion, which is a very dangerous thing, lest the true be rejected on account of the false.”

Now this is the testimony of one of Dr. Newman's own friends. Melchior Canus, another Roman Catholic writer, well known to Dr. Newman, and to all who have attended to this controversy, says:—

“Dolenter hoc dico potius quam contumeliose: multo a Laertio severius vitas Philosophorum scriptas quam a Christianis vitas sanctorum: longeque incorruptius et integrius Suetonium res Cæsarum exposuisse quam exposuerint Catholici, non res dico imperatorum, sed martyrum, virginum, et confessorum. . . . totamque eorum narrationem inventam esse, aut ad quæstum, aut ad errorem, quorum alterum fœdum est, alterum perniciosum. . . . Mendaci quippe homini, ne verum quidem credere solemus. . . . Nec ego hic libri illius auctorem excuso, qui *Speculum Exemplorum* inscribitur: nec historiæ etiam ejus, quæ *Legenda Aurea* nominatur. . . . Nam et indulgent ingeniorum suorum voluptati, vulgoque interdum indul-

“I grieve to state that the lives of the philosophers are more exactly written by Laertius than the lives of the saints by Christians; and Suetonius has narrated the acts of the Cæsars with greater honesty and integrity than the Catholics have done the acts of the martyrs; and that all their narratives were got up for gain or out of mistake; in the one case disgraceful, in the other injurious.

They took great liberty to themselves, or yielded often to the desires of the people, whom they

gent. . . . quod vulgus sentiebant non tantum ea facile miracula credere, sed impense etiam flagitare.” — Melch. Can. Oper. tom. ii. pp. 104–112. Madrid, 1764.

“Quæ ego eadem de Beda atque Gregorio jure fortasse ac vere dicere possum. Quorum *ille* in historia Anglorum, *hic* in dialogis, quædam miracula scribunt vulgo jactata et credita, quæ hujus præsertim sæculi Aristarchi incerta esse censebunt.” — Id. pp. 112, 113.

“Fratrem Franciscum Victoria, Lector optime solitum dicere audivi, postquam ab illius schola discessi, se ingenio meo quidem egregie delectari.” — Id. p. 125.

Again, Peter Damian says:—

“Nonnulli enim Deo se deferre existimant, si in extollendis sanctorum virtutibus mendacium fingant. Hi nimirum ignorantes Deum nostro non egere mendacio, relicta veritate.” — Op. omn. P. Damiani Card. tom. ii. p. 206. Paris. 1743.

“Nonnulli enim Deo se deferre existimant, si ad deferenda laudis ejus insignia, falsitatis argumenta componant, qui nimirum si egregii prædicatoris verba diligenter attenderent, talia non sentirent.” [1 Cor. iii.] — Id. p. 202, (Vit. S. Mauri.)

“Quoniam qui vel Deum, vel Dei servum mirabile quid fecisse confingit, non modo fabricati præconii præmium non meretur, verum etiam adversus eum quem laudaverat falsum testimonium protulisse convincitur. — Id. p. 235, (Vit. Dom.)

found not only ready to believe these miracles, but fond and greedy of them. Therefore, they reported some signs and miracles, not because they deliberately believed them themselves, but because they would not be wanting to the pious desire of the people.”

“There were some who thought they honored God by making lies, to extol the virtues of his saints.”

“Some thought they honored God, if, in order to give him praise, they drew up lying legends.”

John Gerson says:—

“ . . . Respicit autem iste gradus, legendas, et miracula sanctorum, vi-
tas patrum, visiones devotarum per-
sonarum, recitationes, et opiniones
sacrorum doctorum; quæ omnia sus-
cipit ecclesia et legi permittit; non
quod determinet talia de necessitate
salutis esse credenda, sed quia pro-
ficiunt ad commovendos affectus
pios fidelium, et in ædificationibus
ipsorum: dum in talibus nihil de
certitudine scitur esse falsum, quam-
vis etiam nesciatur illud certitudi-
naliter esse verum quod oportet, nec
ut tale credendum proponitur, ita,
quod magis hic attenditur, id quam
pia recognitione fieri potuit, quam
illud quod factum est.” — I. Ger-
sonii Opera, tom. i. pars i. p. 416.
Paris. 1606.

“ . . . Porro domus illa, in qua
de Verbi incarnatione sanctissima
Virgo cœlestem accepit nuntium,
adhuc magno miraculo non tantum
integra perseverat, sed Angelorum
ministerio ab infidelium manibus
vindicata, in Dalmatiam primum,
inde in Italiam translata est, in
agrum Lauretanum Piceni provin-
ciæ; quod perinsigne ac nobilissi-
mum vetustatis monumentum totus
Christianus Catholicus orbis vene-
ratur ac colit. Nec est quod quis
de re gesta dubitet, qui memoria
repetat illic dictum esse ab Angelo,
non esse impossibile apud Deum
omne verbum.” — Baron. p. 33.
Lucæ, 1738.

“ These miracles are not proposed
by the Church to be believed as
necessary to salvation, but because
they help to stir up the pious feel-
ings of the faithful, and are for their
edification, as things that might be
done, than things that were done.
And it is no matter if some things
that are really false are piously be-
lieved, so that they be not believed
as false, or known to be so at the
time.”

“ Besides, that house in which the
most holy Virgin received the heav-
enly messenger of the incarnation
is not only preserved whole by a
great miracle, but was saved from
the hands of the unbelieving by the
ministry of angels, and was borne
by them first to Dalmatia, then to
Italy, at Loretto, which illustrious
and noble monument of antiquity
the whole Catholic world venerates
and worships. Nor can there be any
doubt in the mind of any that be-
lieve the angelic saying, that nothing
is impossible with God.”

Lyra, quoted by Stillingfleet, complains “of the frauds
used by the priests in the churches, to make the people be-
lieve that miracles were wrought.” — In c. 14, Dan.

Cajetan also says: "The argument drawn from modern miracles is only fit for old women." — *Opusc. Tract. 10, de Concept. B. V. ad Leon. 10, c. 5.*

Such is Roman Catholic testimony. John Launois, a Doctor of the Sorbonne, says: "Instead of receiving thanks from many for laying open the fables and impostures of the monks, he was referred to Polybius, who determines that all allowance should be made for those writers who invent miracles and stories to keep up the devotion of the people. This I have been told by all sorts of men who pretended hereby to secure Christian piety."

"Nam ut quæ facta sunt, sic et quæ non facta, omnia divini numinis potestate metiuntur. Et quia quæ facta non sunt, fieri absolute possunt, perinde habent ac si facta essent, et qui non habent, eos calumniantur, et omnia sanctorum acta rejicere splendide mentiuntur. Ceterum quæ falsa est religio, Polybii documentis fuco et fallaciis indiget ad sui conservationem: quæ vera est religio, horum nihil exigit ut retineatur: quo simplicior est, purior ac sincerior illius apparatus, eo magnificentior et augustior. Corruptitur, cum habet in se quicquam admistum dispar sui ac dissimile; ejusmodi sunt illa quæ sancti Patres, Concilia, veri Theologi admitti nolunt, admissa rescindi volunt. Qui de Christiana religione aliter sentiunt, eam ignorant. Ex vera et falsa religione tertium nescio quid conflare instituunt." — Joann. Laun. *Opusc. pp. 482-483. Paris. 1660.*

"They judge of all things by the absoluteness of God's power, and regard not the things, whether done or no, as long as they might be done. A false religion stands in need of such cheats and tricks to support it; but true religion wants no such helps; the more simple, pure, and innocent it is, so much the greater and more glorious: it is corrupted when it has any thing unlike itself mixed up with it."

Launois was called the "Banisher of saints." "He has expelled," says Rose, "a greater number of saints from Paradise than ten Popes have canonized!"

Guibert, Abbot of Nogent in France, who lived in the

beginning of the twelfth century, gives numerous instances of flagrant frauds. St. Piron, who, he says, got drunk and was drowned in a well, was worshipped, and great miracles ascribed to him. (Guibert, *Abbas de Pignoribus Sanctorum*, lib. i. c. 1; also Stillingfl. 2d Disc. on Popery, p. 600.) Now these, recollect, are testimonies taken from the writings of Roman Catholic divines, to which I might add many others, going directly in the teeth of the statements made by Dr. Newman, and proving, or at least alleging, that many of those miracles which he believes to be so precious, and considers it impossible to withstand the evidence of, were got up, as things that might be, not as things that were, not to prove the truth, but to promote the piety of the common people.

Let me turn now to one of these alleged miracles, a very celebrated one, called the miracle of St. Januarius, which is one of Dr. Newman's strong points; and I wish you to look at it, and to hear the whole history of it as I will now give it you. Dr. Newman says, "Bring before the Protestant the largest mass of evidence and testimony in proof of the miraculous liquefaction of St. Januarius's blood at Naples; let him be urged by witnesses of the highest character, chemists of the first fame, circumstances the most favorable for the detection of imposture, coincidences and confirmations the most close and minute, and indirect, he will not believe it." (Lect. on Cath. p. 288.) Dr. Newman has not stated what chemist has analyzed the blood, nor has he given any reference to any document containing the results of that analysis; but he does insinuate, what I should be very glad to see, that there has been such an analysis. Let me extract first Canon Townsend's account of this miracle: "St. Januarius is said to have been a native of this city of Naples, and to have been Bishop of Beneventum. Three persons of influence in the Church having been arrested and imprisoned in Puzzuoli, by order of the Governor of Campania, in the year 305, were visited in their prison by the

Bishop of Beneventum. For this offence, St. Januarius with his companions, after having been exposed to the wild beasts, which refused to touch them, were beheaded at Puzzuoli. His relics, his head, and some of his blood, were removed about a century afterwards to Naples. The intercession of the saint is reputed to have saved his native city from being destroyed by fire from Vesuvius. I desire, in those instances where the anti-papal writers impute wilful falsehood to the historians who relate the wonderful deeds of the saints, to quote only, or chiefly, from the Papal authors themselves, that my impartiality and freedom from prejudice may be known and evident. The blood of St. Januarius is preserved in a rich chapel, called the Treasury. Mr. Butler, in his 'Lives of the Saints,' imputes the preservation of Naples to the intercession of St. Januarius; and Baronius, the distinguished Papal historian, assures us that when the blood approaches the head, though at some distance from it, as if impatient of the delay of the resurrection, and conscious that it is near the fount from whence it sprung, and to which it is desirous to return, it ceases to remain in a solid state, and dissolves and bubbles up, to the great admiration of the spectators. Such is the testimony of Baronius, a cardinal, though not a saint, who is deemed by many to be deserving of every credit. Mr. Newmann, of Berlin, on the contrary, an eminent chemist, is said to have performed the miracle of the liquefaction of indurated blood with all the circumstances of the Neapolitan experiment. In the following extract 'the P—' is understood to be the Prince of Salerno, a member of the royal family of Naples. The ceremony began with the mass. The P— was not at the altar during this service. He keeps the key of the relics. It seemed to me to be a large golden key, richly adorned with emeralds and other jewels. The phial in which was the hardened blood was placed on the altar; the jewelled bust of St. Januarius, adorned with a most valuable

diamond cross, the gift, I was told, of Christina, queen of Spain, was placed next it. We distinctly saw a hard, solid, round, dark red ball, as if of coagulated blood, move from side to side of a vessel which the archbishop held up to the people. The hardness continued. The prayers continued. The blood did not melt. A Litany was begun, in which the names of saints were repeated, and the people took up the chorus, 'Ora pro nobis.' The blood remained solid. The accounts given by so many writers I found to be correct. The people began to scream, to shout, and to raise their voices angrily louder and louder. A French lady, belonging to the P—'s party, was kneeling close to us, overpowered with emotion, and bathed in tears. She turned to Mrs. T. and said, 'Tell me, tell me, is the good God angry with us still?' She trembled with agitation. She impatiently called to her husband, who was at a distance, to come nearer. 'Venez ici, Henri; vous ne pouvez pas voir là;' but he did not move. The people still vociferated. The blood did not dissolve. It was nearly nine o'clock. The P— took out his watch. He looked at the archbishop. Whether I am right in my opinion or conviction that he looked very significantly, and that the look was returned with equal significance, I cannot so positively say that I could affirm it upon my oath; but the watch was taken out and a look given; and by the most marvellous coincidence—which renders it uncertain whether the sympathy of the blood towards the head, mentioned by Cardinal Baronius, or the chemical solution of Mr. Newmann of Berlin, was the cause of the liquefaction—the red solid mass did at that moment begin to melt. I had up to this instant seen the hard substance move from side to side, and I now saw the same substance gradually become liquid, and flow from side to side. The lady near us was mute with solemn delight. The screaming of the people ceased. The archbishop passed the glass phial, in which was the dissolved substance, to the

privileged persons who had been admitted within the rails of the altar. The lady near us, with many others, kissed it with enthusiasm. It was presented to Mrs. Townsend, who put it from her, saying, 'No, no! Sono Protestante!' She could not believe as her neighbor evidently believed. The chemist Newmann would have been credited more than the theologian Baronius. It was taken from before her with a gesticulation which implied displeasure. It was placed before me. I could not kiss the phial. I looked at it steadfastly and earnestly. It was removed, I think, with another gesticulation, after a short pause, of surprise and anger. It was handed round to others, and I believe it was devoutly kissed by them all. When it was taken quite round the space within the rails, we found with the P—of S—, that it was time to breakfast; and the same early performance of the miracle permitted us both to proceed to our meal. We left the church with feelings which I am sure are, and must be, common to many who declare themselves to be members of the Church of Rome. I will indulge in no exclamations on the impossibility of believing the act we had witnessed to be indeed miraculous. I pass by all the thoughts that breathed my horror, and all the words that burned with indignation at the system which, taking away the Bible, and still claiming to be pure in its teaching, and Divine in its authority, affirms that the Almighty upholds, by useless, yet by ceaseless miracles, its unscriptural doctrines, and all its insupportable pretensions. I quote the words of the author of the 'Lives of the Saints,' the zealous defender and admirer of the Church of Rome: 'That the reputed miracles demand no other assent than that which is due to evidence on which they rest.' If the liquefaction of the blood of St. Januarius can be resolved into a chemical process, there can be no justification, as there is no necessity for the miracle."

I will read also a letter I received from Sir Culling Eard-

ley; who was recently at Naples, in which he says, "When I was in Naples in 1844, I witnessed the 'miracle' of the liquefaction of St. Januarius's blood. I expressed to the Marchese di Santa Capita, Intendente of the Royal Palace of the Caserta, and Royal Commissioner appointed to witness the miracle, and to report the result to the King of Naples, my persuasion that the miracle was a fraud. He introduced me to the Principe Monte Robini, who had in some way or other the management of the ceremony, and the Prince asked me what experiment would satisfy me. I appointed the next day to give an answer (the miracle is repeated several days running). The Prince met me accordingly in the vestry, and again asked me what would satisfy me. I said, 'To dispense with the candle, and not to move the phial.' He replied, 'that the Queen was there that day in state, but that probably he would be able to do it to-morrow.' I waited in the vestry till the ceremony was over, to know if the test would be applied the next day. The Prince came to me when the Queen was gone (the miracle having been performed), and I asked him if I was to come. 'No,' he said, 'he had consulted the priests, and the experiment, if it gave satisfaction to me, would not satisfy the people,' (*se la contenta lei, non contenterebbe el popolo*). I am certain of the words, and I have not the slightest doubt that he and the priests knew that the 'miracle' would be a failure. For any other particulars I refer you to my MS. Journal."

First, then, as far as I am able to collect, St. Januarius was martyred in the Amphitheatre at Pozzuoli. Secondly, a portion of his reputed blood is presented in a glass vial kept in the cathedral, under the altar of which his body is buried, his skull being contained in a glass case. Thirdly, on the glass containing the blood being brought near to the skull, the blood that was indurated before, begins sooner or later to liquefy. One would expect that the eyes of the

skull would wink, and the mouth open, because the skull is the natural seat of intelligence; but the miracle is the greater, inasmuch as the material blood melts, and the skull is utterly unaffected. Many of the families in Naples, too, are supposed to be relatives of the saint, and to have the blood of Januarius in their veins, and are called "Januarides;" and on any of them being introduced, the miracle is more speedily accomplished. In a work printed at Naples, containing a calendar of the saints whose offices are to be said in the City and Diocese of Naples, I find the following record of St. Januarius. It is entitled,—"Officia sanctorum patronum quæ recitanda sunt in civitate et diœcesi Neapolitana. Neapoli, 1721. Ex typographia Abatianâ."

"Beatus Januarius Præsul et Martyr inclytus extinxit impetum ignis, obturavit ora ferarum, et in occisione gladdii pro Christo mortuus legitimi certaminis coronam accepit."—P. 24.

"St. Januarius, an illustrious Bishop and Martyr, extinguished the violence of fire, stopped the mouths of wild beasts, and being slain by the sword for Christ, received the crown of his lawful conflict."

"ORATIO:

"Deus, qui in translatione B. Januarii Martyris tui atque Pontificis, pretioso nos presidii tui pignore locupletasti, quæsumus ut ipso intercedente, populus tuum ab omnibus periculis eruas, ac de thesauris tuis divitias in nos ineffabilis misericordiæ benignus effundas. Per Christum."

"PRAYER:

"O God, who in the translation of thy Martyr and Pontiff St. Januarius, hast enriched us with the precious pledge of thine aid, we beseech thee through his intercession to deliver thy people from all dangers, and that out of thy treasures thou wouldst graciously pour upon us the treasures of ineffable mercy. Through Christ."

"SEXTA LECTIO.

"Vidit hunc sanguinem horruitque diabolus, recordatus est quippe alterius sanguinis Dominici. Propter illum sanguinem hic effluxit. Ex quo enim Domini latus apertum est, sexcenta deinde latera effossa contueris."

"SIXTH LESSON.

"The devil saw that blood and trembled with horror, for he remembered that other blood of the Lord. . . . For from the time that the Lord's side was opened you beheld six hundred sides laid open."

Bishop Douglas also gives an account of the liquefaction of this blood, and proceeds to speculate upon it, saying, "The liquefaction of St. Januarius's blood, performed annually at Naples on the festival of that saint, as it is the most celebrated of all such miracles said to subsist in the Church, deserves to be taken notice of by me. Now, that a substance visibly dry and solid, having the appearance of coagulated blood, inclosed in a glass hermetically sealed, actually does melt while held by the priest in his hands, and brought near to the saint's head, which is placed on the altar, is a fact which thousands of spectators are eye-witnesses of every year. But, however extraordinary this may seem, to suppose, as the Neapolitans do, that there is any miracle in the case, would be to make the experiments of the natural philosopher, and the transmutations of the chemist deserve this name, as some of them are far more surprising than the liquefaction of this saint's pretended blood." — *Criterion* (Marsh's edition), pp. 133–138. Addison, also, saw this alleged miracle, and calls it "a bungling imposture."

Before I proceed further with the analysis of this miracle, I will allude to the effigy of St. Januarius, and show that not only is his blood said to act miraculously, but that his wooden effigy, as alleged, is inspired with, and has exhibited some of the virtues of the original miraculous efficacy. The following account is taken from "Acta Sti Januarii Episcopi, etc., martyrum, Puteolis in Campania felice commentario et notationibus illustrata a Joanne Stiltingo, e societate Jesu, presbytero theologo. Antwerpiae, 1757;" p. 148.

"Venerandæ statuae quam ibidem haberi jam dixi, effigiem scalpro Neapolitano expressam exhibeo. Eruditi collectores, qui eam submiserunt, existimant antiquiorem esse geminâ aliâ Sancti effigie, infe-

"I present an effigy of the venerable statue, which I have said is found there, carved by a Neapolitan. Learned collectors, who have inspected it, think it is older than another twin effigy of the holy man,

rius similiter exhibendâ. Observant autem hanc Puteolis summâ religione coli in cœnobio PP. Capuchinorum.

“Mira sunt quæ de naso PP. Capuchini nobis narraverunt, prout ea ab aliquot scriptoribus recentioribus conscripta sunt, sed nihil de his invenio apud antiquiores, nec apud præcipuos scriptores præteriti sæculi. *Horum sane silentium imitari mallet, si id bonâ omnium pace liceret*, quam de popularibus ejusmodi traditionibus plura dicere. Ne quis tamen conqueratur de mirabilibus istis, quæ in apologiâ quâdam anni 1714 operose defenduntur, nolle me curiosos lectores instruere, ex vitâ Hieronymi a S. Anna lib. iii. c. 4, transcribo verba tabellæ, quæ olim fuit appensa; ‘De quâ scilicet statuâ illud admirandum antiquissimâ patrum traditione accepimus, quod reciso olim atque in mare projecto naso, alterum subinde substituentibus piis ac devotis viris, nullâ potuit unquam mixturâ adhærere, donec interjecto tempore intus piscatorum retia semel et iterum reperto naso, nec agnito, tertio demum pueri voce (an vaticinio) observatus, ubi primum capiti est applicatus, sine temperatura, sine ligamine, sine ferro aut alia quopiam artis instrumento, ita commissus’ [qu. commixtus] ‘est, ut non attractum vi, non ætate longâ fatiscat.’ ”

likewise exhibited below. They observe that this one is worshipped with the highest veneration at Puteoli in the convent of the Capuchin fathers.

“The Capuchin fathers have related some miraculous things concerning his nose, according as they have been related by some recent writers; but I do not find any thing concerning these among more ancient authors, nor among the principal writers of past times. *Certainly I should prefer rather to imitate their silence, were it lawful consistent with the pacification of all parties*, than to say more about these popular traditions. But that no one may complain that I am unwilling to teach the curious about these wonders, which in a certain apology of the year 1714 are laboriously defended, I transcribe from the life of Jerome, a S. Anna, book iii. chap. 4, the words of the tablet which was once hung up,” (in a church of the Cœnobites,) “‘Concerning which statue we have received this wonderful thing from the most ancient traditions of the Fathers, that the nose of the saint having been cut off and cast into the sea, on the pious and devout substituting another nose, they were unable by any mixture to make it adhere; till after an interval, the original nose, being once and again discovered in the fishermen’s nets, and not recognized, but being noticed a third time by the voice of a boy, probably inspired, it was applied to the head, and without cement, or ligature, or iron, or any other artificial instrument, it was so consolidated to it that it yielded neither to force, nor length of time.’ ”

Robinson's patent glue cannot have been discovered about the time of the fishing up of this original and truly miraculous nose.

Now, I may surely say, if the Jesuit doubts the alleged fact concerning St. Januarius's nose, as he does, it cannot be a very great offence in us, Protestants, to doubt the miracle of St. Januarius's blood. Both rest on the same evidence, and belong to the same category; and one wonders how Dr. Newman, being unable to resist the evidence of the miraculous liquefaction of the blood, should be able to resist the evidence of so miraculous a nose — evidence which testifies that the artificial nose, made expressly for the statue of the saint, failed to adhere, as if very unsatisfactory to him, till the original nose was discovered, which miraculously, and as if conscious of having found its lawful owner, clung to the face, and resisted all endeavors to tear it away. Medical men, will thus learn that the Tallicotian operation was anticipated many centuries ago. This is not a Protestant, but a serious Roman Catholic narrative.

But I revert to the saint's blood, and in doing so, I would ask the following questions: Is the substance in the glass blood at all? To ascertain which I would propose to Dr. Newman, who desires us to go into evidence, to submit it to chemical analysis. This is a sure test. It is easy of application. If blood, is it the blood of a human being? Bishop Burnett says, that the blood of a duck was used at the Reformation for a similar purpose, and with similar pretensions, in England. In the third place, if human blood, is it the blood of the said St. Januarius, and of no one else? Prove it. Fourthly, does it liquefy by a miracle? or by the application of heat? or by a chemical process? or by other priestly manipulation? And, lastly, I observe, the exploit is so easily done, that strong proof seems to me to be required to lead one to accept it as miraculous. In order to show that this is so, I will attempt to perform this

alleged miracle in your presence. I have had a glass bottle made as nearly like the original as possible. The mass of substance in the top bulb is perfectly solid; on applying the hand, you see, it very soon begins to melt. (Dr. Cumming here displayed the fac-simile of the Neapolitan miracle.) Now, I will tell you what this miracle is. It is a little otto of roses colored with dragon's blood. I found that otto of roses became solid at about 40° or 42° ; and therefore, after it has been reduced to that temperature, or lower, and thus becomes solid, on applying the heat of the hand to it for a minute it liquefies. You thus see how easily this supposed miraculous feat can be imitated, and how necessary it is, therefore, that Dr. Newman should, not only show a red liquid passing from a solid into a liquid state in a glass, but that he should also prove that that liquid is blood, and that it does not melt by any hand touching it, or other natural process, but by a special interposition of miraculous power.

I find in Scripture that the miracles wrought there are most of them the pedestals of glorious truths, or the signs and seals of a divine mission, needing from its novelty the force of such credentials; but, I ask Dr. Newman, what truth does the liquefaction of the blood of St. Januarius attest? What holy or confiding emotions does it awaken? Does he mean to say it is intended to prove that we ought to invoke St. Januarius as a saint, and give him such worship as is given to Romish saints? If so, I answer, showers of miracles, far more stupendous in aspect than any thing of this kind, would never convince me that a man is to be invoked as a *δαίμων*, so long as one recorded text in its own majestic accents proclaims, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." No manifestation of power is equal to upset a declaration of God's truth. Deeds of the greatest power must fall before the testimony of a single inspired declaration — "Thus saith the Lord." Were an angel from heaven to appear in this

Hall, radiant with all the ineffable splendors of the blessed, and were he to raise a dead man by his word, and tell me that he did so in order to induce me to believe in purgatory, transubstantiation, or the propitiatory sacrifice of the mass, I would instantly recollect, while I beheld the miracle, that "some shall do such wonders, that if it were possible, they should deceive the very elect;" and I would also recollect that "Satan himself is transformed into an angel of light;" and I would say to such a miracle worker come to earth to corroborate such a doctrine, "Get thee behind me, Satan; thou savourest not of the things that be of God." The whole story of St. Januarius is not an innocent device, or a credulous belief; it is a priestly fraud, a "lying wonder;" it is an attempt to stamp on the currency of Antichrist the awful Name and Image and Superscription of Jesus.

Having looked, then, at this miracle, I now proceed to present, what the real force and the main point in my Lecture hinge on,—extracts from documents which I have no doubt are found in the library at Oscott, namely, the Breviary, and the *Acta Sanctorum*,—documents with which Dr. Newman is, I am sure, familiar. I will, therefore, submit to you the following ecclesiastical or Romish miracles, related on what Dr. Newman holds as the highest ecclesiastical authority, and I will ask you to question yourselves at the close of each,—Is this as credible in any sense as the miracles recorded in the word of God? The first list that I will give you, is that of the miracles performed by Sta. Rosa of Lima, who was canonized by Pope Clement X. in the year 1761. We are informed, in the Romish Breviary, *Pars Æstiva, Festa Augusti*, August 30th, that she owed her name to her face when an infant having been wonderfully transfigured into the appearance of a rose. "Nam vultus infantis mirabiliter in rosæ effigiem transfiguratus, huic nomini occasionem dedit, cui Virgo Deipara cognomen adjecit, jubens vocari deinceps Rosam a Sancta Maria."

The document from which I quote them is the "Codex constitutionum quas Summi Pontifices ediderunt in solemnī Canonizatione Sanctorum a Johanne XV. ad Benedictum XIII., sive ab A.D. 993 ad A.D. 1729, accurante Justo Fontanino, Archiepiscopo Ancyrano. Romæ, 1729. Ex typographia Reverendæ Cameræ Apostolicæ.—Imprimatur si videbitur Reverendissimo Patri Sacri Palatii magistro. N. Baccarius Episc. Pojan. Vicesg.—Imprimatur. Fr. Jo. Benedictus Zuanelli ordinis prædicatorum, Sacri Palatii Apostolici Magister."

"Clemens Episcopus, servus servorum Dei, ad perpetuam rei memoriam. P. 402, an. 1671.

"Cœlestis paterfamilias, etc."

"Hinc si deprehenderet de virtutibus se tantillum commendari, cruciabatur misera, expallescebat diffuebat lacrymis, dehiscebat illico, se mergere in abyssum humilitatis. Accidit, quod e vicino ædium conclavi obiter audiret personas graves de Rosæ, tanquam absentis, mirabili vitâ honorifice ac secrete confabulantes. Expavit et contremuit exsanguis virgo, angore, fletu, et mœrore contabuit, ac seipsam durissime objurgans, ter quater illisit pugnum aculeatæ capitis sui coronæ. Fluxerunt sub velo sanguinis rivi, ut acrimonia doloris ingratissimum alienæ laudis obtunderet auditum." — P. 405.

"Clement, Bishop, servant of servants, in perpetual memory of the thing."

"Hence, if she detected any one praising her ever so little for her virtue, she being grieved at it, would torment herself, become very pale, overflow with tears, and would on the very spot almost split with misery, and cast herself into the very depths of humility. As she was on her way one day, she approached the vicinity of the buildings of the conclave, and she heard some grave persons talking to themselves in praise of the wonderful life of Rosa, supposing she was not within hearing. The virgin was exceedingly frightened, and trembled with horror; she pined away with terror, weeping, with grief, and rebuking herself very severely, she struck three or four times with her fist the crown of thorns on her head. Streams of blood flowed under her veil, so that the force of her sorrow might weaken the unwelcome sound, hearing another's praise of herself." — P. 405.

"Erga imagines beatissimæ Vir-

"She was burning with wonderful

ginis miro fervebat devotionis affectu, et maxime circa eam, quæ augustissimam Rosarii Reginam exprimit, in cujus sacello habitum sui ordinis suseipiens, ploranti Matri visa fuit blando favore Deiparæ in cœlum elevari." — P. 415.

"Adstitit etiam sæpe Reginæ cœli a dexteris ejus, ita ut ab undecimo ætatis suæ anno usque ad extremum non defuerit ei hoc pretiosum familiaritatis contubernium. In Rosariano enim Sacello ex sedulo ministerio mutua eum illa erat ei conversatio, eoque honore hanc suam famulam dignata est, ut cubiculariæ ipsi exhibuerit ministeria, excitando eam illis vocibus; — 'Surge ad orationem, filia, surge, nam instat hora. Illique expectæ se præbebat videndam facie ad faciem, majestate decoram, et gloriæ cœlestis Paradisum, exclamantium alterâ Elizabeth, 'Unde hoc mihi, ut veniat Mater Domini mei ad me.' " — Ibid.

love in her devotions before the images of the blessed Virgin, and chiefly around that which represents the most august queen of the Rosary, in whose chapel, wearing the dress of her order, she appeared to the weeping mother, by the kind favor of the mother of God, raised toward the sky." — P. 415.

"The Queen of Heaven often also stood near to her right hand, so that from the twelfth year of her age to her last moment she never wanted this precious familiar companionship. Also, on account of her laborious services, she conversed with her in the Chapel of the Rosary, and she deemed this her servant so worthy of this honor, that she exhibited her services to the chamber attendant herself, whilst she was animating Rosa with these words: 'Arise to prayer, my daughter, arise, for the time is at hand.' And the Virgin showed herself to St. Rosa, on rising face to face, beautiful in majesty, and a Paradise of heavenly glory, and St. Rosa exclaimed, like another Elizabeth, 'Whence does this happen to me, that the mother of my Lord should come to me!'"

Her intercourse with the Saviour was frequent, and on one occasion, we are told in the Roman Breviary, that she deserved to hear from Christ the words, "Rose of my heart, be thou my bride." (Brev. Pars Æstiva; Festa Augusti, 30th August.) "A Christo has voces audire meruit, 'Rosa cordis mei, tu mihi sponsa esto.'" In her Bull of Canonization, p. 409, we learn;

"Inde enim amoris ignes in corde sentiebat, ut ipse Jesu sæpe amanti Rosæ in paginæ planitie apparuit, eique suavi obtutu blandiebatur, ut

"Afterwards, too, she felt the fires of love were so powerfully in her heart, that Jesus himself often appeared to the loving Rosa in the

verbum attenta lectione talis animæ dignissimum, in quo sunt omnes thesauri sapientiæ et scientiæ Dei; sic etiam cum occuparetur in telæ consuturâ, pulvillo ipsius sæpe quietissime insidebat, et ad cor hujus dilectæ tacitis nutubus loquebatur, omnique gestu divinum protestabatur amorem."

"Ab innocentibus virginibus visa est cum ipso Jesu sistere, quandoque etiam deambulare, et secretissima miscere colloquia tali cum majestate, ut quocunque pedem fixisset ille, pavementum fulgenti lumine splenderet, utque talis Rosa nulli alteri plantæ adhæreret, quantum ei, 'qui est flos campi, et lilium convallium.'"
— P. 411.

Recollect, these are Romish miracles, not described by Protestants, or by individual and obscure monks, but by the highest Roman Catholic authority, which Dr. Newman has in his possession, and to which I refer him. I ask of this vast audience — I ask of Dr. Newman, Are they as credible as the miracles recorded in the Word of God? Are they possible? No; for blasphemy cannot have the sanction of God.

Here is another part of her miraculous history:—

"Languens et æstuans divini amoris ignibus, in nocte orans visa fuit ab aliâ virgine magnis luminibus coruscans veluti igniculis per os oculosque evibratis, protestantibus quantum incendium intus ferret, quod alias pluries eâ insciâ coram diversis contigisse innotuit." — P. 413.

page of her book, and encouraged her with such a sweet look, that the word of such a soul is most worthy of attentive perusal, in which are all the treasures of the wisdom and knowledge of God; so also when she was occupied at her needle-work, Christ often quietly sat upon the cushion, and spoke to the heart of this beloved one with silent nods, and with every gesture openly declared his divine love."

"She was also seen by innocent virgins to tarry with Jesus himself, and sometimes even to walk about with him, and to hold secret conversation with him with such majesty, that wherever he placed his foot the pavement shone with a splendid light, so that such a Rose clang to no other plant, but to him 'who is the flower of the field, and the lily of the valley.'"

"Languishing and burning with the fires of divine love, she was seen, whilst praying in the night time, by one of the other virgins, glittering with great lights, like small sparkles of fire, vibrating over her mouth and eyes, showing forth with what force the internal fire burned, which was publicly known to have happened to many others, who were at the time unconscious of it, in the presence of different persons."

Dr. Newman's authorities say, you see, that such was the intensity of her inner divine love, that it exploded in sparks of light from her eyes and mouth.

How can Dr. Newman accept such puerilities as proofs of Divine power?

"Alias in mentis excessu adfuit illi parvulus Jesus, purissimæ genericis ulnis innixus, eamque blande alloquens, jussit sparsas per solum Rosas in sinuosæ vestis laciniam colligere. Inde divinus infans unâ petitâ et gratanter acceptâ subintulit, 'Hæc Rosa tu es, hujus providam curam mihi assumo, tu de reliquis, ut magis volueris, disponito.' His agnovit se teneri in dexterâ Salvatoris velut Rosam electam, quam non raperet quisquam de manu ejus. De reliquis rosis subitaneum sertum contexens, tremendo Jesu capiti imposuit, qui Virgini arridens eamque benedicens disparuit. Cæteris rosis indicari novit pias Virgines Limenses, quas post suum obitum in novellum Sanctæ Catharinæ Senensis monasterium colligi oportebat." — P. 418.

"At another time, when her mind was abstracted, Jesus, as a little child, leaning upon his most pure mother's arms, came to her, and softly addressing her, ordered her to collect into the folds of her garments the roses which were scattered on the ground. Thence the Divine infant having sought and graciously accepted one of them, he added, 'Thou art this rose. I take upon myself the care of this; dispose of the rest as you will.' She learnt from these words that she was held in the right hand of the Saviour as an elect Rose, which no one should ever pluck from his hand. Twisting a hasty wreath with the rest of the roses, she placed it on the tremendous head of Jesus, who, smiling on the Virgin, and blessing her, disappeared. She knew that by the other roses were indicated the pious Virgins of Lima, whom it was necessary to gather after her death into the new convent of St. Catharine of Sienna."

In the next place, she frequently strove with devils, as will appear from the following: —

"Luctabatur enim quam frequentissime cum dæmonibus, multisque illorum molestiis vexabatur, ex quibus sub tetrâ specie molossi unus canem orantem latratu horrissono terere, et rabido morsu per solum illam raptans tentavit discerpere, donec clamavit ad sponsum, 'Ne tra-

"She frequently strove with devils, being much annoyed by them, of whom one in the form of a black mastiff tried to terrify her, when she was praying, by his horrissonous barking; and he tried to tear her in pieces with his savage teeth, as he dragged her along the floor, until she

das bestis animas confitentes tibi.' Alias colaphum impegit, quandoque saxum rude in eam libravit, quod solo tenus Rosam nec læsam nec territam prostravit. Libros ejus spirituales laceravit," etc. — P. 412.

cried to the Bridegroom, 'Deliver not the souls of those who confess thee, to the beast.' At another time the devil gave her a box on the ear, and once he hurled a great stone at her, which nearly threw her, neither hurt nor terrified, to the ground. He also tore her spiritual books," etc.

These are ecclesiastical miracles which Dr. Newman says are antecedently as credible as the miracles in the Word of God. Is the reverend father serious? or was he ignorant of these things? It is said, in the next place:—

"Prope obitum per Quadragesimam cum aviculâ mire canorâ, quæ solc occiduo ante suum cubiculum advolabat, alternavit Rosa cantica et laudes Dei quotidie per horam integram tanto ordine, ut canente aviculâ virgo sileret, et virgine modulante, avicula attentissima nec pipiret. Quin et ipsas insensibiles plantas exemplo prorsus singulari ad laudes et ad orationem Dei, eo versiculo prolato, 'Benedicite universa germinantia in terra Domino,' invitavit, et visibiliter sic inclinavit, ut arborum summitates terram attingerent veluti solemnî venerationis ritu Creatorem suum adorarent; usque adeo verum est, quod is, qui adhæret Domino, unus Spiritus est, et ei quod obediant omnia." — P. 410.

"Interea Limam pervenere hujus Sanctæ sedis Apostolicæ, ut ex formulâ, a congregatione Rituum præscriptâ, examinarentur testes de vitâ et gestis hujus ancillæ Dei: quod cœptum anno Domini millesimo sexcentesimo tricesimo, ob multitudinem testium, qui fuere numero centum octoginta tres, non potuit absolvi, nisi in mense Maio, anno millesimo sexcentesimo trices-

"Rosa daily sang throughout Lent the praises of God for a whole hour, alternately with a most tuneful bird, which flew before her chamber at sunset; and with such regularity that the virgin was silent whilst the bird sang, and whilst she was making melody, the very attentive bird did not interrupt her. And when she invoked the insensible plants to praise God, when she uttered the verse, 'Let all things budding upon the earth praise the Lord,' they bent so visibly, that the tops of the trees touched the earth, as if they adored their Creator with solemn veneration; so true is it, that he who keeps close to the Lord, is one Spirit, and all things obey him."

"In the mean time, tiley of the holy Apostolical see came to Lima, in order that, according to the form of the Ritual prescribed by the congregation, witnesses might be examined as to the life and acts of this handmaid of God: which began in the year of the Lord 1630, and on account of the great number of witnesses, who were one hundred and eighty-three in number, could not

imo secundo. Fuere pro visitatione reliquiarum Rosæ de more deputati inspectores, qui apertâ areâ ligneâ repererunt virgineum corpusculum post quintum decimum expletum ab obitu annum, consumptis indumentis, ossibus integris, et adhuc siccâ hic inde carne obduetis, quæ odorem rosarum exhalabant."

be finished until the month of May, 1632. Inspectors were appointed to visit the remains of Rosa, who on the wooden tomb being opened, found the small body of the virgin wasted away, it being fifteen years after her death, the coverings decayed, the bones entire, and on their being brought to this place on that occasion, with the dry flesh, they exhaled the odor of roses."

This saint was no obscure one; for we are informed:—

"Cum igitur jam nihil deesset eorum, quæ sacrosanctæ functioni canonizationis hujus dilectæ Christi Domini Sponsæ Rosæ necessaria erant ex sanctorum Patrum auctoritate, sacrorum canonum decretis, et Sanctæ Romanæ Ecclesiæ antiquâ consuetudine, ac novorum decretorum præscripto; rogantibus carissimis in Christo filiis nostris Reginâ Mariannâ Regente, ac etiam Carolo II. itidem Hispaniarum rege, toto ordine fratrum prædicatorum Sancti Dominici, regno Peruano, et omnibus provinciis Americæ, accedentibus etiam precibus venerabilium fratrum nostrorum Archiepiscoporum et Episcoporum regnorum Hispaniæ et Indiarum, justum et debitum esse censuimus, ut prædictam beatam, quam ipse Dominus de die in diem magis clarificat e cœlis, nos quoque venerationis officio laudemus et glorificemus in terris," etc.

"When, therefore, now nothing remained to be done but those things which, according to the authority of the holy Fathers, the decrees of the sacred canons, the ancient custom of the holy Roman Church, and the prescription of the new decrees, were necessary for the purpose of the holy function of canonization of this dearly beloved bride of the Lord Christ, Rosa; the same having been requested by our dear children in Christ, Queen Marianne the Regent, and Charles II. King of Spain, the whole order of the preaching brothers of St. Dominick, the kingdom of Peru, and all the provinces of America, to which were added the prayers of our venerable brothers the Archbishops and Bishops of Spain and of the Indies, we have thought it just and right, that the aforesaid blessed one, whom the Lord himself from heaven makes daily more celebrated, we should praise and glorify in an office of worship upon earth."

And the Pope decreed her canonization as follows:—

"Ad honorem sanctæ et individuæ Trinitatis, et fidei catholicæ exalta-

"To the honor of the Holy and undivided Trinity, and the exalta-

tionem, auctoritate Omnipotentis Dei, Patris, Filii, et Spiritus Sancti, beatorum Apostolorum, ac nostra, de venerabilium fratrum nostrorum Sanctæ Romanæ Ecclesiæ Cardinalium, Patriarcharum, Archiepiscoporum et Episcoporum in Romanâ curiâ existentium consilio ac unanimi consensu, beatam Rosam de Sancta Maria, Virginem Limanam, de cujus vitæ sanctitate, fidei sinceritate, ac miraculorum excellentiâ plane constat, Sanctam esse definivimus ac Sanctarum Virginum catalogo adscribendam decrevimus, prout præsentium tenore decernimus, definimus et adscribimus, statuentes ab ecclesiâ universâ quolibet anno die tricesimâ mensis Augusti memoriam ejus inter sanctas Virgines recoli debere, in nomine Patris, Filii, et Spiritus Sancti. Amen.

Eâdem auctoritate omnibus et singulis vere pœnitentibus et confessis, qui annis singulis in die festo ipsius Sanctæ Rosæ ad sepulchrum, in quo ejus corpus requiescit, visitandum accesserint, septem annos et totidem quadragenas de injunctis eis aut aliis quomodo libet debitis pœnitentiis, misericorditer in Domino relaxavimus in formâ Ecclesiæ consuetâ." etc. etc.

"Datum Romæ apud Sm. Petrum anno incarnationis Dominicæ millesimo sexcentesimo septuagesimo primo, pridie Idus Aprilis, pontificatus nostri anno primo."

"† Ego Clemens Catholicæ Ecclesiæ Episcopus."

Also the signatures of thirty five cardinals are appended to the bull.

tion of the Catholic faith, by the authority of Almighty God, Father, Son, and Holy Ghost, of the blessed apostles, and by our own, with the advice and unanimous consent of our Venerable brethren the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church, who are now in the Roman court, we have determined that the blessed Rosa of Sancta Maria, a Virgin of Lima, whose sanctity of life, sincerity of faith, and excellency in miracles, is fully evident, is a Saint; and we have decreed that she shall be inscribed in the catalogue of Holy Virgins, as we decree, determine, and inscribe, by the tenor of these presents, appointing that her memory be venerated by the universal Church among the Holy Virgins on the 30th day of August, in every year; in the name of the Father, the Son, and the Holy Ghost. Amen.

"By the same authority, to all and singular, truly penitent and confessing, who in every year on the festival of St. Rosa, shall go to visit the sepulchre in which her body rests, we grant indulgence mercifully in the Lord, according to the usual form of the Church, seven years, and so many of quadregenias from the penances enjoined upon them as otherwise due."

"Given at Rome before St. Peter's day, in the year of our Lord's Incarnation, 1671, on the day before the Ide of April, in the first year of our pontificate."

"† I Clement, Bishop of the Catholic Church."

The following prayer is offered up by all Roman Catholics, and by Dr. Newman himself, on every 30th of August:—

St. Rosa of Lima, Virgin. (Roman Missal. London, 1840, p. 684.) “O Almighty God, the giver of all good gifts, who wert pleased that blessed Rosa, abundantly favored by the precious dew of heavenly grace, should beautify the Indies with her purity and patience; grant that we thy servants, following the perfume of her virtues, may become an agreeable odor to Christ.”

Now, the next batch of Romish miracles I give you is the most interesting of all. Dr. Newman, you are aware, belongs to the Oratory, the founder of which is St. Philip Neri. His children in the Oratory will be refreshed by my extracts here. I have made a list of the remarkable miracles alleged to have been done by this saint; and of all the miracles which Dr. Newman accepts, and finds it impossible to resist, he certainly accepts those of his illustrious founder, and must read my catalogue with great devoutness. In his book he states that his lectures were delivered in the home and under the shadow of St. Philip Neri. The miracles of St. Philip Neri are those he especially refers to; and I am sure it must be gratifying to Dr. Newman to be reminded of what were some of the illustrious miracles done by his own distinguished founder. But whether they are credible or consonant to reason is a very different question. I quote the history of them from “*Bollandi Acta Sanctorum. Acta Sanctorum, Maii; collecta, digesta, illustrata a Godefrido Henschenio et Daniele Papebrochio, e Societate Jesu. Tom. vi., quo continentur dies 25, 26, 27, 28, operam et studium conferentibus Francisco Baertio et Conrado Janningo ejusdem Societatis. Antwerpia, 1688. — Vita S. Philippi Nerii, auctore Antonio Gallonio, Oratorii Presbytero, Romæ edita, quinto post mortem Sancti anno.*”

Hieronymus Bernabæus (Congregationis Oratorii S. Ma-

riæ in Vallicella dum viveret præpositus,) in his Life of St. Philip Neri, says:—

“Quinquennio post beati patris excessum, quæ de illius vitâ moribusque sanctissimis, tum Latine etiam Italice scripserat Antonius Gallonius, in lucem edita sunt, ipso summo Pontifice approbante, eaque omnia sæpius magnâ cum animi jucunditate perlegente; multis etiam Cardinalibus in ipsâ libri fronte sic subscribentibus omnia quæ de Beato Philippo Nerio conscripta sunt, partim propriis oculis me vidisse, partim certo gravissimorum vivorum sermone cognovisse, attestor ego.” — Tom. vi. p. 623.

“Five years after the departure of the blessed Father, those things which relate to his morals and life, Antonius Gallonius wrote in Italian and Latin, and published, *with the approbation of the most high Pontiff himself; who often read them with great delight.* Many Cardinals also have thus written in the beginning of the book itself, ‘I certify concerning all the things which are related of the Blessed Philip Neri, that some of them I have seen with my own eyes, and the rest I know to be true on the positive testimony of the most credible living witnesses.’ ”

Now hear some of those things which the Pope read with great delight, and which are said to have been done by Dr. Newman’s father and founder; and in believing which, of course, he can see no difficulty whatever, or any doubt of credibility. “Acta Sanctorum, Maii, tom. vi. p. 467, caput 11. Acta vitæ usque ad ordines sacros, annum ætatis 36.”

“Nam laicus cum esset, annum vitæ trigesimum non attingens, Christi scilicet anno millesimo quingentesimo quadragesimo quarto, eâ repente spiritûs vi repleti se sensit divinitus, eoque impetu, ut cor illico sibi intra corpus saltitare cœperit, eoque ardore inflammari, ut eum natura, inusitatâ quâdam cordis palpitatione, omnino se ferre non posse significaret. Quamobrem benignus Dominus, quo illum ad plurimorum salutem diutius conservaret, confractis atque in pugilli eoque majorem amplitudinem elatis duabus sinistri lateris costulis, quartâ

“For when he was a layman, not yet thirty years of age, to wit, in the year 1544, he felt himself replenished with such power of the Divine Spirit, and with so great force, that he felt his heart leap within his body, and burn with so great heat, that nature gave notice during this unwonted palpitation of his heart, that she could not bear it. Wherefore, the gracious Lord, in order to spare him for the salvation of many, having broken two of his ribs, and increased the space above a handbreadth by lifting them up, of his left side, namely the fourth

scilicet et quintâ, ejusdem cordis sinum, quo id liberius ageretur, mirum in modum ampliavit. Erat istiusmodi fractura in anteriore parte pectoris, ubi costæ in cartilaginem desinunt. Quo ex tempore, adeo vehementer amplius quinquaginta totos annos agitari concutique cœpit assidue plus minusve, mox atque mente rapiebatur in Deum, ut non modo toto corpore contremisceret, verum etiam lectulus ipse, aliaque omnia quibus ille insidebat, quasi terræ motu actæ, eo orante quaterentur." — Ann. ætatis 29; Christi, 1544.

and fifth, wonderfully enlarged the sphere of the heart, for the purpose of its freer action. A fracture was made in this manner in the anterior part of the breast where the ribs terminate in cartilage. From which time his heart began to be so vehemently shaken and agitated for upwards of fifty years, more or less; soon after he was so mentally carried away toward God, that he not only kept quaking all over, but his very bed, and all other things on which he usually sat, were shaken as by an earthquake while he prayed!!"

These extravagancies, which Dr. Newman thinks miraculous, recollect, are stated in one of the highest Roman Catholic authorities that I can submit to Dr. Newman. But, indeed, he needs not my special references. He is not ashamed of them.

"Cœpit in suo cubiculo, singulis a prandio diebus, confluentes, lectulo frequenter insidens, (quod Dei amore langueret,) de rebus cœlestibus erudire. In his colloquiis (quod mirabile dictum est) eam divini amoris vim sentiebat, ut modo toto corpore contremisceret, modo e lectulo in altum attolleretur, (crederes eum ab aliquo sic mirabiliter retineri,) modo demum lectulus ipse, vel quandoque etiam ipsum cubiculum motu nutare et concuti videretur, terræmotum ibi factum esse putares." — Ib. p. 471.

"Initio Sacerdotii, cum in ecclesia S. Hieronymi sacrum ageret, tantâ repente divini Spiritûs abundantia replebatur, ut aquam vinumque in calicem de more infundere vix posset; adeo enim ejus manus in altum attollebantur, ut exsilire quodammo-

"Every day, after dinner, he began to teach those who came to him, frequently seated on his bed, because he was sick with the love of God. What is wonderful to be told, during these conferences he felt that power of divine love, that at one time he shook violently all over his body, at another he was lifted into the air, so that you would believe he was there held by some one: and at other times the bed itself seemed so to nod and vibrate, that you would have supposed it was an earthquake."

"In the beginning of the priesthood, when he was engaged in sacred duties in St. Jerome's Church, he was suddenly filled with so great abundance of the Divine Spirit, that he could not pour the wine and water into the chalice as usual, for

do et saltitare viderentur; atque ille, nisi brachio ad altare tanquam adminiculo maximo annixus studio, cœptum opus prosecutum esset, nihil egisset unquam. . . . Quo tempore salutare hostiam de more attollebat, ita mens rapiebatur in Deum, ut manus sublime erectas deponere non posset. Retulit ille postea, videri sibi se ab aliquo apprehendi, atque alte a terrâ per vim mirabiliter sustolli." — *Ib.* p. 470.

his hands were so lifted up on high, that sometimes they seemed to leap up and dance vigorously; and he never could do any thing, unless, in order to enable him to finish what he began, he leant with his hand upon the altar, and was propped up with the greatest care. . . . At the time of his lifting up the salutary host, his mind was so carried away toward God, that he could not draw down his hands lifted on high. He related afterwards, that he seemed to himself to have been seized by some one, and miraculously and forcibly lifted on high from the earth."

"Anno Domini circiter millesimo quingentesimo quinquagesimo primo, cum iter Philippo esset, quem multi sequebantur, eum in locum, ubi exstant Thermæ, quas Diocletianas appellamus; vidit in quodam pariete vetustate collapsa stantem dæmonem hominis specie, quem cum attentius inspiceret, observabat eum nunc juvenem, nunc senem apparere. Quibus rebus dæmonis insidias agnoscens, Christi nomine imperat ut qui sit aperiat. His ille victus celeri fugâ sese proripuit, odoreque teterrimo, quo absens locum illum implevit, quem ne bestię quidem ferre possent, ecquis tondem esset Philippo cæterisque qui aderant spectatoribus patefecit." — *Ib.* p. 473.

"About the year 1551, when Philip was on a journey, and many following him, toward the place where are the Baths of Diocletian, he saw on an old and ruinous wall the devil standing in the likeness of a man, and on attentive examination he saw him at one time appear as a young man, and again as an old man. Knowing the devil's tricks from these things, he ordered him in the Name of Christ to disclose himself. Overcome by this, the devil took to his heels, and he discovered himself to Philip and the other spectators by the most offensive smell which he left behind — a smell which not even the beasts of the field were able to bear."

Now, Dr. Newman says that such miracles are antecedently as credible as the miracles of Scripture. Again —

"Francisco, ex ejus discipulis uni, Ferrariensi cognomento, dæmon noctu sanctissimæ Virginis instar apparuit; id autem eo consilio ut vel sic hominem eâ specie facilius deciperet. Idque cum is mane ad Philippum

"To Francis, one of his disciples, whose cognomen was Ferrariensis, the devil appeared by night like the most holy Virgin Mary, with the purpose of more easily deceiving him under that form. When he told

detulisset; Non tibi, inquit ille, sanctissima Dei mater, ut putas, sed dæmon ejus in fornâ sese videndum obtulit; itaque cum primum eadem visio tibi se denuo objiciet, faciem ejus qui apparet conspuas jubeo. Insequenti nocte, Ferrariensi magno animi ardore precanti, dæmon eadem specie atque eodem fulgore micans præsto est; qui præcepti beati Patris haud immemor, diaboli mox faciem sputo fœdat, quâ re confusus dæmon turpiterque superatus evanuit. Vixque ille aufugerat, cum sacratissima Virgo ei sese palam ostendit; eum ut faciem ejus conspuat modo id possit, movet; demum recreatum mirifice relinquens abiit." — *Ib.* p. 476.

Philip of it in the morning, he said, 'Not the most holy mother of God, but the devil presented himself in that form; therefore, when he again presents himself to you, spit in his face.' The following night, while Francis was praying with great devotion, the devil appeared in the same form, and shining with the same splendor; he, mindful of the advice of the blessed Father, spat all over the devil's face, who, confounded by this occurrence, basely ran away. Scarcely had he run away, when the most holy Virgin showed herself openly to him, and advised him to spit in the devil's face, provided it can be done, and then, leaving him wonderfully refreshed, she departed."

This is another miracle which Dr. Newman regards as being as credible as the miracles of Scripture. Again, this author tells us —

"Eo ipso anno millesimo quingentesimo quinquagesimo octavo, Persianus Rosa, sacerdos, qui Philippo a sacerdotibus erat, ægrotabat gravissime, cumque ad ultimum periculi venisset, a diabolo nigerrimi canis specie vexari cœpit acerrime. His in angustiis divinum magna animi demissione implorabat auxilium, illud Psalmi frequenter inclamans, 'Judica me, Deus, et discerne causam meam.' Cumque hunc in modum cum communi hoste decertaret, venit improvise Philippus. Quem ubi ille vidit, clamare continuo cœpit, 'Adjuva me, sancte Philippe: est hic canis colore nigerrimus, qui me lacerare nititur, succurre, quæso, succurre quod potes, ne devorer.' Quibus verbis motus beatus Pater, humi illico, adstantibus primum ut

"In that same year 1558, Persianus Rosa, a priest, who was appointed to Philip from the priests, was very ill, and when he had reached his greatest danger, he began to be bitterly vexed by the devil, in the shape of a jet-black dog. In this perplexity he implored the Divine help, with great dejection of mind, often uttering that part of the Psalm, 'Judge me, O God, and decide my cause.' While he was battling with the enemy in this style, Philip unexpectedly came to him, on seeing whom he began to cry incessantly, 'Help me, holy Philip, for there is here a dog of very black color, who tries to tear me in pieces. Save me, I beseech thee, for thou art able; save me from being devoured.' The blessed Father, moved by these

pro ægro vel semel orationem Domini-
cam recitent jussis, sese prostravit.
Quod cum faceret, 'Ecce tibi,' ille
derepente magna voce dicere cœpit.
Canis recedit; fugit canis; et in lim-
ine ostii stat. Tum surgens ab ora-
tione Philippus piacularis aquæ as-
persione dæmonem ab eo etiam loco
fugavit, magno cum solatio mori-
entis." — Id. p. 478.

words, and having commanded those
who stood by to offer up the Lord's
Prayer once, at least, for the sick
man, fell prostrate on the ground.
When he had done so, 'Here is for
you!' he began to say, suddenly,
with a loud voice. The dog recedes;
the dog flies; and stands on the
threshold. Then, rising from prayer,
Philip routed the devil entirely from
that place, by the sprinkling of holy
water, to the great comfort of the
dying man."

The same author gives another instance of the saint's
miraculous expulsion of the devil, from which it appears
that Dr. Newman's founder had some very strange tricks
and propensities about him; but, as they are all miraculous,
they are, of course, most edifying to the fathers and brothers
of the Oratory.

"Quodam autem die, beato viro
Catharinam ferreis catenatis immise-
ricorditer verberante,"

"One day, while the holy man was
flogging a lady named Catharine
with small iron chains, in the most
merciless manner,"

(— not a very saintly act, one would suppose —)

"dæmon alta voce clamare cœpit,
'Cæde jam, percute, occide.' . . .
Cum quondam die eâ ipsâ de quâ
diximus Catharina Philippi jussa
flagellis cæsa fuit; insequenti nocte
eidem Philippo, suo clauso cubiculo,
apparuit Satan, qui minacibus ocu-
lis illum intuitus in has prorupit
voces; 'Heus, heus, bone vir, hodie
pro tuæ voluntatis arbitrio auctori-
tate meæ illusisti, at ego injuriarum
non obliviscar.' Et his dictis con-
festim evanuit." — Ibid. p. 491.

"the devil began to bellow with a
loud voice, 'Beat now, strike! kill!'
. . . When on the very day we have
mentioned Catharine was beaten
with whips, Satan appeared to Philip
at night, his chamber being closed,
and, beholding him with threatening
eyes, broke forth into these expres-
sions, 'Ho, ho, good fellow, at your
pleasure you have to-day mocked
my authority, but I will take care
not to forget the injuries you have
done.' Having said these words he
disappeared."

"Eodem, opinor, anno, cum esset
Philippus in ecclesiâ, dedit sese ei
in conspectum diabolus puerili formâ

"The same year, I think, when
Philip was at church, the devil
presented himself to him in the form

ut eum irideret. At ille subodoratus confestim qui esset, qui alienâ specie ad se illudendum venerat, eum advocat, contemnit, demumque ab ecclesiâ ejicit." —Ibid. p. 499.

of a little boy, in order to laugh at him; but Philip, smelling out who he was who had come to mock him under another form, cites him, despises him, and at last thrusts him out of the church."

Next, I give a very antecedently credible miracle to the Oratorian Fathers:—

"Mediâ vero hieme, quo tempore maximum in urbe frigus esse solet, ad postremum usque diem (quis crederet?)"

"About the middle of winter, when the cold is usually greatest in the city, at the close of the day (who could believe it?)"

(—the Roman Catholic historian, the Bollandist, says, "Who can believe it?" The answer, in Dr. Newman's Lectures, is, "I see no difficulty in believing it"—)

"ita derepente eo orante ipsius cor corpusque divino æstuabat igne, ut validissimâ, ne æstu necaretur, refrigeratione indigeret."

"while he was praying, his heart and body so burned with divine fire, that he stood in need of the greatest cooling, lest he should be killed by the heat."

Now, conceive his divine love being so hot within as to cause the risk of St. Philip Neri disappearing by spontaneous combustion.

"Hinc ille octogenarius, modicissimo cibo contentus, omni propemodum nativo calore destitutus, ut eam amoris flammam aliquo modo restingeret, pectus nudare, fenestras foresque cubiculi mediâ nocte pandere, linteisque ac flabellis, aliâve opportuniore aeris agitatione uti, ad se refrigerandum necesse habebat; et quidem ni cordi, intero ac divino consumpto calore, hisce rebus fastinanter subvenisset, repentino certe interiisset." —Ibid. p. 467.

"Hence he, an old man of eighty, very sparing in his diet, and destitute of all natural heat, that he might quench in any way such a flame of love, felt it necessary, in order to cool himself, to bare his bosom, to throw open the windows and doors of his bedchamber at midnight, and to use linen cloths, and fans, and any other way of agitating the air; and, indeed, unless he had come speedily to the relief of his heart by these means, consumed as it was by divine heat, he would certainly have suddenly died."

Such is another credible miracle recorded of Dr. Newman's founder. We are told at another part, —

"Tum motans subinde manus lacrymarum plenus, quasi beatissimam Virginem obviis ulnis amplexeretur, hisce vocibus assidue clamabat; 'O Sanctissima Dei mater; O omnium creaturarum ut optima, ita et pulcherrima!' et hæc cum effaretur, toto corpore, nullo fultus adminiculo, cubito circiter vel etiam plus eo sublimis, mirandum in modum attollebatur." Ibid. p. 510.

"Mulier quædam erat clarissimis natalibus, abundans pietate magis quam divitiis, una ex his quæ templum nostrum frequentant; hæc ubi inter initia obitus Philippi propter ejus sepulchrum oraret, odorem inde confestim suaviter jucundæque spirantem sensit; quo mirifice recreata, cum secum ipsa cogitaret, unde is manare posset, comperit tandem stupore attonita (quod nullus ibi flos erat, nullaque res quæ tanto halaret odore,) e Philippi corpore, nullis unguentis delibuto aut balsamo condito effluere. Erat suavitas odorum qui afflantur e floribus, rosis, violis, et id genus aliis." — Ibid. p. 516.

"Then moving his hands, and full of tears, as if he embraced the most blessed Virgin in his arms, he continually exclaimed in these words, 'O most holy mother of God! O most excellent and beautiful of all creatures!' and when he had uttered these words, he was raised from the ground with his whole body, leaning on no support, about a cubit, or even more, in the most wonderful manner."

"A certain woman of very high rank, more rich in piety than wealth, one of those who frequent our church, prayed amongst the first after the death of Philip near his tomb, and she smelt immediately a most sweet and agreeable smell proceeding therefrom, by which she was wonderfully refreshed; and after thinking to herself whence it could proceed, and wondering at it (because there was not a flower there, nor any thing which could exhale such a smell,) she discovered that it proceeded from the body of Philip itself, since there were no balms nor perfumes from which it could rise. The smell partook of the sweetness of the odors which proceed from roses and violets, and others of that genus."

In "Vita S. Philippi Neri per R. P. Hieronymum Bernabæum, Congregationis Oratorii S. Mariæ in Vallicellâ dum viveret præpositum," we are told —

"Cum enim obsessæ cuidam manum imposuisset, tam gravi odore ex eo contactu imbutam sensit, ut per plures dies illum abstergere

"For when he placed his hand upon a certain possessed woman, it was tainted with such a strong odor, that he was not able to get rid

nequiverit: quamvis saponem atque alia hujusmodi smegmata adhibuerit. Itaque multis suorum manum ipsam porrigebat, ut scilicet graveolentiam illam percipientes, peccatorum contagia longissime devitarent." — P. 592.

of it for many days, although he used soap and other washes of that kind. Therefore he stretched out his hand to many of his people, so that they perceiving the unpleasant smell, might take care always to avoid it."

And then another antecedently credible miracle is stated by the same credible historian as follows:—

"Denique tanto eum odio diabolus insequabatur, ut ille si pium quidpiam aggressus esset, molestius semper adversaretur. Igitur noctu oranti sese obtulit truculento et terribili aspectu: at ille, implorato Dei matris auxilio, importunissimum hostem extemplo fugavit. Secesserat aliquando ad orandum in superiorem partem cubiculi, quod quidem malignus cum ferre non posset, injectis sordibus vestem fœdavit. Alias insuper grandiori tabulâ illum opprimere tentavit; sæpe ægrotanti lucernam extinxit; sæpissime vero ingentes strepitus in ejus cubiculo audiebantur, quare Gallonius, qui inferius habitabat, frequenter somnum abrumpere et ad Philippum provocare cogebatur; sed huc illeque sollicitis oculis circumspiciens, cum nihil quidquam viderat, dæmonum ludibria hæc esse satis aperte intelligebat." — Ibid. p. 592.

"Lastly, the devil followed him with so much hatred, that if he was engaged in any pious work, the devil always thwarted him in a most troublesome manner. Thus, whilst Philip was praying in the night, the devil presented himself before him, putting on a most savage and terrible look; but by imploring the assistance of the mother of God, he immediately drove away his excessively troublesome enemy. Sometimes, when he retired to the upper part of his bedchamber to pray, the malignant devil not being able to bear it, threw dirt upon his clothes. At other times, moreover, he seized Philip's large table, and threw it at him; often he put out his candle; and very often loud noises were heard in his bedroom, by which Gallonius, who lived in the room below, was frequently awoken out of his sleep, and compelled to run up stairs to Philip, to see what was the matter; but on looking all round his room, nothing whatever could be seen, and he was then perfectly satisfied these were some of the devil's tricks."

Again, we have in "Bollandi Acta Sanctorum, Maii, Appendix, Relatio de Sudore Imaginis Patavinæ, auctore

Jacobo Philippo Thomasino, Civitatis-Novæ Episcopo," the following account of Philip's image:—

"Die post quarto, id est, xxii Aprilis, mane iterum sudare cœpit eadem imago, signanterque notabatur majores guttæ duæ, una sub oculo sinistro, altera ex eadem parte qua os desinit. Accurrerunt omnes Oratorii presbyteri ad intuendam rem adeo miram," etc.—P. 650.

"On the 22d of April, in the morning, the image of St. Philip Neri began to perspire, two large drops being particularly noticed, one under the left eye, and the other on the same side of the mouth. All the priests of the Oratory ran immediately to see so wonderful a thing," etc.

A variety of other instances of this miraculous perspiration are given in this narrative, which occupies five folio pages. The Bishop in his preface favors us with the following remarks:—

"Sudare et lacrymari imagines ominosum semper antiquitati fuit. Unde S. Augustinus, libro de Civit. Dei, c. 12, refert statuam Apollinis Cumani per quatuor dies plorasse: supra quem locum Coqueens adducit locum T. Livii, lib. xliii. eumque confirmat auctoritate Ciceronis, lib. i. de Divinatione, et Julii Obsequentis, lib. de Prodigiiis, asserentium, rem a divinatoribus sic acceptam, quasi proxima Græcorum ruina et Romanorum felicitas eo ploratu significatæ fuerint. Similiter Lucanus inter belli civilis præsagia numerat,

"Indigetes flevisse Deos, urbisque laborem

Testatos sudore Lares.

"Nos contra sudorem ab imagine S. Philippi Nerii expressum, putamus fuisse effectum visceralis erga Deum amoris."—Ibid. p. 549. Præfatio.

"In ancient times it was always an ominous thing for images to weep and perspire. Whence St. Augustine, in his book de Civit. Dei, c. 12, tells us, that the statue of Apollo Cumanus wept four days; to which instance Coqueens adds a passage from Livy, lib. xliii. and confirms him by the authority of Cicero, lib. i. de Divinatione and Julius Obsequens, in his book on Miracles, asserting it as a thing accepted by all seers, that the approaching ruin of the Grecians and the prosperity of the Romans were prognosticated by the weeping of that statue. In like manner Lucan enumerates amongst the foretokens of the civil war, the fact that the images of the gods had wept, and that the household gods had given notice of the approaching distress of the city by perspiring.

"We, on the other hand, think that the perspiration that came out of the image of St. Philip Neri was the effect of his visceral love toward God."

In the "Magnum Bullarium Romanum," etc. tom. v. p. 1, Luxemburgi, 1727, "Urbanus VIII. 1623. Obiit Philip-pus, 26 Maii, 1595;" after stating, "Urbanus Episcopus, Servus Servorum Dei, ad perpetuam rei memoriam, Rationi congruit," etc., we have some further accounts of St. Philip Neri, as follows:—

"Ac vix annum ætatis suæ vicesimum nonum attigerat, cum inter alia divinitus accepta dona, plane mirabilis cordis palpitatio fuit ac fracturæ costarum; quæ publico medicorum testimonio præter naturæ ordinem obtigit, quasi mentis dilatato sinu, etiam caro dilataretur, et exsultaret in Deum vivum."

"And he had hardly attained his twenty-ninth year, when, amongst other divine gifts, he had most certainly a wonderful palpitation of the heart and fractures of his ribs; which thing happened to him contrary to the order of nature, according to the public testimony of medical men, as if by the enlargement of his mind, his flesh was enlarged also, and rejoiced in the living God."

Now, I say, it was a very remarkable soul that could not get room to think, and it must have been very intense love which necessitated the fracture of two of Philip's ribs, in order that it might have room to develop itself. But still these miracles are so popular, and so antecedently credible in the minds of the Roman Catholic historians, that there are duplicates of the narrative from which I give you the account of them:—

"Non est omittendum quod is fuit in primis caritate in Deum admirabili, ut interus ille ignis nonnunquam, cum attenderet ad divina, redundaret in corpus, et facies atque oculi scintillulis micarent."

"It must not be forgotten that in his early years, such was his wonderful love to God, that when he was occupied about divine things the internal fire overabounded in his body, and his face and eyes emitted sparks of fire."

I said that some of the Roman Catholic saints seemed like electric jars: this last saint was more than a jar—we might almost call him a living volcano, his eyes and whole

face being the crater, and often emitting sparks of fire. Again,—

“Caritati virginitatis donum adjunctum habuit, quo multi qui cum ipso versabantur, vel vultus atque oculorum intuitu, vel suavi fragrantia, quâ illius corpus redolere consueverat, recreabantur.”

“He possessed together with the gift of love, that of virginity, on account of which many who conversed with him were refreshed, either by the aspect of his countenance and eyes, or by the sweet smell which usually proceeded from his body.”

From this it is plain that St. Philip Neri was also a kind of bottle of eau de Cologne, or lavender water. Again, we are told,—

“Illud etiam Philippo collatum a Deo fuit, ut dum uno inesset in loco, in alio longe distante, uno eodemque prorsus tempore nonnullis apparuerit.”

“Philip also was so favored by God, that whilst he was in one place he visibly appeared at that same time to some who were in another place far distant.”

“Quamplurimum insuper confitentium atque amicorum animas in cœlum intueri, atque angelos concincentes interim audire solitus erat, quinetiam interiorem eorum pulchritudinem, qui essent in statu gratiæ, divinitus agnoscebat.”

“Furthermore, he often saw the souls of many who confessed to him, and of his friends in heaven, and sometimes he heard the angels singing, and he also divinely recognized the interior beauty of those who were in a state of grace.”

“Post hæc, ubi selectione in loco corpus reconditum est, ad ipsum venerandum populi concursus fieri, votivæ deferri tabulæ, donaria multa appendi, ac suavissimus quidam odor a multis inde percipi cœpit.”

“After these things, crowds of people came to the place where by selection his body was buried, to venerate him, votive tablets were brought, and many offerings appended, and a most sweet odor began to be perceived there by many.”

In the “Breviarum Romanum ex Decreto SS. Concilii Tridentini restitutum S. Pii V. Pont. Max. jussu editum, et Clementis VIII. primum, nunc denuo Urbani P. P. VIII. auctoritate recognitum. Antwerpiae, 1823.” “Pars Verna, festa Maii, die xxvi. Maii. Philippus Neri, etc. Lec. v.,” we are told,—

“Charitate Dei vulneratus languibat jugiter; tantoque cor ejus

“He languished in consequence of being continually in pain from the

æstuabat ardore, ut cum intra fines suos contineri non posset, illius sinum, contractis atque elatis duabus costulis, mirabiliter Dominus ampliaverit. Sacrum vero faciens, aut ferventius orans, in aere quandoque sublatus, mirâ undique luce fulgere visus fuit."

love of God; and his heart so burned with heat, that it could not be kept within its boundaries; but the Lord wonderfully enlarged his thorax by breaking and raising two of his ribs. Whilst saying mass, or praying fervently, he was raised into the air and appeared luminous."

This Breviary, you see, exceeds the Bull of Canonization; since it not only states inward heat and sparks of fire, but informs us that he was elevated and carried into the air, where he appeared luminous, something like a rocket, or an aurora borealis, I should suppose. Yet it is all "antedecently credible." Again, *Lectio vi.* —

"In animorum sensibus penetrandis mirifice enituit. Virginitatem perpetuo illibatam servavit; idque assecutus est, ut eos, qui puritatem colerent, ex odore, qui vero secus ex foetore dignosceret: absentibus interdum apparuit; usque periclitantibus opem tulit. . . . Cœlestium Spirituum et ipsius Deiparæ frequenter fuit apparitione dignatus; ac plurimorum animas splendore circumfusus in cœlum conscendere vidit."

"He was wonderfully famous for his powers of seeing into men's souls. He lived in perpetual virginity; and he so acquired the sense of smell, that he could discern by the sweet odor which proceeded from them, those who lived in purity, and by their bad smell, those who were the reverse: sometimes he appeared to those who were absent from him, and he gave assistance to those who were in peril everywhere. . . . He frequently was thought worthy to enjoy visions of the heavenly spirits, and of the mother of God herself; and he saw the souls of many ascend into heaven in a halo of glory."

It is said in the Breviary that Gregory XV. placed St. Philip Neri among the saints; but Gregory XV. died before he could issue the Bull of the Canonization, which was accordingly issued by his successor, Urban VIII.

Now, concerning the whole of these miracles, I must say, that there is a revolting materialism about them all. Every spiritual and moral feature is carnalized, till miraculous

devotion explodes in sparks, and ardent affection breaks the ribs, and heavenly desires lift men off their feet. Conceive what a power Dr. Newman's father and founder must have had, to have been able to detect a bad man by the very smell, and a good man equally by the very same faculty. Now, if Dr. Newman, as an Oratorian, has the extraordinary talent of his distinguished founder, I bid the people of Birmingham beware: he will be able at a single whiff to determine who are the pure and the impure among you; and, without the aid of the confessional, to know all that relates to you. But, soberly, I would ask, does Dr. Newman mean to say, that these miracles are antecedently as probable as the miracles of Jesus and his apostles? Is not the divinity of the latter, proof of the earthly origin of the former? I have given you these miracles from the highest Roman Catholic authorities, not to be smiled at, nor for the sake of exciting your merriment, as Dr. Newman may probably allege, but solemnly and sorrowfully as specimens — authentic specimens — of the miracles said to have been wrought by the distinguished saints of the Church of Rome, and among the rest, by Dr. Newman's own founder, St. Philip Neri; and I appeal to the common sense, the intuitive and broad intelligence of all who hear me, are these miracles to be spoken of in the same breath, or to be placed in the same category with the majestic and glorious miracles which are the credentials of the Word of God — the miracles of the Lord Jesus Christ?

The next batch of "credible" miracles I will present are the miracles of a Neapolitan saint, Sister Maria Francisca, of the Wounds of our Lord Jesus Christ, of the order of the barefooted Minors of St. Peter of Alcantara.

Her canonization was petitioned for by Charles Emmanuel IV. King of Sardinia, by Francis Bourbon, Prince of Naples, by the Senate of the city of Naples, by the Most Eminent and Reverend Cardinal Archbishop of Naples, by the Most

Reverend Chapter and Canons of the Metropolitan Church of Naples, by the Congregation of the Servant of God, Maria Francisca, of the Wounds of Jesus Christ. All these letters, addressed to Pope Pius VII., 1800, are given at full length at the end of the volume I quote; and we are informed that thirty-two other letters, with the same petition, were written by Roman Catholic Archbishops, Chapters, Abbots, etc., whose names and titles are fully given.

The book which contains the summary of the evidence of the seventy-eight witnesses who were examined respecting her life, faith, virtues, and miracles, is entitled, "*Sacra Rituum Congregatione E^mo. et R^mo. Domino Card. Pignatello Neapolitana, Beatificationis et Canonizationis Servæ Dei Sor. Mariæ Franciscæ a Vulneribus D. N. J. C., Tertiariæ professæ Ordinis Minorum Excalceatorum S. Petri de Alcantara Urbis Neapolis. Summarium super introductione Causæ. Romæ, 1803, apud Lazarinum R. C. A. typographum.*" At the end of the volume, we find, — "Revisa. A Gardellini, Subpromotor Fidei."

It is perhaps unnecessary to observe that Sister Maria Francisca is reported to have had a great reverence for the Pope and the Priests. In a vision (p. 243), she is said to have seen Pope Pius VI. in his pontificals, attended by two angels. She is related, moreover, to have entertained a peculiar devotion to the Virgin Mary; to the Sacrament of the Eucharist; to have venerated sacred images; and to have practised the discipline, that is, self-flagellation, with a most awful severity. Such is the Romish system. Whilst the New Testament, which relates the life, conduct, and miracles of Christ and the apostles, is withheld from the Italian people, the exemplars of Romish saints recommend the worst superstitions, fanaticism, idolatry, and priestcraft of the Church of Rome to the admiration, imitation, and veneration of the people.

At present I shall only instance some of the miracles

which are reported by various witnesses, the summary of whose evidence is contained in these volumes. The work consists of two volumes, one of them is written in Latin, and the other, from which I have copied these extracts, is in Italian. I shall only briefly mention some of the miracles, referring to the pages which contain the account of them; but if the Rev. Dr. Newman or Cardinal Wiseman desire to inspect the work in my presence, or in the presence of George Finch, Esq., in whose library, at Burly-on-the-Hill, it now is, they shall be most welcome.

1. Miraculous Ecstasies.

The first miracle I shall refer to is her wonderful ecstasies. It is related of her that she was seen on one occasion to be raised several palms high from the ground, and that she had been seen to fly to the church without touching the ground with her feet: “Fu veduta sollevata più palmi dal suolo e colle braccia aperte, quando portavasi alla nostra chiesa, volava senza toccar piedi in terra.” — P. 263.

2. The ardor of her Love to the Eucharist.

Her love to the Sacrament of the Altar was so fiery (ignitus), that on one occasion she cried out, “Water! water!” and her companion was obliged to dip handkerchiefs into the holy water, and to apply them to her breast: “Si accesa detta serva di Dio talmente d’amore verso detto Augustissimo Sagramente, che cominciò a chiedere, ‘Acqua! acqua!’ onde fu costretta detta compagna ad inzuppare fazzoletti nella fonte dell’acqua benedetta, ed applicarceli sul petto. — P. 220.

3. Blinded by the rays from a holy Bambino.

When placing a holy Bambino (*i. e.* image of the infant Jesus) into the manger (nel presepio), such brilliant rays of light proceeded from the Bambino, as to blind her for three days; and she recovered her sight through the prayers, obedience, and blessings of Padre Salvatore, her director: — “Altra volta, nel fare la detta funzione, furono, per essa si

penetranti e resplendenti i raggi che uscirono, dal S. Bambino, che la fecero, restare cieca nell' intutto per tre giorni, che poi all' orazione, ubbidienza e benedizione data dal P. Salvatore, dal quale mi fu raccontato, ricuperò la vista." — P. 213.

4. She possessed a holy Bambino, which emitted a supernatural sweet odor, and which on one occasion stretched out its feet and hands, (p. 213,) when it was dressed by Sister Francisca, at her bidding.

"Teneva ancora dentro di una gran Teca di fiori di essa lavorati un bellissimo Bambino di rilievo di un palmo di grandezza, pulito e graziosamente vestito di calza, e scarpe, con corona in testa e con un Anello al dito, che spirava un odore soavissimo e straordinario, quale lo conserva amore al presente, ma non tanto quanto prima, e tantora, quanto per lo passato fu stimato da tutti soprannaturale. Questo Bambino s' era la cosa più preziosa da Suor Maria Francesca, per cui lo teneva come un Santuario, e solamenta l'aprivo ne maggiori bisogni, ma prima v' accendeva le Candelì avanti, siccome fa ancora il Rev. D. Giovanni Pessivi, in poter del quale è restato ancora per le supradette * relazioni un ammirabile avvenimento, cioè, che quando Suor Maria Francesca fece al detto Bambino le vesti, le calze, e le scarpe, non potendo metterle, disse, 'Mino mio, se non stendi i piedi, non posso calzarmi,' ed il Bambino puntualmente li stendeva. Così fece ancora colle manine per mettergli il vestito, che ancora tiene." "When Sister Maria Francesca made for the said Bambino its robes, and stockings, and shoes, not being able to put them on, she said to it, 'My little child, if you do not stretch out your feet I cannot put on your shoes and stockings,' and the Bambino instantly stretched them out. It did the same:

* The relation of Padre Felice, her Confessor, confirmed by Sisters Maria Felicia and Sister Theodora Tipaldi.

with its little hands, in order to put on the robe which it now has." Such were the miraculous doings of a wooden image of the Saviour.

4. The devil throws a great stone at her, which strikes the window, and nearly kills a poor man in the street.

"Un * altra volta mentre stava secondo il solito inchiodata nel letto, e che io, e molti altri, sacerdoti le facevamo compagnia seduti d' intorno, aspergendo da tempo in tempo il letto, e la stanza con l'acqua santa; tutto ad un tempo ci disse. 'Levatemi da dirimpetto la finestra, perchè peruchella (così soleva chiamare il demonio) minaccia volermi menare una pietra.' Non tanto ci fummo scostati da detto luogo, che fu lanciata con impeto straordinario da mano invisibile una grossa pietra, che colpendo su la crociera di della finestra, cadde abbasso la strada, e poco mancò che non restasse ucciso un pover' uomo, che vendeva frutti giusto sotto d' essa."

"Once when she was, as usual, confined to her bed, and when I and many other priests kept her company sitting round her, sprinkling the bed and the apartment from time to time with holy water, all at once she said to us, "Take me away from before the window, because Peruchella (thus she was accustomed to call the devil) threatens to throw a stone at me.' We had hardly removed from the place, when a great stone was hurled by an invisible hand, which, striking against the casement of the window, fell down into the street, and very nearly left for dead a poor man, who sold fruit just underneath."

5. She inflicts upon herself the most dreadful scourgings, which she offered to the Lord for the souls in purgatory, and chiefly for dead priests !!!

"Rapporto alle discipline, che faceva nascostamente, So,†

* This is the testimony of the Perillustris et Adm. Rev. Dominus D. Joannes Pessiri, Presbyter.

† Rev. Dominus D. Joannes Pessiri, Presbyter.

che se ne faceva a sangue la settimana, delle quali una l'offeriva al Signore per le anime nel purgatorio, e specialmente de' sacerdoti defunti," etc. — P. 228.

5. On one occasion her scourging was so severe that the bleeding continued for several days, and was at last stopped by applying to it, by the advice of her director, a picture of the Virgin Mary, which emitted an odor of Paradise, which it retained for a whole year.

The evidence is given by Adm. Rev. P. F. Aloysius, Maria a Jesu, Sacerdos professus ordinis Minor S. Petri de Alcantara, Lector, Definitor, Visitator, ac Missionarius Apostol. (oculatus 34 circ. postremis servæ Dei vitæ annis), folio, 1602, ter. sup. 76 arti. (p. 278): "Mi fu riferito dal P. Salvatore, che una volta la serva di Dio non so per qual' appresa, ma non commessa colpa, si flagellò talmente, che non poteva in verun conto ristagnare il sangue, ma come il detto direttore la vedeva patire, la precetto con S. Ubbidienza a manifestarle il tutto, indi le ordinò, che ci avesse applicata una figurina della divina Pastoretta, sebbene da Suor Maria Francesca vi si trovava repugnanza, e solo effetto della poca riverenza, che avrebbe usata alla Virgine Ssma., ma finalmente ubbidì, e la mattina d' appresso si trovò sana prodigiosamente, senza che detta figurina in carta si fusse in menoma parte macchiata di sangue, e che tramandava un odore di Paradiso, per cui la volte il detto direttore, et la tenne presso di se conservata per un anno in circa, senza mai perdere detto gratissimo odora quale usciva solo dalla parte dell' imagine."

The nature of her scourgings may be presumed, from the fact that she is said to have had an iron scourge, and to have put in it iron stars and sharp spurs.

Witness, Soror Maria Felix, apassione Tertiariâ ord. S. Petri de Alcantara: "E mi ricordo di più, che in tempo di detti S. Esercizi tenendo nelle sue mani una disciplina di ferro, colla medesima disciplinando se stessa, insegnava

aviche il demonio di notte tempo, quando procurava tentarla. Si batteva con una disciplina armata di stelle di ferro, ed acuti speroni." — P. 378.

6. She obtained permission from the Saviour to undergo, for a time, instead of certain persons who are named, and among the rest is one of her confessors, called Il P. Maestro Giuseppe Grieco Antonio, for whom she suffered, for the space of a month, the dreadful pains of purgatory. Her sufferings are described as follows, by the illustrious and Rev. John Pessiri, a priest: "After having offered herself to the Lord, she remained for hours, days, and weeks, and sometimes for a month, confined to and immovable in a bed, transfixed in all the senses of her body, with inexpressible pains, sometimes with the total loss of all sense and strength. In fact, she was reduced to a very skeleton, so that the bare sight of her excited compassion."

"Dopo essersi offerta al Signore, restava per ore, per giorni, e per settimane, e certe volte per un mese inchiodata ed immobile in un letto trafitta da inesprimabili dolor in tutti li sensi del corpo colla perdita intera talvolta di tutti li sensi e le forze in somma si riduceva come in vero cadavere che recava compassione al solo vederla. — siccomè è noto anche ad altri testimoni." — P. 282.

7. The Saviour often appeared to her in the Sacrament, in the form of a little child.

Witness, Soror Maria Felix, a passione Tertiariâ ord. S. Petri de Alcantara: "Mi costa (constat) ancora di certa scienza, che il Signore più volte se le fece vedere nella S. Comunione in forma di Bambino." — P. 249.

8. The Saviour appeared to her as the Divine Saviour, and placed a diamond ring upon her finger in the form of a heart, in token of her being his spouse, which had a paradisiacal splendor, and contained five diamonds, as a sign of the five wounds of Christ.

Witness, Adm. Rev. P. F. Aloysius, Maria a Jesu Sacer-

dos, professus ordinis Minor S. Petri de Alcantara, Lector, Definitor, Visitator, ac Missionarius Apostolicus. “ Finalmente soggiungo due singolarissime finezze racconate dalla serva di Dio in occasione del Santo Presepio per traduzione del Padre Felice suo confessore al Padre Salvatore, confermatomi poi Da Suor Maria Felice,* e da Suor Teodora Tipaldi, che ne stavano intese (averli). La prima fu l’aver avuto nella notte di S. Natale avanti detto Presepio dal divin Salvatore visibilmente apparsole, l’anello, celeste in segno dello sposalizio fatto con Jesu Christo, quale anello mostrato venne allora dalla Serva di Dio a detta sua Compagna ; ma questa non lo vidde affatto, dicendole con la sua solita semplicità, che tramandava uno splendore di Paradiso, ed era formato a cuore con 5 diamanti in segno delle 5 piaghe di Jesu Christo, raccontandole ancora il grazioso colloquio tenuto con D. Salvatore, che visibilmente apparsole le disse, ‘ Eccomi sposa mia, già son venuto, che mi vuoi dare ? ’ Ed ella rispose, Signore io sono una povera di corpo e di anima, voi potete darmi tutto e farmi vostra sposa. Ed allora il divin Salvatore le pose in dito il detto anello, seco sposandola con amor singolarissimo. Il detto anello fu portato dalla serva di Dio per lo spazio di 8 giorni, cioè per tutta l’ottava del S. Natale.” — P. 208.

9. She is blasphemously said to have had imparted to her the sufferings of Christ, his bloody sweat, the anguish of the crown of thorns, his scourging and his agonies on the cross, and to have had his wounds visibly impressed upon her. It is stated that whilst enduring the agonies of the cross (p. 215), she was in contortions, with her arms stretched out ; that her limbs trembled ; that small streaks of blood dropped from her hair ; that her head was languid, turning first on one side and then on the other side, and sometimes falling

* Her Director. Thus we find three priests and two nuns giving circulation to and evidencing this fable.

on her chest ; that her eyes were darkened and without meaning, and that her face was pallid, and with a deathlike sweat.

Witness, Adm. Rev. P. F. Aloysius, Maria a Jesu Sacerdos ordinis Minor S. Petri de Alcantara, Lector, Definitor, Visitator, ac Missionarius Apostolicus.

After describing how she was loaded by the Saviour with an invisible cross, and describing her tortures in her feet, the above witness proceeds to state how, on every Friday, she partook of the most holy wounds, and all the mysteries of Christ's passion. "In questo luogo mi costa quanto ersica e sublime sia stata la fede e la divozione della serva di Dio verso la passione di Gesu Christo dà singolari doni e privilegi che ne riportò mentre in tutti i Venerdi dell' anno, e specialmente in tempo di Quaresima il Signore le partecipò le sue sagratissime Piaghe, e tutti i misteri della sua passione, come si ave per tradizione del P. Felice di lei confessore, del P. Salvatore di lei direttore, oltre di che mi è stato contestato ancora dalla più volte nominata una Compagna Suor Maria Felice, e da Suor Teodora Tipaldi, che ne sono testimoni oculari e Cominciavano le dette Piaghe a comparire nelle di lei mani sui dal Giovedì dopo vespro come una rosetta, o un carbonco, secondo, la loro espressione, le quali poi o poco apoco, si dilotavano finestre nel Venerdi seguente comparivano nelle piante della mani di sotto, e di sopra come fossero squarciate da un grosso perno, o sia chiodo. Da una sua commandre per noma Giovanna Peccerillo, donna Scaltra, pia, e divota confidente della serva di Dio, ora decrepita, mi fu ancora raccontato d' aver' ella verduto co' propri occhi in un Venerdì di Marzo, come pativa la crocifissione, avendola osservata distesa sul letto colle braccia aperte contorcersi, e dimenarsi, tremando in tutte le membre, le dita delle mani aggrinzersi in maniera come se fossero realmente inchiodate ; dalli capelli grondare strisce di sangue, il capo languido, girandolo ora destra, ora a sinistra ed or abbandonarlo sul petto, gli occhi eclissati e stupidi, la faccia impallidita, e con un sudor di morte." — P. 215.

Afterwards he relates that she had a copious sweating of blood, (p. 216,) and that the Saviour communicated to her the wound in the side of his breast.

Such are the miracles related in support of priestcraft, purgatory, the veneration of images, and the sanctity of one of the veriest of fanatics, and such are a few more of those miracles which Dr. Newman alleges to be antecedently as credible as the miracles recorded in the New Testament, and which of course Dr. Newman receives as miracles on the highest possible ecclesiastical authority. In fact, as he says, he finds it impossible to resist the evidence of them.

The next interesting miracles I shall quote are those of St. Dominick, another distinguished saint of the Church of Rome, taken from "*Bollandi Acta Sanctorum. Augusti, tom. i. p. 401. De S. Dominico confessore die quartâ Augusti.*"

"Firmioribus testimoniis roboratur prodigium circa hæc tempora patratum, quod venerabilis Humbertus in vitâ S. Dominici, c. 44, distincte narrat, et quod apud nos in Ultrajectino ejusdem vitæ apographo sic sonat. 'Cum aliquando apud castrum, quod dicitur Fanum-Jovis, in prædicatione quâdam idem beatus Dominicus, fidem probans Catholicam, hæreticorum perfidiam multipliciter improbasset, post prædicationem more solito in ecclesiâ ad orationem remansit. Et ecce novem matronæ nobiles ex eodem castro intrantes ecclesiam, ad pedes ejus prociderunt dicentes, "Serve Dei, adjuva nos. Si vera sunt, quæ hodie prædicasti, jam diu mentes nostras erroris spiritus excæcavit; nam istis, quos tu hæreticos vocas, nos autem bonos homines appellamus, usque in hodiernum diem credidimus, et adhæsimus toto corde. Nunc autem in medio fluctuamus.

"A prodigy performed about this time is confirmed by stronger testimonies, which the venerable Humbert, in his life of St. Dominick, c. 44, clearly relates, and which is thus given in the Utrecht memoir of his life. 'When the same blessed Dominick, in proving the Catholic faith, had attacked the perfidy of the heretics in various ways near the castle called the Temple of Jupiter, he remained as usual in the church in prayer after preaching. Behold, nine noble ladies entering the church from the same castle, threw themselves at his feet, saying, "Servant of God, help us. If those things be true which you have this day preached, the spirit of error has long enough blinded our eyes, for those whom you call heretics, we call good men, and to this day have believed and followed heartily. Now, however, we are perplexed. Servant of God, help us, and pray to

Serve Dei, adjuva nos, et ora Dominum Deum tuum, ut notam nobis faciat fidem suam, in quâ vivamus, moriamur, et salvemur." — P. 228.

"Tunc vir Dei stans aliquandiu, et intra semetipsum orans, post aliquantulum dixit eis, 'Constantes estote et exspectate intrepide; confido in Domino Deo meo, quod ipse, qui neminem vult perire, jam ostendet vobis, quali domino hactenus adhæsisistis.' Statimque viderunt de medio sui catum (al. cattum *in margin*) unum teterrimum prosilire, qui magni canis præferens quantitatem, habebat grossos oculos et flammantes, linguam longam latamque atque sanguinolentam protractam usque ad umbilicum; caudam vero habens curtam sursumque protensam, posteriorum turpitudinem, quocumque se verteret, ostendebat, de quibus foetor intolerabilis exhalabat. Cumque circa matronas illas se per aliquam horam huc illucque vertisset, ad chordam, ex quâ campana pendebat, exsiliens, et per eam usque ad superiora conscendens, tandem per campanile lapsus disparuit, fœda post se vestigia derelinquens. Conversus autem ad matronas illas vir Dei Dominicus, et consolans eas, 'Ecce,' inquit, 'per hoc, quod coram oculis vestris, faciente Deo, figurative comparuit, potestis advertere, qualis est ille, cui hactenus, sequentes hæreticos servivistis.' Illæ vero gratias Deo referentes ab illâ horâ ad fidem Catholicam sunt conversæ, quarum etiam aliquæ apud Sorores de Pruliano religionis habitum assumpserunt. Vero similiter Humbertus istud miraculum diligenter examinavit, quandoquidem illud distinctiori modo, quam alii scriptores, posteritati reliquit."

the Lord your God that he would reveal to us his faith, in which we may live, die, and be saved."

"Then the man of God, standing some time, and praying within himself, after a little, said to them, 'Be steadfast and expect with confidence; I believe in the Lord my God, who desires none to perish, that he will show you what a master you have followed.' Instantly they saw leap from the midst of them a very black cat, as big as a large dog, with huge and flashing eyes, with a long, broad, and bloody tongue thrust out and extending to the middle of his body (umbilicum), but with a short tail turned upwards, so that whatever way he turned he showed posteriorum turpitudinem, from which proceeded a most intolerable smell. And after showing himself to these ladies for an hour, he leaped up along the bell rope, and climbing by it he ascended to the roof of the house, and disappeared as if he had fallen from the belfry, leaving foul traces behind him. Dominick, the man of God, turning to these ladies and comforting them said, 'Behold, by this which has typically appeared before your eyes, God doing it, you may see what he is whom you have obeyed in following the heretics.' These noble ladies, after giving thanks to God, turned to the Catholic faith, and some of them took the habit of religion among the Sisters de Pruliano. In like manner also Humbert diligently investigated the miracle, and at the same time has handed it down to posterity in a clearer manner than other writers."

"Hinc facile fidem adhibemus iis, quæ Echardus tomo i. bibli prædicat, pp. 6. et 7, ex monumentis ejusdem monasterii ita profert, 'Novem nobiles matrones, Fani-Jovis incolæ, prædicatione et exemplis Sancti Patris ab hæresi conversæ sunt per miraculum, quod viderunt, dæmonis, sub formâ bestię egredientis, in tempore quo vir Dei concionem finivit: quarum una, nomine Berengaria, in inquisitione factâ pro sancti viri canonizatione, dictum miraculum, a se visum, cum juramento testata est.' "

"Dein Echardus ex iisdem monasterii monumentis has fœminas conversas ita nominat: 'Harum novem nomina hæc sunt ex iisdem actis. Sorores Audacia, Raymunda Passarina, Berengaria, Richarda, Barbairana Jordana, Guillelmina de Bellopon-te, Curtolana, Raymunda Claretta, Gentiana, quæ domum qualemcunque ad sacellum beatæ Virginis Prulianum constructum intrarunt die Sanctæ Cæciliæ, xxii Novembris, et die S. Johannis evangelistæ sequenti, xxvii Decembris, 1206, sub clave deinceps non egressuræ clausæ fuerunt. His paulo post duæ se adjunxere Manenta et Guillelmina de Fano-Jovis, quam ultimam beatus Dominicus Priorissam constituit.' " — P. 230.

"Hence we readily give credit to those things which Echard in his first volume, pages 6 and 7, adduces from the monuments of the same Church, saying, 'Nine noble ladies, inhabitants of the Temple of Jupiter, were converted by the preaching and examples of the holy father, by means of a miracle which they saw of the devil escaping in the likeness of a beast, after the man of God had finished his sermon; one of whom, named Berengaria, at the inquisition summoned for the canonization of the holy man, testified on oath that she saw it.' "

"Moreover, Echard gives the names of these converted women from the same monuments, thus: 'These are the names of the nine, taken from the same sources: Sisters Audacia, Raymunda Passarina, Berengaria, Richarda, Barbairana Jordana, Guillelmina de Bellopon-te, Curtolana, Raymunda Claretta, Gentiana; all of whom entered the building, which was constructed as the Prulian Chapel of the blessed Virgin, on St. Cecilia's day, November the 22d; and on St. John the Evangelist's day following, December the 27th, 1206, they were irrevocably confined under lock and key. Shortly after these things, two of them, Manenta and Guillelmina of Jupiter's Temple, joined this society and the blessed Dominick made the latter the Prioress.' "

From "Acta Sanctorum Bollandi, mensis Augusti," tom. i. die quartâ, I copy additional facts.

... "Alia nonnulla, quæ Sanctus in hâc commoratione Romanâ gessisse dicitur."

"Gerardus de Fracheto in Vitis

"Gerard de Fracheto, in his Lives



Fratrum, par. 2. c. 14, de sancto suo fundatore refert sequentia: 'Cum quâdam nocte vir sanctus in oratione prostratus jaceret, diabolus invidens ei, de tecto ecclesiæ lapidem magnum projecit tam fortiter juxta eum, ut per totam ecclesiam sonitum faceret, ut scilicet eum ab orationis instantiâ deturbaret. Venit autem lapis tam prope, ut etiam tangeret caputium cappæ ejus. Cumque vir sanctus immobilis in oratione persisteret, diabolus mox voce terribili ejulans confusus abscessit.'"—§ 565.

"Theodoricus de Appaldia apud nos, num. 171. haud dubie ex hoc spicilegio Gerardi eandem rem excerptis, et quamvis locus non exprimitur, tamen scriptores Dominicarii communiter tradunt, id Romæ in ecclesiâ S. Sabina accidisse."

"Quapropter Malvenda in Annalibus ad annum Christi 1218, c. 35, opportune nos ita monet, 'Pompeius Ugonius libro de Stationibus Urbis, statione prima auctor est, marmor illud pavimenti, ictu saxi a dæmone jacti, in diversas partes scissum et conquassatum, ad annum 1586 mansisse omnibus conspicuum, signum miraculi retinens. Sed eo anno, dejecto mediano pariete, qui ecclesiam intersecabat, uti superius diximus, et instaurato pavimento, jussu Xisti Pontificis Maximi, qui eam ecclesiam illustrandam curabat, mercenarii operæ nihil minus curantes, marmor illud fractum amoverunt, veteremque illam miraculi memoriam dissiparunt.'"—§ 567.

"Deinde laudatus Pompeius, fol. 15, suggerit Italice posteriorem memorati saxi notitiam, quam Malvenda in Annalibus loco proxime

of the Brethren, par. 2. c. 14, relates the following concerning his founder: 'When the holy man lay prostrate in prayer one night, the devil, envying him, threw at him a great stone, so violently that it reverberated throughout the whole church, evidently in order to disturb the earnestness of his devotion. The stone came so near that it hit the top of his cowl. And when the holy man remained immovable in prayer, the confounded devil fled howling fearfully.'"

"Theodore of Appaldia, num. 171, without expressing a doubt about it, selects the same account from Gerard's collection; and although the spot where it took place is not specified, still the Dominican writers generally state, that it occurred in St. Sabine's Church at Rome."

"Accordingly, Malvenda, in his Annals of the year 1218, c. 35, seasonably advises us, 'Pompeius Ugonius, in his book concerning the Stations of the City, in his first station tells us, that the marble pavement was split and shattered into fragments by the blow of the devil's stone, and remained visible to all, and retained the evidence of the miracle till 1586. But the middle wall of the church having been thrown down that year, as we have related above, and the pavement having been repaired by order of Pope Xistus, the careless mercenary workmen removed the broken marble, and thus destroyed the ancient record of the miracle.'"

"Afterwards the illustrious Pompeius gives in Italian the latest notice of the memorable stone, which Malvenda, in the last-cited place

citato sic fere Latinam reddit: 'Nunc saxum ipsum, quod dæmon in sanctum Dominicum jecit, in medio ecclesiæ supra columnellam bicubitalem positum revinctumque catenâ ferreâ, ne quis auferat, visitur, quod nos sæpe conspeximus. Est nigri coloris, rotundum, et, ut remur, ponderis quinquaginta librarum existimamus esse ex vetustis Romanorum ponderibus; nam multos hujus usus consimiles lapides Romæ vidimus.'"

— § 568.

"Bollandi Acta Sanctorum, Augusti, tom. i. De S. Dominico confessore, die quartâ Augusti."

"Adest igitur dies celebris ut translatio eximii doctoris celebretur, etc. accedit pia episcoporum devotio, accedunt et alii . . . Ablato siquidem lapide, cœpit odor quidam mirificus ex foramine exhalare, cujus fragrantia adstantes attoniti mirabantur, quid esset. Removeri jubent capsæ tabulam; et ecce apotheca unguentorum, paradus aromatum, hortus rosarum, campus lilliorum et violarum, ac omnium florum suavitas victa perhibetur. Bononia quondam quod plaustra ingredientia tetrum odorem fundant adveniente rota fœtore perfunditur; dum gloriosi Dominici sepulchrum panditur, odore omnium aromatum suavitate vincente, purificata exhilaratur. Stupent qui aderant et stupore perterriti cadunt. Hinc ruunt dulces flatus, miscentur et gaudia; timor et spes in campo animæ consurgunt, moventque bella mirifica, mirifici odoris suavitatem sentientes. Sensimus et nos hujus odoris dulcedinem, et quæ vidimus et sensimus, hæc testamur; nunquam enim, licet

thus translates into Latin: 'Now is seen the very stone which the devil threw at Dominic, placed above a column two cubits high in the midst of the church, and fastened with an iron chain to prevent its removal, which we have often seen. It is of a black color, round, and as we calculate, about fifty pounds weight, according to the old Roman measure; for we have seen many similar stones at Rome.'"

"Therefore, forasmuch as the day has come for celebrating the departure of the excellent doctor, etc., the bishops and others came . . . On removing the stone a wonderful odor was emitted from the entrance, the fragrance of which excited the wonder and admiration of the bystanders, as to what it was. They ordered the top of the coffin to be removed, and lo! an apothecary's shop of ointments, a paradise of aromatics, a garden of roses, a field of lilies and violets, and the sweetness of every flower, is emitted and excelled. Once Boulogne was inundated with a bad smell, owing to the arrival of wagons which gave it out; but while the grave of the glorious Dominick was opened, the odor of all his aromatics gained the upper hand by their sweetness. Those that are present are astonished, and fall to the ground. From this place sweet gales proceed, and pleasures are communicated; hope and fear of soul arise in this field, and extraordinary contests of feel-

dintius juxta corpus eloquii portitoris sancti Dominici studiose steterimus, poteramus tanto dulcore saturari. Dulcor ille fastidium expellebat, devotionem ingerebat, miracula suscitabat. Si manu, si cingulo, si aliqua re tangebatur corpus, per tempus prolixum odor ille permanebat. Delatum est corpus ad monumentum marmoreum, cum propriis aromatibus ibidem recondendum. Spirabat odor mirificus ex corpore sancto, ostendens cunctis dilucide, quam bonus Christi odor hic esset."

ing are excited in those who are sensible of the sweetness of the wonderful odor. And these things which we testify, we saw and were sensible of. . . . The sweetness itself cast out pride, produced devotion, provoked marvels. If the body were touched with the hand, with the girdle, or with any other thing, such thing retained the odor for some time. The body was conveyed to a marble monument, with proper spices. A wonderful odor arose from the sacred body, showing evidently in every way that he was the good odor of Christ."

Now, I ask, are these signs and wonders, so solemnly and so authentically given, from the same mint as the miracles of Jesus? Are they, in any sense Dr. Newman may attach to the word, credible? Is not the narrative alone disproof of their truth—demonstration of imposture, not inspiration—of lying wonders, not holy miracles? We might expect them as antecedently credible respecting the "man of sin," but in no respect credible as credentials or acts of the Son of God. Yet, they are accepted by the Church of Rome as elements of her resolution to canonize the workers of them. What a saint was the ruthless savage Dominick, inciting the foundation of the Inquisition! What a saint was Gregory VII., an ambitious priest attempting at any cost to subject Europe to the See of Rome! What a saint was Thomas à Becket, a rebel to his king, and a traitor to his country! What a saint was Pius V., who burned more heretics than most of his predecessors, excommunicated Queen Elizabeth, and incited her subjects to rebellion! Some of those saints whose miracles I have quoted, were fanatics, some were fools, and others, I fear, were knaves. Their so-called miracles are lying legends, not miracles to be received as the works of the omnipotence of God.

The next story I quote is one respecting St. Laurentius, taken from "*Historiæ Ecclesiasticæ gentis Anglorum, lib. v., a venerabili Bedâ presbytero scriptæ, etc. Cantabrigiæ, 1644.*"

"Cum vero Laurentius, Mellitum Justumque secuturus, ac Britanniam esset relicturus, jussit ipsa sibi nocte in Ecclesiâ beatorum Apostolorum Petri et Pauli, de quâ frequenter jam diximus, stratum parari: in quo cum post multas preces ac lacrymas ad Deum pro statu Ecclesiæ fusas, ad quiescendum membra posuisset, atque obdormisset, apparuit ei beatissimus Apostolorum princeps, et multo illum tempore secretæ noctis flagellis acrioribus afficiens, sciscitabatur Apostolicâ districtione, quare gregem, quem sibi ipse crediderat, relinqueret, vel cui oves Christi in medio luporum positas fugiens ipse demitteret?"

"When Laurentius, being about to follow Mellitum and Justus, was going to leave Britain, he ordered a bed to be prepared for him in the Church of the blessed Apostles Peter and Paul, of which we have already spoken. In which, after pouring out many prayers and tears before God for the state of the Church, when he had composed himself to rest and fallen asleep, the most blessed Peter, Prince of the Apostles, appeared to him, and scourged him with sharp whips frequently in the secret night, and asked him with apostolic severity, why he left the flock committed to him, or why, abandoning the sheep of Christ amidst wolves, he should himself run away."

In other words, this credible miracle is the record that the Apostle Peter came down to a saint in the midst of the night, seized a whip, and scourged him so severely, that the bruises were visible the next day.

"An rei, inquit, oblitus es exempli qui pro parvulis Christi, quos mihi in indicium suæ dilectionis commendaverat, vincula, verbera, carceres, afflictiones, ipsam postremo mortem autem crucis, ab infidelibus et inimicis Christi, ipse cum Christo coronandus pertuli? His beati Petri flagellis simul et exhortationibus animatus famulus Christi Laurentius mox mane facto venit ad regem, et relicto vestimen-

"Are you not forgetful, said he, of my example, who for Christ's tender lambs, which he commended to me in token of his love, endured patiently bonds, stripes, imprisonments, afflictions, and lastly even death itself; but the cross to which I was nailed by infidels and enemies of Christ, was to me only the preparation to my being crowned with Christ? The servant of God, stirred up by these exhortations and scourg-

to, quantis esset verberibus lacertus ostendit. Qui multum miratus et inquirens, quis tanto viro tales ausus esset plagas infligere, ut audivit quia causa suæ salutis Episcopus ab apostolo Christi tanta esset tormenta plagasque peressus, extimuit multum, atque anathematizato omni idololatriæ cultu, abdicato connubio non legitimo, suscepit fidem Christi, et baptizatus ecclesiæ rebus quantum valui in omnibus consulere ac favere curavit."

ings, went to the king in the morning, and taking off his shirt showed him with what heavy scourgings he had been torn. The astonished king demanded who had dared to administer such stripes on so great a man; but as soon as he learned that it was for his salvation that the Bishop was so beaten and scourged by the Apostle of Christ, he was afraid, and abandoning all idolatry, and giving up an improper connubial relationship, he embraced the faith of Christ, and being baptized, made himself useful in the things of the church, and always took care to study its welfare, and to befriend it."

And this miracle of the Apostle Peter coming down in the night, and exercising a whip upon the shoulders of a saint, is thought by Dr. Newman to be as credible as the miracles of the New Testament!

The next miracles I quote are those of St. Teresias, who died owing to the intolerable fire of divine love which consumed her.

The Bull of Canonization of Teresias, who died A.D. 1580, and was canonized in the year 1620 by Gregory XV., I take from the "Bullarium Magnum Romanum." "Gregorius Episcopus, servus servorum Dei, etc. Omnipotens, sermo Dei, etc."

"Aliquando etiam Angelum vidit ignito jaculo sibi præcordia transverberantem, ex quibus cœlestibus donis divini amoris flammâ in ejus corde adeo exæstuabat, ut maxime arduum votum a Deo edocta emisisset, efficiendi semper quicquid perfectius esse et ad majorem Dei gloriam pertinere intelligeret. Quinetiam post mortem cuidam moniali

"Sometimes, also, she saw an angel piercing her entrails with a burning dart, from which divine gifts she so burned with the flame of divine love, that she emitted the most arduous vow to do always whatever she might understand to be more perfect, and to the greater glory of God. Also after her death she revealed in a vision, to a certain

per visum manifestavit, se non vi morbi, sed ex intolerabili divini amoris incendio vita excessisse."

monk, that she died not by the violence of disease, but by the insufferable burning of divine love."

St. Maria Magdalena de Pazzi bathed her hands and arms in cold water, and drank most copiously of it under the influence of divine love to cool the *Ætna* within her, as will appear from her Bull of Canonization. "*Bullarium Magnum Romanum*." She died A. D. 1607, and was canonized by Clement X., A. D. 1670.

"Præterea cum æterno Patre eodem anno admirandum habuit colloquium de modo adornandi animam ante sumptionem sanctissimæ Eucharistiæ; atque his profusæ in se divinitatis muneribus ad illud amoris incendium evasit, ut interdum exclamaret, 'O amor, te amplius ferre non possum. Amor in te revertere; tanti amoris incapax ego sum.' Exinde ad gelidum fontem vel ad putei crepidinem manus et brachia undis mergebat, easdem potabat avidissime, marium opiosâ aspergine pectoris *Ætnam* refrigerabat."

"Moreover, she had with the eternal Father in the same year a valuable discourse as to the manner of preparing the soul before partaking of the most holy Eucharist; and from these gifts of a profuse divinity in herself, she rose to that heat of love that she exclaimed, 'O love, I cannot bear it longer. O love, retire into thyself, I am not capable of so great love.' Then she went to a fountain or well, and dipt her arms and hands in water, and drank most greedily, and cooled the *Ætna* of her soul with copious ablutions."

Conceive now a person having such love in the heart, that, love within being capable of being cooled by water applied without, she is obliged to bathe in cold water, and drink copiously of it, in order to cool that love; and yet this is one of Dr. Newman's saints and miracle workers.

"Continuavit etiam suavissimi odoris ex singulis membris, sed præcipue et acutius ex stomacho, fragrantia tam mira suaveolentia, ut ei nec liquorum, nec florum, aut aromatum odores comparari queant; adeo ut plurium medicorum assertionem et testimonio constet, non nisi divinitus prodire ex illo virgineo cor-

"There continued also the fragrance of the sweetest scent from all her limbs; but most perceptibly and acutely from her stomach such a sweetness of scent, that neither the odors of liqueurs, nor flowers, nor aromatics could be compared to it; so much so, that it is evident, from the assertion and testimony of medi-

pusculo talem fragrantiam, quæ adhuc longe suavius emanavit cum anno Domini millesimo sexcentesimo sexagesimo tertio pro solemniori canonizatione exaratus fuit processus." — Ibid.

cal men, that such an odor could not emanate from her virgin body, unless by divine power, which only the more sweetly issued in 1663, when the process for her solemn canonization was begun."

This scent thus lasted fifty-six years.

Lewis of Claremont, who had lost his sense of smelling from the time he was sixteen years old, recovered it through the sweet odor which emanated from the corpse of St. Raymond of Pennafort, as will appear from the following extract from the "Bullarium Magnum Romanum." This saint died A. D. 1275. He was canonized by Clement VIII. A. D. 1601.

"Clemens Episcopus, servus servorum Dei, etc. Romana Catholica Ecclesia, etc.

"Clement Bishop, servant of the servants of God, etc.

"Anno itidem millesimo quingentesimo nonagesimo sexto, cum iudices constituti ad explorandas beati hujus viri reliquias, arcam ubi erant reconditæ aperuissent, tantus illico odor ex ejus corpore, qui vivens in odorem suavitatis Deo se consecraverat, exhalavit, ut multi qui eo confluerant, nihil eo percipi posse jucundius affirmarent; quinimo egregius vir Ludovicus de Claremont ex gravi morbo sensu odoratus a sexdecim annis orbatus, cum in eâ hominum multitudine videndi desiderio incitatus, propius accessisset, eum etiam odorem suavissimum sensit; quo repente ita recreatus est, ut lacrymas præ gaudio continere, nec ullam vocem emittere ullo modo posset; verum tacitus apud se cogitans dubitabat, cum istius solummodo odoris olfactum recuperasset, an etiam rerum aliarum. Sed domum reversus, ubi

"Likewise in the year 1659, when the judges who were appointed to examine the remains of this blessed man, opened the tomb where they were buried, immediately so great an odor was exhaled from the body of him, who whilst living had consecrated himself as a sweet savor unto God, that many who flocked to the place declared that nothing sweeter could be conceived; and, what is more, when that eminent man, Lewis of Claremont, who had been deprived by a severe disease of his sense of smell from the age of sixteen, attracted by curiosity, approached the place with the multitude, he also smelt the delightful odor; by which he was so suddenly cured, that he shed tears of joy, and was unable to speak; but wondered in silent thought whether he had only recovered his sense of smell as far as this odor was concerned, or

se varios odores percipere animadvertit, miraculum subito evulgavit."

whether it was completely restored to him. But on returning to his home, and discovering that he could perceive various odors, he immediately proclaimed the miracle."

This scent lasted, therefore, three hundred and twenty-one years. Another of those "lying wonders" that Dr. Newman considers to be antecedently credible.

Cardinal Wiseman — [Some one in the body of the Town Hall here objected to the title "Cardinal," upon which Dr. Cumming said:] A cardinal is a temporal officer of the Church of Rome. He may be a layman, he is not necessarily a priest. Dr. Wiseman is not Archbishop of Westminster. I say, the Pope can make him an archbishop, but only the Queen of England can constitute him Archbishop of Westminster, which has been refused. But I do not think I commit myself in the least when I call him a cardinal, because he is an officer of the Pope, known by that name. Whether a cardinal ought to be here or not, is quite another thing. But, if it will be more consonant with the feelings of the evidently rightminded gentleman who has just interrupted me, I will call him "Dr. Wiseman."

Dr. Wiseman has edited a book called "Lives of St. Alphonsus Liguori, St. Francis de Girolamo, St. John Joseph of the Cross, St. Pacificus of San Severino, and St. Veronica Giuliani, whose canonization took place on Trinity Sunday, May 26th, 1839."

In the life of St. Joseph of the Cross, he gives us the furniture of his cell, (p. 144,) — "A rough seat and a table, a bed, consisting of two narrow planks, with two sheepskins and a wretched woollen coverlet, a stool to rest his wounded legs upon; these, with his Breviary, formed the whole furniture of his cell." There is no mention, you see, of that book which you would have thought would certainly have been in a minister's cell, known by the name of the Bible.

“In reward for his virginal purity, which he preserved unspotted from his baptism, as his confessor afterwards attested, God caused his person,” says Dr. Wiseman, “in spite of his age, infirmities, and constant sores, to diffuse a sweet and delicious perfume.” Again, he says this saint had the “custom of frequently kissing the hands of priests.” And here is a very remarkable instance of his want of sincerity, — “Not unfrequently he desired those whom he restored to health, to take some certain medicine, that the cure might be attributed to a mere natural remedy.” In other words, he concealed his miracles by lies. He was so modest, that he lied rather than expose himself to praise. If it was a miracle, he should have said so; if it was not a miracle, he should have admitted it; but to have it here recorded as a miracle, and the saint, knowing it was a miracle, out of humility desiring the recipient to say the cure resulted from medicine, is to invest the saint with the faculty of telling lies as well as the power of doing miracles.

Next he describes St. Veronica Giuliani, — and really I am surprised that Dr. Wiseman ever could have committed himself to his almost blasphemous descriptions of what she was. At p. 247, he tells us, “God recompensed her readiness to drink the chalice of sufferings, by making her a partaker of the torments of his passion. On the 4th of April, 1649, as near as can be ascertained, he appeared to her, and presented her with his crown of thorns. In obedience to her confessor, she thus describes her vision: ‘On the 4th of April, whilst I was in prayer during the night, I fell into a reverie, and in it had an intellectual vision, wherein our Lord appeared to me, with a large crown of thorns upon his head. Immediately I cried out, “My Spouse, give me a part of these thorns; I deserve them, not thou, my Sovereign Good.” I heard him reply, “I am now come to crown thee, my beloved;” and then he took the crown off his head, and placed it upon mine. The pain I suffered, at that

instant, was so excessive, that I have never, as far as I can understand, suffered any thing like it. It is true, that at that time it was made known to me, that this crowning was a manifest sign that I was to be espoused to the Lord; and that, for this reason, he wished me to share in all his torments, so that I might be called the spouse of God crucified, and therefore I also was to be crucified with my divine spouse.'” This is Dr. Wiseman’s record of what she said, and he gives it as a model of what you are to imitate, instead of the saints in the New Testament, who are to be followed as they followed Christ. She proceeds, as stated by Dr. Wiseman, to say, “Every thorn that I felt in my head was a fresh invitation to me. On the same day, I was promised all the renewals of this crowning. But it seemed to me that such suffering was a great joy to me; I felt as if I should die, if I had not some torment to undergo.”

In another part of this volume, (p. 251,) Dr. Wiseman records her sayings as follows: “‘ While I was one morning at mass, suddenly an *application* came upon me. During the course of it, I felt certain touches in my heart, which excited me to a strong desire of uniting myself wholly to God. On a sudden it seems to me that God took me out of my senses, and, by communication, gave me to know, *ab intra*, that he wished to be espoused to me. This news made my heart leap anew, and I felt it burning within me. With this excitement was displayed to me all that I was to do, in order to make due preparations for it; and in this interval I received light to know that all this preparation was to be of pure suffering.’ She protests,” says Dr. Wiseman, “that after this vision, the simple words, ‘My Divine Jesus, spouse of my soul,’ filled her heart with indescribable joy, and that she went on repeating them, like a rosary, the same number of times that the angelical salutation is therein repeated. She adds,” says Dr. Wiseman, “that, in inviting her to His marriage, Jesus frequently appeared in the form

of a beautiful infant ; and on the Feast of the Circumcision, 1694, intimated to her that her preparation for it was to be by all kinds of sufferings. During the month of March, she was troubled with great desolation and spiritual dryness. But on the twenty-seventh of that month, our Lord comforted her by showing her with what delight He looked upon a beautiful jewel, fixed in the wound of His sacred side ; and telling her that it had been formed of all the sufferings she had undergone for His sake. She offered herself," says Dr. Wiseman, "anew to be crucified with Him, and He seemed to stoop down and embrace her soul, giving it a kiss of love. 'When we return to ourselves,' she concludes, 'after these communications, we understand, in the most lively manner, the value of suffering, and the treasure which lies concealed amid contempt, disgrace, and humiliations. These are the lessons to be learned in this school of divine love.' Two days previous," says Dr. Wiseman, "on the Feast of the Annunciation, our blessed Lady was pleased to prepare her for her espousals. This was by an intellectual vision, as she calls such in her writings, wherein she beheld the great Queen of Angels upon a magnificent throne, accompanied by St. Catharine of Sienna, and St. Rose of Lima," of whom I have given you some specimens. "To their prayer, that she would consent to the espousal of her servant with her divine Son, our Lady sweetly replied, that they should be brought about. Veronica," says Dr. Wiseman, "saw in her hands a beautiful ring, intended, she was told, for her. 'And then, turning to these saints,' she adds, 'it seemed to me that our Lady told me that I must imitate them in the most heroic virtues, especially in humility, charity, and knowledge of myself. As she said this, it seemed to me that she communicated these virtues to me *ab intra*, and the precious treasure that lies hid in them. . . . From that day till now, I have been, as it were, out of myself, and I have ever had this intimate presence of God.' During Lent,"

says Dr. Wiseman, "she practised the most cruel mortifications and austerities; and on Holy Saturday — which in that year fell upon the tenth of April — our Lord appeared to her; and showing her the nuptial ring, invited her to His marriage on the following day. As a proof of the reality of these supernatural visions, let the reader," says Dr. Wiseman, "observe their effects. 'Here it was again made known to me,' she writes, 'that for this purpose a complete renewal of my soul was required. It seemed to me that our Lord gave me a new rule of living with greater austerity; of greater silence; of working with greater fervor and love; of doing all things with purity of intention, and in His honor of refusing to gratify any natural inclination, and embracing quite the opposite; of flying human praises, and loving contempt and mortification; of being in all things a lover of the cross, and to hold it in my hand as a strong shield of defence; of being crucified in every thing, and of laboring to attain all that is of the highest perfection.' During the night," says Dr. Wiseman, "she had three visions; in the first of which Jesus seemed to enter her heart, and to cast out of it what the saint, in her humility, calls 'earthly things, begrimed with self-love, and disgusting to the smell, — such as human respects, and all imperfections that could impede my advancement.' In the two following visions," says Dr. Wiseman, "He seemed to adorn her soul with rich furniture, which He told her were His own divine merits, given to her as her dowry. When the time of communion arrived, she felt herself more than ever inflamed with heavenly love. As she approached the altar, she heard the angels singing in sweetest melody, *Veni Sponsa Christi*; then, being rapt out of her senses, she beheld two magnificent thrones; that on the right hand, of gold, decorated with the most splendid jewels, whereupon was seated our blessed Lord, with his wounds shining brighter than the sun; the other formed of alabaster of purest whiteness,

and brilliant with gems, and thereupon was seated our blessed Lady, in a white mantle of surpassing richness, who besought her son to hasten His marriage. Innumerable were the multitudes of the heavenly court, in the midst whereof were the holy virgins, St. Catharine and St. Rose, the former of whom intimated to Veronica what she was to do in that most august solemnity. They conducted her slowly to the thrones, and at the foot thereof put upon her, over her religious habit, various robes, each surpassing the other in splendor. As she approached the throne of Christ, whose garments she knows not, she says, how to describe, she beheld in each of His wounds a beautiful gem, but from that in his side, which was open, rays more bright than the sun darted on every side. In it she seemed to perceive the nuptial ring. When He raised up His hand to bless her, He entoned the words, *Veni Sponsa Christi*, and our Lady with the whole court, taking them up, continued, *Accipe coronam, quam tibi Dominus præparavit in æternum*. St. Catharine then took off her rich attire, leaving only her religious habit, to show, the saint intimates, its value in the eyes of God, being allowed to appear in that glorious assembly. After remaining in this dress for a short time, our Lord made a sign to His blessed mother to clothe her with the nuptial garment. It was a magnificent mantle, covered with gems, and appeared of different colors. Our Lady gave it to St. Catharine, who put it upon Veronica, and placed her between the two thrones. Then, feeling herself more than ever pierced with love, she saw our Lord take the ring out of His side, and give it to the mother. ‘This ring,’ she writes, ‘shone with splendor. It appeared to me to be made of gold, but all wrought in enamel, which formed in the stone the name of the good Jesus. . . . From time to time I gave looks of love towards my Lord, and seemed to address Him, urging Him to come to the espousals.’ The heavenly queen,” says Dr. Wiseman,

“commanded her to stretch out her hand to St. Catharine, which Jesus took, ‘and at that moment,’ she writes, ‘I felt myself united more closely than ever with Him. Together with Mary ever blessed, He placed the ring upon my finger, and then blessed it.’ In that instant,” says Dr. Wiseman, “heaven again resounded with the songs of the angelic choir, after which her Divine Spouse gave her new rules of perfection, which were, she tells us, to remain wholly dead to her own will, and to live as if there were nothing else in the world but himself and her own soul; that she should increase her fasting and be more rigorous in her mortifications, and crucified in every thing. During this he told her he would be entirely hers. Thus ended,” continues Dr. Wiseman, “this mystic ceremony of her espousals; all of which she saw, she informs us, with the eyes of the soul, not of the body. She adds, that nearly at every communion, the same marriage was renewed; and that the ring remained upon her finger, and on communion days seemed to be pressed tighter round it. It was seen also by the nuns several times; and sister Mary Spaciani attests that she saw it once, during her noviciate, distinctly with her own eyes. ‘It was like a circle all round the ring finger,’ to use her own words, ‘at the very spot on which the ring is usually worn. Above, it was like a raised gem, of about the size of a pea, of a vermilion color. . . . When I addressed her, on such occasions, she never gave me an answer to the point; but the most wonderful circumstance is, that when I looked at her hand, a few hours afterwards, the mark was gone, and the gem, in like manner, had disappeared: and then she answered every question I put to her correctly.’ In the processes,” says Dr. Wiseman, “two other rings are mentioned as having been given to her at the espousals, and the renewals of them,—*the ring of love, and the ring of the cross*. She received likewise another when they were renewed on Easter Day, 1697, which was

enriched, according to her own account, with three gems, on one of which were engraven two hearts, joined so as to appear but one; on the other, the figure of the cross; on the third, the instruments of the Passion. The first of them, Jesus told her, indicated the union of his heart with hers; the second, his dowry of union with her soul; and the third, the remembrance she was to have of his sufferings."

Again, I will give you another extract (p. 261): "On Christmas eve she made an incision upon her heart in the form of a cross with a penknife. With the blood, which issued from it, she wrote a fervent protestation of love, and a dedication of her will to her infant Saviour. Four other writings, of the same kind, made during the course of that and the following year, (1697,) all breathe the same feelings of consecration of her will to Jesus, and especially of ardent charity and zeal for the salvation of her neighbors, whose mediatrix she had promised to be. In one of them, she writes, 'I intend-at this moment to confirm all the protestations which I have made with my own blood, and anew I make myself the mediatrix between you and sinners. Lo! I am ready to give my life and blood for the conversion of sinners, and the confirmation of the Holy Faith. O my God! with your heart, with your love, I make this invitation. O souls redeemed with the blood of Jesus, I speak to you; O sinners, come all to the heart of Jesus, to the fountain, to the boundless sea of his love. Come, all of you, men and women, come all, leave sin; come to Jesus!' Her loving spouse," continues Dr. Wiseman, "rewarded her constancy and love, by the wound which he made in her heart, on the feast of his blessed nativity in that year (1696). 'I seemed to see,' she writes, 'in the hand of the Holy Infant, a rod of gold, at the point of which was, as it were, a flame of fire, and at the foot, a small piece of iron, like a little lance; and he placed this rod against his own heart, and the point of the lance in my heart, and it seemed

that I felt my heart pierced through and through. In an instant, I saw nothing in his hand; but full of grace and beauty he invited me to love him, and by way of communication, he made me understand that he had bound me to himself by a closer tie. I understood many things, but at present I do not remember them distinctly, and therefore I do not write them.' Through modesty," says Dr. Wiseman, "she abstained from looking at the wound, but she put a linen cloth upon it, which was immediately covered with blood. Her confessor ordered her to examine it, and she found it open, and observed that it was large enough to admit the blade of a good sized knife. It was also examined by several of her companions, and confessors, as it is attested in the processes. On Good Friday, the 5th of April, 1697, she received those rich pledges of love, which were vouchsafed to the seraphic St. Francis," of whom I shall give you an account presently, "St. Catharine, and other saints; for our Lord, after having previously foretold these graces, and after displaying his mercies in other ways to her, was pleased to imprint upon her hands and feet the stigmata or wounds of his most sacred passion. These wounds were afterwards renewed upon several other occasions, and their reality was made known to many persons. For the Tribunal of the Holy Office at Rome, having received information thereof, ordered the bishop of the city to make an inquiry into the truth of the report. He repaired to the gate of the convent with several other ecclesiastics, who severally saw the wounds which her blessed Spouse had made. Those in the hands and feet, as Florida Cœli and other sisters attest, were on the upper side round, and about the size of a farthing, but less on the under-side, deep and red when open, and covered with a thin cicatrix or crust, when closed. The wound in the left side, above the left breast, was between four and five fingers in length, and about one finger broad in the middle, growing thinner

towards the two extremities, exactly like the wound of a lance." Dr. Wiseman further tells us, (at p. 265,) that "besides the chalice, and thorny crown, and five principal wounds, Jesus imparted to her, as a signal mark of his affection, a participation in all the other sufferings of his passion." Afterwards, (at p. 269,) Dr. Wiseman informs us, "Veronica foretold that twenty-four marks would be found engraven upon her heart; and, by the order of her confessor, she described the exact form and disposition of them, by cutting them out in red and white paper; and, after her death, they were found to correspond in every particular with the account and picture which she had made of them. They were as follows: a Latin cross with a C in the top of the upright piece; the centre of the transverse an F; in the right point of the transverse a V; and in the left an O. Above the cross was, on one side, a crown of thorns; on the left of which was a banner upon a staff, which passed transversely over the cross, and the flag of the banner was divided into two tongues, on the upper of which was a large I, and on the lower an *m* in running hand. At the top of the banner was a flame, and, lower down, a hammer, a pair of pincers, a lance, and a reed with a sponge represented upon the top. On the right of the cross, beginning from above, was a small garment, to represent the seamless vest of our Lord, another flame, a chalice, two wounds, a column, three nails, a scourge, and seven swords; with the letters P. P. V. on other parts of the heart. All these marks were exactly described by her upon paper, which being compared with her heart soon after death, were found to agree in every particular. Her confessor attests that the meaning of the above letters and emblems is — the seven swords are the seven dolours of Mary; the banner, the ensign of her victories over the devil, the world, and herself; the two letters, I (J) and *m*, Jesus and Mary; C, Charity; F, Faith and Fidelity to God; O, Obedience; the

two VV, Humility and the Will of God (Umiltà, and Volontà di Dio); PP, Patience and Suffering (Patire); the two flames, the love of God and her neighbor."

The next miraculous stories I shall refer to are those told concerning blessed St. Francis. This little book which I have in my hand, called "Elogia in S. Patrem Franciscum," and published at Antwerp in 1646, contains about fifty engravings, representing different miraculous acts in the life of St. Francis. In one, for instance, he is described as a little boy, whom a nobleman recognized as an infant saint, and therefore spread his mantle before him to walk upon. At another time St. Francis kissed a leper, and thus instantly cured him of his leprosy. We have another engraving, representing him kneeling before a crucifix, from which a voice proceeds, directing him *de reparandâ ecclesiâ*, to restore the church. He is then represented as stripping himself of his clothes, and giving them to his father. Then we have a picture representing Christ giving to St. Francis, who is kneeling before him, a book, the foot note being to the following effect: *Orat et accipit a Christo regulam*. The Pope, according to the next engraving, approves of the book which he had received, and St. Francis is represented in the background, supporting with his hands a tottering edifice, that is, the Roman Catholic Church. We then have St. Francis appearing to the brothers of his order in a vision, in a chariot of fire drawn by two horses, the foot note to the engraving being, *S. Franciscus apparet fratribus in curru igneo*. The next picture shows us St. Francis in his hermitage, kneeling before a wooden cross, with a death's head at his feet, and an angel advancing with a bottle and a loaf, and offering them to him. At the foot of this engraving we are told, *S. Franciscus reficitur ab angelo in eremo*; St. Francis refreshed by an angel in a desert. In another engraving Christ is represented armed with thunderbolts, about to destroy the world, but through

the prayers of the Virgin, St. Francis, and St. Dominick, his anger is appeased. The foot note to this engraving, which is very characteristic of the whole Romish system, is as follows:—*B. virgo Christum mundo insensum placat per S. Franciscum et S. Dominicum.* The next engraving shows us St. Francis lying naked in the snow, with some roses in his hand, which he is offering to the devil, who is drawn as a lioness on its hind legs, in order to vex him; the foot note being, *S. Franciscus insultat dæmoni proferens in hyeme rosas.* At another time, according to this book, St. Francis preached so eloquently that the beasts of the earth, the birds of the air, and the fishes of the sea came to hear him. The foot note informs us, *S. Franciscus invitat aves, bestias, et creaturas alias ad laudem Creatoris;* and the engraving represents an owl—the bird of night—listening most attentively and appropriately to a preacher of the night like Francis. Again, there is an elephant, looking most sagacious and devout; and also a little lamb, looking up most intellectually, even more so than the saint, and evidently smitten with admiration at his eloquence; there is also a bear in the company, also a camel, a stag, and a rabbit; and out of some water at the saint's feet two fishes are peering and raising their heads, and apparently swallowing in his words with great avidity. He is then represented being beaten by demons. Next, he is refreshed in his cell by the melody proceeding from an angel's harp. Next, we are shown his central seat in heaven. In another engraving we have St. Francis and St. Clara, represented in a flame of fire, and on the ground there appear to be the remnants of a repast. By the foot note we are informed that St. Francis and St. Clara, whilst refreshing themselves, were carried away in ecstasy, and the convent seemed on fire (*S. Franciscus et S. Clara se reficientes in extasin repiuntur, et conventus ardere visus*). Next, he is represented in the act of restoring a dead child to life, and casting an evil spirit out

of a woman. (*Infantem mortuum ad vitam revocat. Energumenum liberat.*) Another engraving represents the saint with the infant Jesus in his arms, the blessed Virgin having just presented him to him—the foot note being, *Beata Virgo puerum Jesum Francisco offert.* Next, he is represented as receiving a plenary indulgence from Christ through the mediation of the blessed Virgin. Another engraving shows us the saint in the act of receiving the stigmata, or the five wounds of Christ. There is suspended in the air a crucifix, and from the wounds of the image are drawn five lines, each of which impresses a corresponding wound, one on the side, and the other four on the hands and feet respectively of the saint. The foot note is as follows: *Biennio ante mortem insignitur a Christo stigmatibus sacris.* He is next represented in the act of dying, his soul having been raised to heaven in the form of a star. His dead body is next represented working miraculous cures, and the foot note informs us, *Innumeris uti in vitâ, sic post obitum miraculis claret, triginta etiam mortuis resuscitatis.* In the next picture St. Francis is represented pouring blood from his side into a cup, to satisfy the incredulity of Pope Gregory IX., who is seen lying on a bed at the side of the saint, who is standing before a table filling the cup from his side, from which the blood is flowing most copiously. The foot note tells us, *Gregorio Nono de vulnere lateris dubitanti phiala replere visus est sanguine de latere profluente.* From the next picture it would appear that his dead body stood miraculously erect, and whilst in that position was seen and worshipped by Pope Nicolaus V., the foot note being to the following effect: *Corpus ejus mortuum viventi simile per tot æva stans in pedes erectum sola divina vi sustentata vidit et veneratus est Nicolaus V. Pon. Max.* In another picture we see St. Francis pulling souls out of purgatory—the foot note being, *Quotannis in purgatorium descendens suos ac ordini devotos inde liberat privilegio singulari.* This

saint, I may say, seems to be a favorite of Dr. Newman's, for he often refers to him in his book, and says in one place, "St. Francis of Assisi, bareheaded and barefooted, would be hooted" by Protestants. I do not know that we should do that; but, since Dr. Newman says that these are credible miracles, and that he has no difficulty in receiving them, I appeal to the intelligence and common sense of mankind,—and I know I have a response from its deepest depth,—whether these are not the delusions of Satan, the deceptions of fanatics, and not the miracles of the Omnipotent God.

I must now make a few observations upon Dr. Newman's statement as to the True Cross. He says, "I firmly believe that portions of the True Cross are at Rome and elsewhere." The "Tablet" of September 23, 1848, contains the following paragraph:—

St. George's Church — Veneration of the Holy Cross.—On Thursday last, the Feast of the Exaltation of the Holy Cross, the devout worshippers of St. George's were gratified, through the kindness of the Coadjutor Bishop of the District, by the opportunity of paying their veneration to a portion of the True Cross belonging to his Lordship, and by his favor exposed during the morning in front of the screen. A temporary altar was erected under the rood, at which mass was said at eleven. In front of it, raised on a beautiful throne, and surrounded by lights, the precious relic was from an early hour exposed to the veneration of the faithful, and after each of the masses it was given by the several priests to the people to kiss. It was delightful to see with what joy the opportunity was embraced by a crowd of worshippers. After the eleven o'clock mass the relic was borne in procession under a canopy round the church. Many hundred persons assisted at the solemn mass at eleven, and, after the procession, kissed the relic presented by the Rev. Dr. Doyle. The worshippers were chiefly poor, including the children of the schools. To see Dr. Doyle, surrounded

by his clergy, in that beautiful church, which, but for his persevering zeal, might never have been reared, offering the blessed wood of redemption to the homage of the lame, the blind, the ragged, and the little ones of the flock, with lights blazing all around, and the glorious sun shining through the painted windows, was a sight, the like to which has not been seen in London for many a long day." Upon which paragraph, the Rev. Mr. Powell, in a letter to his Roman Catholic parishioners, dated September 26, 1848, and first published in the "Coventry Standard," makes the following useful remarks: "So early as in the time of Paulinus, in the fifth century, portions of the true Cross had increased to such an extent, that it was necessary to account for their increase by a miracle. 'The cross,' says he, '*possessing a living power in its senseless material substance, from the time of its discovery has continued daily to afford its wood to the almost innumerable cravings of men to possess some portion of it; and that in such a manner, that it seems not to have sustained any loss; but, on the contrary, still to remain entire; while the worshippers, in taking to themselves a part, venerate it as a whole.*' (Epist. ii. to Severus.) If we believe that this miracle is still going on, then there is no wonder in Dr. Doyle's possessing a bit of the true Cross. The wonder rather is, that any faithful Roman Catholic should be without a bit; for we are expressly told in the Paris Breviary, that *it is permitted that little splinters of this sacred wood may be had, to confer the grace of faith and other blessings.*" I would only suggest that it would be a great confirmation of our belief in the above miracle, supposing we were to put it to the test. No doubt Dr. Doyle's portion of the true Cross possesses the same multiplying power with every other portion. It would, therefore, be no great favor to ask him to cut off a little bit to be kept at the Oratory in Birmingham, and it would be seen that the remainder would grow one day as big as it was before. "It is possible," and

I quote from Mr. Powell's excellent letters, "however, that you may be rather sceptical respecting this miracle. In that case you will be the more anxious to ascertain whether the relic exhibited at St. George's be really a portion of the true Cross or no. If you turn to the Romish Prayerbook (or Breviary) and look to the service for the 3d May, you will there find the whole story about the first discovery of the cross on which Christ suffered. It is said to have been discovered by the Empress Helen, in the year 326. It is there recorded that three crosses were found buried a great depth underground, and, apart from them all, was also found the title which had been affixed to the cross of Christ. '*There was nothing which could make it appear to which of the three crosses the title of the Lord's cross had been affixed; but a miracle removed all doubt. Macarius, the bishop of Jerusalem, after he had offered up prayers to God, applied each of these crosses to a woman who was afflicted with a severe sickness. The two first had no effect upon her; but as soon as the third was applied, it immediately cured her.*' The story in the *Paris Breviary* is hardly to be reconciled with this; but still it asserts that there were three crosses found, and that the cross of Christ was distinguished from the other two by its possessing a miraculous power. The discovery was made in the following manner:—'*A dead body was brought and laid on the spot. First, one of the crosses was applied to it, then another; but death spurned at the wood on which the criminals had suffered. Lastly, a resurrection evidenced which was the Lord's cross, for no sooner did the wood of salvation touch the dead body, but immediately death took its flight,—the work of death disappeared,—the body which had been dead arose, and to the terror of those who beheld it, the dead man stood upon his feet, and then, in the presence of all the spectators, being perfectly restored to life, (like Lazarus of old, when liberated from his grave-clothes,) he walked before them all. Thus was the cross discovered, and*

proved to be the very cross of Christ by such an evidence as well became the occasion, by the evidence of a resurrection."

Now, whichever of these two stories you believe, it is evident that, according to the doctrine of the Roman Church, a miraculous power is inherent in the genuine wood of the true Cross. There is therefore, no difficulty in ascertaining whether the bit of wood exposed by Dr. Doyle at St. George's, is a genuine portion of the true Cross, or a counterfeit. If it be genuine, it possesses the power of working miracles; if it be only a counterfeit, of course it has no more power than any other piece of wood. Had Dr. Doyle's precious relic," continues Mr. Powell, "possessed the healing power which the Roman Church asserts to be the distinguishing characteristic of the genuine wood of the true Cross, he would not have allowed the imposing ceremony of Thursday last to have been deficient in that which would have been its most prevailing attraction. The blind and the lame, who so devoutly paid their homage as they supposed to the blessed wood of redemption, would not have returned from their devotions as blind and lame as when they set out. Try the genuineness of Dr. Doyle's boasted relic by the very test which the Church of Rome proposes as the sure proof of its genuineness; and if by this means you are convinced that it is all a *cheat* and an *imposture*, do be prevailed upon to seek some better guide in the way of salvation. That which has been described is not merely an attempt to play upon your credulity, in a matter of highest concernment; but it is more than this,—it is a device for leading you into the grievous sin of idolatry, by means of a very gross and wicked fraud." I saw myself, in Belgium, a portion of the true Cross. And a Protestant writer, who has looked fully into the subject, says that as much wood of the true Cross might be collected throughout Romish Christendom, as would build a ship of war. But this would only make the miracle more remarkable, and to Dr. Newman's prepared appetite the more credible.

The next miraculous accounts I refer to are those respecting a medal, the origin of which is thus told in a book published in Paris in 1842, called, "An historical Account of the Origin and Effects of the new Medal struck in honor of the Immaculate Conception of the most holy Virgin, and generally known by the name of the Miraculous Medal, by M . . ., Prêtre de la Congrégation D. L. M. de Saint-Lazare," approved by the late Archbishop of Paris, and Gregory XVI.; at p. 26: "In the course of the month of September, in the year 1830, a young novice of the Daughters of Charity saw, during prayer, a tableau representing the holy Virgin, as she is commonly painted under the title of the Immaculate, standing, clothed in a white robe and a blue mantle, with her arms opened and stretched towards the earth. Her hands were covered with diamonds, from which proceeded rays of resplendent light towards the globe, and in great abundance upon a certain point. She heard at the same time a voice saying to her, 'These rays are the symbol of the graces which Mary obtains for men; and the point of the globe upon which she sheds them most abundantly is France.' Around this tableau she read the following invocation:—'O, Mary! conceived without sin, pray for us, who have recourse to you.' In a few moments the tableau turned round; and upon the reverse, she saw the letter M surmounted by a little cross, and beneath, the holy hearts of Jesus and of Mary. After considering this attentively, the novice heard again the same voice say, 'A medal must be struck after this model, and they who shall carry it, and utter with piety that short prayer, shall enjoy the special protection of the mother of God.'" Now, I have one of these blessed medals in my pocket, which I now show, but, except that it has worn a little hole in the lining, it has worked no miracle. This volume contains the account of about three hundred miracles, which have been worked by this medal. I will give you one or two as speci-

mens. At p. 110, we are told, that an anchor of a vessel once became so fixed, that the crew could not, although trying for three hours, move it. Upon this, the apostolical missionary of the congregation of Saint-Lazare, who happened to be on board, bethought himself of a miraculous medal which he had in his possession, and threw it into the sea, and immediately the anchor became loose. Another I give you is the miraculous conversion of a Turk, recorded at p. 258. "One day when M. Calvi was taking a walk with his children, they met a Turk, and conversed on religious matters on their way. Through the medium of one of his children, who understood French and spoke Arabic fluently, M. Calvi asked the Turk why he did not embrace Christianity. He answered, that his parents being Turks, he was of their religion. In the course of conversation our brother offered him a medal, which he willingly accepted, and left them; but two days after, the good Turk returned, saying, that he wished to be baptized, and that from the moment he received the medal he had felt that he could not be saved in his religion, and that the Catholic religion was alone true. His wife, to whom he spoke of the medal, but who had shown herself indifferent to it, at length asked for one, which she carried, and she too came and wished also to be baptized." All these wonderful conversions and results you see, proceeded from the efficacy of this miraculous medal. In a paragraph in *L' Univers*, we have another miracle ascribed to it. It is headed, "Miraculous escape. — M. de B —, who was in the second train at the time the late accident on the Versailles railway occurred, states that he cannot account for his wonderful escape. All he knows is, that, on recovering his senses, he found himself in a vineyard some distance from the road. On his arrival at his own house he immediately prostrated himself before a crucifix. After a minute or two his mother, overpowered with joy on finding him safe and sound, raised him up, when he

exclaimed with fervor, 'Oh, mother, it is only through a miracle that I now behold you again!' Saying this, he raised to his lips the miraculous medal, which had been placed near his heart." I ask, are these miracles as credible as the miracles of the New Testament? Are they not instinctively felt by you to be delusions or deceptions, the offspring of fanaticism, ignorance, and folly?

After this narrative of authentic miracles, and after Dr. Newman's implied acceptance of them, I will quote Mr. Butler's extraordinary statement as to the obligation of believing them, contained in his "Book of the Roman Catholic Church, etc." published in 1825, (p. 46). "But . . . while the Roman Catholics assert that it has pleased Almighty God to work in every age, from the first preaching of the Gospel to the present time, many and incontestable miracles in favor of his Church and her doctrines, [such, I presume, as those authentic ones I have narrated,] they admit, without qualification, that no miracles except those which are related in the Old or in the New Testament, are articles of faith, [*i. e.* of vital importance,] that a person may disbelieve every other miracle, [if a miracle, it is a fact, and necessarily believed,] and may even disbelieve the existence of the persons through whose intercession they are related to have been wrought, [whose intercession Dr. Newman every day implores,] without ceasing to be a Roman Catholic. This is equally agreeable to religion and common sense, [how delightful to find a Romanist recognizing common sense!] for all miracles which are not recorded in holy writ, depend on human reasoning. Now, human reasoning being always fallible, all miracles depending on it rest on fallible proof, and, consequently, may be untrue. [Why then does Dr. Newman blame our disbelief?] Hence, the divines of the Roman Catholic Church never impose the belief of particular miracles either upon the body of the faithful, or upon individuals; they only recom-

mend the belief of them [recommend belief of frauds, follies, lying legends]. They never recommend the belief of any, the credibility of which does not appear to them to be supported by evidence of the highest nature ; [if true, we believe on evidence, not recommendation ;] and, while they contend that the evidence is of this description, and cannot, therefore, be rationally disbelieved, [see the specimens I have given,] they admit that it is still no more than human [is it not ecclesiastical and papal ?] testimony, and, therefore, liable to error. Dr. Milner [End of Controversy, Letter xxiv.] rejects, in the wholesale, the miracles related in 'the Golden Legend' of Jacobus de Voragine, those related in the 'Speculum' of Vincentius Belluacensis, and those related in the 'Saints' Lives' of the patrician Metapluas, etc. No Roman Catholic gives credit to those which rest on Suvius, or Moubritius. Dr. Lingard calls Osbert, the biographer of St. Dunstan, and the writer of his life, 'an injudicious biographer, whose dull credulity collected and embellished every fable.' Dr. Lingard, also, while he asserts that there are many miracles in the Anglo-Saxon times, which it would require no small ingenuity to disprove, and incredulity to discredit, admits that there are also many which must shrink from the frown of criticism, some which may have been the effect of accident or imagination, some that are more calculated to excite the smile than the wonder of the hearers, and some which, on whatever ground they were originally admitted, depend at present, on the testimony of writers not remarkable for sagacity or discrimination. 'It was their misfortune,' says the same excellent writer, 'that the knowledge of these writers of miracles was not equal to their piety. Of their censors it may sometimes be said, that their piety was not equal to their knowledge.' This exposition of the Roman Catholic doctrine respecting miracles has been often given."

These extracts are worth Dr. Newman's study. They

justify Protestant caution, and show how much beyond Butler and Milner the very rev. father has gone. But I must draw to a close. Far would it be from me to say one word disrespectful of Dr. Newman, or even to seem jocose on such a matter as this; but when one reads these miracles one is astonished that Dr. Newman should seem so bereft of his wonted perception, and heretofore acute powers of mind, as to accept any of them as credible. One saint seems to have been an *Ætna*, a *Vesuvius*, or a burning mountain. Such saints seem to be those who required to have water constantly by them, in order to cool their divine love by hydropathic baths. What combustible personages they must have been! How dangerous must the Oratorians be to contiguous houses if these fathers are as combustible as their predecessors! Is the Oratory in Birmingham insured? what is the premium? If it be not, it may one day ignite or explode, and ruin be the consequence; and if it be, I am sure it must have paid a very high premium. I hope Dr. Newman is not as combustible as his founder was before him. If we only had a column of such saints, coals would not be required. St. Philip Neri alone would warm all the monks of all the Oratories in England. I do not wonder at the fervent warmth of Dr. Newman's Lectures, delivered to the brothers of the Oratory in the home of his celebrated founder, where I suppose Fahrenheit stands all the winter at 212°. And as to perfume, why, some of the saints were perfect Rowlands and Macassars. One saint did perfume all Boulogne; half-a-dozen would perfume London. Then the Commissioners of Sewers would be superseded; then the Board of Health would have only to apply to Dr. Newman. St. Philip Neri, Dr. Newman's founder, was a wonderful genius besides. He could smell out holiness and sin. Now we have heard that the camel has a keen scent of water, and that the fox-hound and the bloodhound have an acute smell; but the nose of St. Philip Neri was vastly

more susceptible than the snouts of these : he could discern moral qualities by the smell ; the pure by their sweet odor, and the impure by their bad odor. All this is stated in the Bull of Canonization, and also in Dr. Newman's Breviary ; and I shall be happy to show Dr. Newman the place, in the same way as I ascertained for Dr. Wiseman, in his own Pontifical, what he thought was not then the archiepiscopal oath. The apostles discerned spirits, but St. Philip's succession is far superior to apostolical succession ; he smelt virtues and vices, right and wrong. If Dr. Newman has the wonderful gift, as well as the mantle of his founder, I again bid the people of Birmingham beware. Dr. Newman will smell you out with infallible precision. What a quick business would it be, were we to let loose an Oratorian father among our parishes and flocks : he could separate the bad fishes from the good at a whiff ! What a useful thing would an Oratorian be at a parliamentary election ! Why, St. Philip Neri, or any one with St. Philip's virtues, could smell out a Whig or a Tory ; and at the next election, if you can only get an Oratorian, he will be able to smell out a pro-Maynoothian and an anti-Maynoothian candidate at once. What a capital detective police officer would an Oratorian make ! In St. Francis, again, we have a preacher who preferred beasts and birds and fishes for his congregation. He was the great menagerie-preacher of Christendom. What a treat would he be in the Zoological gardens ! On a late occasion the boa-constrictor in London swallowed his blanket, and the keeper had terrible work to get him to disgorge it ; but if he had applied to Dr. Wiseman for one of his best Franciscan monks, the reptile would have made him a cheerful present of this blanket at one bidding. How composedly would the owl listen to a Franciscan monk — the bird of night feeling perfectly at home beside a missionary of the night ! Some of the saints were small volcanoes, whose only chance of existence was being near plenty of

cold water. Others of the saints were positively wags and wits. They were incessantly playing tricks with the devil. One pulls his nose, another spits in his face, another whips a lady, and all of them do the most unsaintly and the most grotesque exploits. We are told to resist the devil; but then, our weapons are not carnal: but these Romish saints resisted him by striking and kicking him, and spitting in his face, and exhibiting regular pugilistic encounters. Dr. Newman is busy pouring contempt on Protestantism in his lectures to the Oratorians. The true, faithful, and authentic facts, every atom of which I can verify by reference to the page of the documents in which they are stated — these authentic facts, which I have disclosed, show where contempt is deserved, or at least where pity becomes us; and that Dr. Newman, who supposed, as appears from the motto on his title-page, that it was the *tempus loquendi*, would have done better if he had regarded it as the *tempus tacendi*.

But there is one miracle which Dr. Newman classifies with Scripture miracles, which he receives as heartily as he receives the doctrine that Jesus Christ is the Saviour of sinners, and that miracle is the miracle of transubstantiation, the great standing miracle of the Church of Rome. Now, I am ready, any day that Dr. Newman will meet me in this Hall, to go into the evidence of that miracle. He complains that we Protestants will not go into proof. We have gone into proof, and are ready to go into proof again: we complain that he will not meet us to submit the proofs. The moment that he does so, we are prepared to meet him, and impartially, honestly, and fairly examine them. The miracle of transubstantiation, for instance, he alleges, is a miracle and article of faith: I allege it is a delusion; and if he can accept it, as he does, I can prove to him that he must accept a thousand very grotesque things. I met once an eloquent and acute defender of Dr. Newman's church, who discussed that topic with me; and when I had shown

that eloquent and gifted defender of the Church of Rome that the Fathers contradicted each other in the dogmas that they believed, I wanted him to leave the Fathers, and to come with me to the grandfathers—the Apostles and the Evangelists of the New Testament Scriptures. Well, my friend said, that as Dr. Cumming seemed to have a patrophobia, he would come to that book called the Bible, and he turned to me and said, “Now,”—as he read these words, “This is my body,”—“Dr. Cumming, none of your figures of speech, none of your orientalisms, none of your explaining away. I have gone to your own book; here is the text that proves transubstantiation, ‘This is my body.’”

I turned round to him, and said in reply, “I also go to the Bible and read, ‘All flesh is grass.’ Mr. French, none of your figures of speech, none of your orientalisms, none of your explaining away: you have brought me to the Scriptures; I follow you step by step; and now, sir, I assert that you are not the distinguished barrister I thought you were, but that if I were to tickle you, like Shakspeare’s Jew, you would not laugh—if I were to prick you, you would not wince,—you are a bundle of grass, and I assert that you are so by the very interpretation that you take up to support transubstantiation, for ‘All flesh is grass.’” I said to him, in the next place, “But show me the passage on which you build so much—where is it?” I argued this way: “It cannot be a miracle, because the senses do not perceive it. If I take the wafer after the priest has consecrated it, it tastes like a wafer, and feels like a wafer; and all the senses, at least four of them, testify that it is a wafer, or flour and water.” To which he said, “Oh, but the senses are deceived.” To which I answered, “In that case, it may be something else, but a miracle it cannot be; for a miracle is something in which the senses are not deceived. In the mean time, will you point out to me the text on which you found the doctrine?” He turned to the pas-

sage, and said, "This is my body." I took the book from his hand, and said, "I read it, 'These are the bricks with which Babylon is built.'" He asked what I meant. I replied, "You say, every Sunday your senses are deceived. Your senses may be deceived while you read, 'This is my body;' my senses may inform me rightly when I am reading, 'These are the bricks with which Babylon is built.' If the senses are deceived, one man may see what another man cannot; and if the senses be deceived, who is to judge what are the words before us: I may be right, and you may be wrong; for there is no way of determining which is right, except by a criterion which you say may be deceived, and that upon your own showing."

Another mode by which I endeavored to demonstrate the difficulty of his position, was by showing him that, on his supposition, we must believe that Jesus held his own body in his hand, and while he sat visibly before the twelve, they held each his whole body in his hand. And how is it possible, too, I would ask, if our blessed Lord's body was in all respects like ours, sin excepted, that a Roman Catholic can believe that on each of a hundred thousand altars, if there be so many, at one moment, there is the whole body of Christ present? And if Dr. Newman believes that next Sunday, should he break the consecrated host into twenty pieces, in each of those twenty pieces will be the whole body of Christ, I ask him, how can this be? He answers, "It is a miracle." It is, I reply, wanting in the very essence of a miracle. It is a monstrosity, not a miracle, and it is in the face of Scripture, which says, that his body, sin excepted, was in all points like ours. According to transubstantiation, a body may be in several places at one and the same moment. Thus, when the Resurrection comes, Henry, Thomas, Peter, or William, may have his body in two different places whole and entire, perfect and complete. And if William on rising, should be coming from one place, and meet

William having risen, and coming from another, how startled would he be; but how easily could he plead the miracle of transubstantiation, to show that a body could be in two or twenty places at once. If I were to assert that Pio Nono was seated in this chair, instead of the nobleman who now occupies it, and you were to say, No; that miracle would be four times more rational than transubstantiation, because when I assert that Pio Nono is in that chair, your eyes alone will tell you that he is not there; but the miracle of transubstantiation contradicts four of the senses, — touch, taste, sight, and smell, — and is therefore four times more irrational and incredible than the assertion that Pio Nono occupies the chair instead of Lord Calthorpe at this moment. But this subject is long, and I do not go into it, but merely state that it is one of the miracles which Dr. Newman does accept.

Dr. Newman talks as if the popular belief in the genuineness of certain relics in the Tower, of narratives about our beloved Queen, of legends about King Alfred, were in all respects parallel with his belief in Romish miracles. In answer to this we state, that we sift the testimony of every historian; we accept facts, while we repudiate mere traditions and legends. But I ask, dare Dr. Newman dispute the actual occurrence and miraculous nature of those facts attested in the processes for canonization, and accepted by the Pope as actual, and on the strength of the occurrence of which canonization followed? Two miracles must take place before beatification, and two before canonization, according to Dr. Wiseman. If these are not miracles, surely all is vitiated, — a sufferer in purgatory, not a saint in glory, may be henceforth invoked by the faithful. Dare Dr. Newman sift, and doubt, and reject those miracles, on the reality and alleged historical certainty of which canonization proceeded? Dare he ascertain which are equivocal? which doubtful? and which are in no sense to be accepted

as miracles, but rejected as pretences? If so, I would ask him, which are settled, which are not?

Now, both Protestants and Romanists agree that the miracles wrought by our Lord and his apostles abundantly prove that they were teachers sent from God. The mission and character of Christ and the apostles being thus irrefragably established, and historically and demonstrably evidenced to us, as if done before us, by testimony, it seems unnecessary to interpose again for the same end, and for the same object. The original signature is not effaced; the Divine seal is not destroyed. The less the necessity, and the greater the pretence to miraculous powers, the more reason we have for suspicion; and our reasons for suspicion are increased by the fact, that some of the miracle workers of the Church of Rome are detected impostors, some have been proved to be fanatics, and lastly, most learned and respectable authorities and divines in the Romish communion admit that many of the miracles accredited by the Church of Rome were simply got up to increase the piety of the faithful. In the next place, those miracles which we have quoted, alleged to have been done by saints now canonized, and not a few by the founder of Dr. Newman's order, St. Philip Neri, under whose shadow and in whose home he delivered his Lectures, are, some so ludicrously grotesque, some so palpably absurd, others so meaningless, pointless, and objectless, and others so anile, that not to laugh at, or deplore, and certainly scout them as the proofs of lunacy, or fanaticism, or wild delusion, is to do injustice and discredit to the sublime and solemn miracles of Christianity. There is such a similarity, almost identity, between heathen and Romish miracles,—both about equally authenticated,—that one cannot help thinking that Satan is doing for the Popedom what he did for heathendom, and no more. Pythagoras tamed the Daunian bear; St. Francis, a wolf. Pythagoras whispered intelligibly into a bull's ear; and St.

Francis preached to oxen. Pythagoras's golden thigh has its match at Saragossa. Do images wink, speak, perspire? So the image of Juno Moneta spoke to a soldier at Veii. The Roman emperors, according to Tacitus and Suetonius, did miracles as good as those recorded of the saints of the Church of Rome. Miracles as good, and scarcely so monstrous, are attributed to the Arians in the fourth century, the Novatians, and the Eutychians. Chrysostom, in one passage at least, in defending the true Church, says that she pretends to no miracles, and asserts that miracles had ceased; and, taking this passage as a fair exponent of his views, although others may be quoted which seem to show the reverse, Chrysostom occupied precisely the same position against the Arians and the Donatists that the Archbishop of Canterbury does against the Romanists. Dr. Newman and his saints in this matter look like the successors of such heretics as the Arians and the Donatists, whilst our Protestant ministers look like the successors of Chrysostom and Augustine, who in the passages I refer to did not pretend that the Church had miraculous powers.

In the next place, those are not miracles proceeding from God that authenticate a false doctrine. Jesus has authenticated the Holy Scriptures as God's will and word. Whatever contradicts the Bible cannot be from God, or come with credentials by God. "If we, or an angel from heaven," which assumes a miraculous manifestation, "were to preach to you any other doctrine, let him be anathema." Let us never forget, too, that we are warned to expect men doing wonders, such as could deceive, if possible, the very elect. Let us remember, too, that "*lying signs and wonders*," not so much false ones as *τέρασι ψεύδους*, "signs or wonders authenticating a lie," are part of the features of the Church of Rome, as given by the apostle in his portrait of the "man of sin." In the next place, the historians of the Scripture miracles are infallible — confessedly, admittedly

so—and Dr. Newman subscribes to this. The historians of Romish miracles are fallible. This Dr. Newman must admit; and the statement by Mr. Butler, a very distinguished defender of the Church of Rome, which I have already quoted, and which I hope Dr. Newman will study, shows that this is the doctrine of that Church. We do well to hesitate to accept Romish miracles.

Before I conclude, I must give you another specimen of the miracles which Dr. Newman and Dr. Wiseman both expressly believe—the translation of the holy house of Loretto; the evidence of which is a fair specimen of the evidence of most. I have, as Dr. Newman desires, gone into the evidence of it; and the evidence is most triumphantly against its being any thing else than a *delusion* or *deception*. I will give you the account which is stated in the tablet on the Chapel of Loretto itself, as translated by Stillingfleet, which is as follows: “The Church of our blessed Lady of Loretto was a chamber of the house of the Blessed Virgin Mary, mother of our Lord Jesus Christ, which house stood in the country of Judea, in a city of Galilee, whose name was Nazareth; in which chamber the blessed Virgin Mary was born, and bred up, and afterwards there received the salutation of the angel Gabriel, and in the same chamber she educated her Son Jesus Christ to the age of twelve years. After the ascension of Christ to heaven, the Virgin Mary remained upon earth with the apostles and other disciples of Christ, who, seeing many divine mysteries performed in the said chamber, did, by the common consent of them all, decree to make a church of that chamber, to the honor and memory of the Blessed Virgin Mary, which they did, and the apostles and disciples consecrated that chamber to be a church, and there celebrated divine offices, and St. Luke the Evangelist, with his own hands, made an image to the likeness of the Blessed Virgin, which is there to this day. Afterwards that church was inhabited and honored

with much devotion by the Christian people in those parts in which it stood, as long as the people remained Christian. But after they renounced the Christian faith and embraced Mahometanism, the angels of God took away the said church, and carried it into the parts of Sclavonia, and there placed it by a certain castle called Fiume, where it met not with that honor which the Blessed Virgin desired. Therefore, the angels came and took it from thence, and carried it clear over the sea into the parts of the territory of Recanati, and there placed it in a wood which belonged to a noble lady who had the command of the city of Recanati, and was owner of the wood, whose name was Loreta, and from her the church took its name of S. Maria de Loreto. In that time, by reason of the great concourse of all people to that wood in which the church remained, abundance of robberies and mischiefs were committed there; and, therefore, the angels again took up the chapel and carried it to a hill belonging to two brothers, where the angels set it down. Those brothers getting a vast revenue by the resort of pilgrims thither, and the oblations by them made, fell to a great discord. Upon which, the angels came again and took away the chapel from that place, and carried it into the highway; and there placed it where it is now, with many signs and innumerable gifts and miracles. Then all the people of Recanati went to see the church which stood upon the earth without any foundation: and, being astonished at such a miracle, and fearing lest it should come to ruin, they compassed it about with a good thick wall and a strong foundation, as it is seen at this day; and yet no one knew from whence that church came into those parts, until, in A. D. 1290, the Blessed Virgin appeared in a dream to a certain man much devoted to her, to whom she revealed the foregoing things, and he presently divulged them to certain honest men of that country; who immediately resolved to know the truth of these matters, and therefore determined

to send sixteen notable good men to Nazareth to find out the truth of them. These carried with them the size of the said church, and there they found exactly the foundations of it and the just measure; and, to make all sure, they found it written upon a wall that such a church had been there and was gone from thence; and those persons upon their return certified the truth of all these things; and from that time it was known that that chapel was the chamber of the Blessed Virgin Mary, and the Christian people showed great devotion towards it: for the Blessed Virgin there every day doth infinite miracles, as experience shows. There was a certain eremite that was called Brother Paul of the Wood, who dwelt in a small cottage in that wood, and every morning went to divine offices in that chapel, and was a man of a great abstinence and a holy life, who said, that ten years before, or thereabouts, on the day of the Nativity of the Blessed Virgin, being the 8th of September, two hours before day, in a clear air going out of his cottage towards the church, he saw a light descend from heaven upon the church, twelve feet long and six⁶ broad, and when it was upon the church it vanished; upon which he said it was the Blessed Virgin, which there appeared on the day of her nativity, and came to see her feast observed; but no man saw her besides this holy man. To confirm the truth and certainty of all these things, two honest men of this village reported them several times to me, Teremanus, the overseer and governor of the said church: one of them was called Paulus Renaldatii, the other, Francis Prior. The said Paul told me that his grandfather's grandfather saw when the angels carried the said chapel over the sea and placed it in the wood, and that he and other persons oftentimes went to the said chapel. And the said Francis oftentimes said to me, that his grandfather being one hundred and twenty years old, said that he went often to the said church in the wood. Moreover, the said Francis averred that his grandfather's

grandfather had a house and dwelt there; and that in his time the chapel was removed by angels from the Hill of the Two Brothers to the highway." Now, Baronius (*Annal.* tom. i. c. 9, n. 1,) accepts this miracle, and refers to Canisius, *Hist. Deiparæ*, lib. v. c. 25, for a fuller account of it, and both rest it on the omnipotence of God. Our faith, however, is not what God can do, but what He has said and done, and is recorded to have done. Raynaldus (A. D. 1291, n. 68, 69), Bzovius (*Annal. ad* A. D. 1296, n. 14), Spondanus (A. D. 1291, n. 22), and Benedictus Gononus (*Chronic. Deip*, A. D. 1298), all refer to Horatius Tursellinus (*Hist. Lauret.* lib. i. c. 6) as the most authentic historian of the miracle. His story is the same as that of the tablet, only that he states some additional wonders, as that the trees bowed to it as it passed, and that the image of the Saviour, being taken out to be placed in a more conspicuous niche, returned to the chapel of its own accord. No witnesses are produced to attest to having personally seen a chapel sailing through the air, or having seen it pitched upon the ground. Then what is the evidence upon which Drs. Newman and Wiseman rely? Why just this: two plain countrymen give testimony, not that they saw it moving through the air, but one that his grandfather saw it, and the other that his great-great-grandfather saw it. Tursellinus says that they swore to it; but still, it is upon the strength of these two testimonies that this miracle of the translation of the ancient habitation of the Blessed Virgin is believed. Now, supposing that we take it that the great-great-grandfather, not upon his own testimony, but upon that of his great-great-grandson, did see something in the air while he was cutting wood, let us ask, Was this great-great-grandfather sure that this something was the chapel of Loretto? Did he see angels carrying it? or are angels visible? How did he know they were angels, not having seen such before? Was he quite sure that what he saw was not a ship with all its sails set, on the

Adriatic? Did such a phenomenon excite so little attention, that only two men are found, who testify, not that they saw it, but the one that his grandfather, and the other that his great-great-grandfather saw it a hundred years ago? And besides this, St. Vincentius Ferrerius, who lived after A. D. 1440, says (*Serm. de Assump. B. V.*), that the chamber of our Lady was still in Nazareth. St. Antonin of Florence, who lived some time after this alleged miraculous translation, writing on miracles, is silent about it. Blondus, in 1450, says (*Italia illustr. in Piceno*, p. 339) there was a chapel of our Lady at Loretto, but nothing of the miraculous translation. And how remarkable, too, that this house should have escaped being destroyed, when the ploughshares of Titus and Vespasian tore up all the foundations of ancient Jerusalem. It may be asked also, How was it that this house did not suffer decay during thirteen hundred years? And how could it be removed to Italy, and yet, as the Greeks testify, be still at Nazareth? Tursellinus (*Hist. Lauret.* lib. ii. c. 18) gives a miracle in proof of this prior miracle, which would certainly be, in Dr. Newman's mind, a very conclusive evidence: "A priest of Dalmatia, being devoted to the blessed Virgin of Loretto, was taken prisoner by the Turks, who would have forced him to renounce his religion, which he would not do, but still called upon Christ and Mary; they being enraged, asked what he meant by using those names so often; he told them that these clave to his very heart; on which they threatened they would pull out his heart and lungs if he did not curse Jesus and Mary. On their resolving to do so, the poor priest made a vow to the blessed Virgin of Loretto, that if he lived, he would go there on a pilgrimage. They then cut open his breast, and pulled out his heart and lungs, and gave them into his hand, and bade him go to the Lady of Loretto. The priest set out, carrying his heart and lungs in his hand, and arrived safe at Loretto, and to our Lady's servants there he showed his

breast, and his entrails taken out." Now, if one asks, How can one breathe without lungs? the answer is, It is a miracle. If you ask, How can the blood circulate without the heart? the answer again is, It is a miracle. If you ask questions about the miraculous translation of the house of Loretto, the answer still is, A miracle! a miracle! In short, the Church of Rome draws on the omnipotence of God for sanctions to the impostures of her priesthood. There is no evidence of any of these miracles that it is worthy of sanity to receive. We go into proof of Dr. Newman's miracles, and we find his proofs are no proofs, his witnesses mere traditionists, and the facts attested the fantastic tricks of jugglers. The result of the whole matter is, that they are not miracles, but the tricks of impostors, or the delusions of fanatics. I leave you to decide between the two.

In conclusion, I would say, the Scripture miracles must be true. They are beyond doubt or dispute among Protestants or Romanists. These legendary miracles may be false—some have been proved to be so, and all are performed in favor of false doctrines, in reference to which, I repeat, that if the greatest miracle were actually done in favor of such doctrine, I would not accept the miracle or the doctrine. The Bible is closed; its testimony is clear; I am sure that if God has wrought a miracle to authenticate a truth there, he never will work a miracle to authenticate a lie that directly contradicts it. Therefore, miracles worked in defence of Romanism, if wrought by God, would be Omnipotence attesting that which would be opposite to what Omnipotence attested before—it would be literally God contradicting himself—it would be, in short, the reversal of that beautiful and precious announcement, "God cannot lie." I am satisfied, therefore, not only on this ground, but from the evidence,—satisfied from the very perusal of the miracles ascribed to the saints of Rome, that they are delusions; and therefore, I repudiate them all. We honor the

Scriptures, we honor God, we vindicate Christianity from the assaults of infidels, when we deplore some of these pretended miracles as the offspring of ignorance and delusion, and denounce others as frauds and wicked impostures.

I feel deeply for Dr. Newman. I cannot doubt his sincerity ; it would be folly to dispute his keen and his splendid talent. But I would beseech him, if my poor voice could reach him, to weigh well his position, and to think solemnly of that day when the secrets of all hearts shall be opened, and when these desperate efforts of his to sap the foundations of Christianity by plunging into scepticism those who will not be precipitated into superstition, shall be laid bare in the searching light of the countenance of God. Dr. Newman's once brilliant mind has led him astray from truth to error, and from error to error, till now he walks wildly amid the sparks of his own kindling. He has lost sight — I pity him, I pray for him — of the lode-stars in the sky, and he now gropes by the frail and fallible guideposts of earth. Shorn of his ancient strength, and having parted with much of his former genius, he is now — unhappy man — a blind captive grinding at the mill of the papacy, and doing its worst and most degrading drudgery. But let the papacy beware. He is a dangerous victim. He may regain his lost powers. His hair, like that of the strong man of ancient days, may grow again ; he may yet awake from his torpor, and shake himself as before, and lay hold of the pillars and the props on which that gigantic imposture rests, and bring down the whole in one crashing and irretrievable ruin. If my voice could reach that gifted, but misguided man, — and I hope our prayers will be fervently offered up for him, — Father Ignatius is praying for our perversion, let us pray for theirs ; and let us look upon Romanism less as a political system, less as one of the tricks of politicians, and more as a deep and awful delusion ruining souls ; and so pray for their deliverance and escape — if my voice

could reach Dr. Newman, I would implore him to cease from mocking, as he does most wickedly, most unjustifiably, without any right, reason, or real necessity, at living and evangelical religion; and to lay aside that self-confidence which he displays, and humble his soul as a little child; and turn from fables and polluted cisterns to the Fountain of living waters. And if I have said any thing that can hurt his feelings personally, I desire to retract it; if I have said any thing that may convey conviction to his soul, may God rivet it. And when the last day comes, may Dr. Newman and I find ourselves among the saved, having washed our robes in the blood of Jesus only, justified by the righteousness of Jesus only, and regenerated by the Spirit of Jesus only.

ROMANISM NOT THE PATRON

BUT THE

PERSECUTOR OF SCIENCE.*

I AM not about to discuss, in this reply, the patronage extended to the Bible or to civil freedom by the Roman Catholic Church,—topics on which I have elsewhere spoken at length,—but to meet an assertion made by Dr. Wiseman on this very platform, and within these walls, that the Roman Catholic religion has been the great patroness of learning and science. There are no doubt some things which she does patronize, and it is but fair and candid to admit it. She has been a great patroness of painting, music, and splendid architecture during a long period of her history; but mark the reason of it. Painting, and architecture, and music have nothing in them essentially and inevitably either Protestant or Popish. They may decorate the one or other with equal facility of application. The Church of Rome is an institution adorned to the very utmost, and for a very natural and obvious reason, inasmuch as ornament is necessary in order to conceal from ordinary eyes the radical and abhorrent defects of a corrupt

* Delivered in the Music Hall in Leeds, in June, 1853, in reply to a lecture delivered a short time before in the same place by Cardinal Wiseman.

and anti-Christian system. But all the painting that can be applied will never conceal from the Christian mind the dense darkness and errors of her creed, though it may conceal it from those who do not value or estimate religion by its inherent and real elements. To paint the rose, or to adorn the lily, or to gild refined gold, or to add fresh perfume to the violet, seem an excess of works of supererogation. Pure religion needs no ornaments or art to adorn it — the least adorned, it is adorned the most. It is always a suspicious sign when we see a church, whether Protestant or Romish, beginning to add to the splendor of her communion table or to the gorgeous colors of her windows; for, although it may seem uncharitable, it is natural to suspect that the minister is conscious of the inner glory making its exodus, and is now trying to lay on the outer glory in order to fill up the wide chasm it has left behind.

There is no question that the Church of Rome has been a great patroness of music in every age, and in her churches upon the continent I have been almost electrified by hearing the performance of some of the most magnificent compositions, though my conviction still remains, that the Psalmist's strain upon a people's lips has something in its mighty mass more thrilling and significant, nobler, and richer, than organs, and flutes, and sackbuts, and psalteries.

The Church of Rome has been a great patroness of architecture, but it has been at the expense of many another more precious acquisition. From the ninth to the twelfth centuries of the Christian era, the noblest cathedrals in Europe were raised, while the great mass of the people were sunk into the deepest degradation, and when Hildebrand was putting his foot upon the necks of kings, and kindling a war of devastation and rapine throughout Europe. After all, it does not require a man to be a very great Christian in order to build a cathedral. It is possible to be a very magnificent architect, and yet a very indifferent

Christian. It is possible to build a gorgeous temple as Herod did, and yet to live and die as Herod also did. The whole earth is one vast Cathedral; ruined cities are its broken tablets, and the histories of ancient nations, the inscriptions still legible, and grass, and sand, and rock are its tessellated pavements, wind and wave, and thunder its everlasting anthem, and its high altar is the Son of God; every stone in it is eloquent with praise, and every thing contained in it preaches a sermon to the listening and consecrated ear.

But whatever the Church of Rome has done for architecture, painting, and music, I am prepared to show from facts which I have collected together at considerable trouble, that the church of Cardinal Wiseman has never been a patroness of science at any era of her history, or in any part of the world under her dominion. But before I introduce this subject, I would warn the public that Cardinal Wiseman is not so accurate in his facts as to entitle him to implicit confidence, or to spare us the trouble of examination. I must prove this. On the 28th of April, Cardinal Wiseman, at Manchester, delivered a lecture "On the Relation of the Arts of Design to the Arts of Production," and among other things he said that Bernard Palissy, "after sixteen years' perseverance, produced the first specimens of colored and beautiful pottery, such as are to this day sought after by the curious, and he received a situation in the King's household, and ended his days in comfort and respectability." But what were the actual facts of the case. In "Morley's Life of Palissy, the Potter," it is stated that "Palissy, the great potter, died in 1589 in the Bastile, where he had been confined for four years as a Huguenot (that is, because he was a Protestant); the King and his other friends could defer his trial, but dared not grant him liberty." The assertion of Dr. Wiseman is rather suspicious, when we recollect that Feller and Henrion, both Jesuit Priests, assert in the *Dictionnaire Historique*: "Palissy

(Bernard de), né dans le diocèse d'Agen, potier de terre, était au-dessus de son état par son esprit et ses connaissances. Il nâquit au commencement du 16^{me} siècle, et mourut, vers 1589, en prison, pour avoir embrassé et répandu le calvinisme. Ayant appris de lui-même l'arpentage, qui fut sa première profession, il s'appliqua ensuite au dessin, voyagea pour étudier l'histoire naturelle et surtout la chimie, fort peu connue de son temps. Il fit plusieurs expériences, dont quelques-unes réussirent. En 1543, il fut chargé de lever la carte des marais salants de la Saintonge. Après 16 ans de peines et d'expériences, il parvint à découvrir la composition d'émail, ce qui lui mérita d'être appelé à Paris et d'avoir un logement au Louvre, où il fit ouvrir, en 1575, un cours d'histoire naturelle. Il échappa à la Saint-Barthélemy; mais, quelque temps après, les ligueurs le firent mettre en prison comme calviniste." Trusting to his own arts and designs the cardinal has selected this accomplished author of beautiful designs, and told the Manchester people that he lived a life of competency and ease, and died under the patronage of that church which always had fostered science and art; but on this statement being sifted and investigated it turned out that about 99 1-2 per cent. of what a cardinal's infallibility had enabled him to say was perfectly untrue, and that Palissy died a prisoner in the Bastile, where he had been confined for his Protestant opinions, and his love of his Bible.

I must give another memorable specimen of the arts and designs of the cardinal, which came out in carrying on a controversy with Dr. Turton, the Bishop of Ely, which is not very much to his credit. Dr. Wiseman in his lecture on the Eucharist said, "I have adduced the authority of the learned Tittman, that our Saviour if not speaking of the real presence spoke not according to the received usages and language among his hearers." Now, Dr. Turton, the accomplished Bishop of Ely, in his reply said — "The

learned Tittman thus in his commentary on St. John is cited by Dr. Wiseman to prove that which he does not prove." To this reply Dr. Wiseman issued a rejoinder, in which he said in triumph, "I quoted 'Tittman's *Meletemata Sacra*,' but I suppose the learned Professor Turton was unacquainted with this work, so like a good controversialist—certainly not like a good soldier—he goes to consider another work of Tittman's, and from that attempts to refute me. This is his commentary on St. John. The words from the *Meletemata* are as clear as those from the commentary, nor will any quotation from the latter obscure or invalidate the former." To this Dr. Turton replied, "There are readers, who, without any intimation from me, will be aware of my astonishment at the sight of this passage from Dr. Wiseman's reply; and every reader will be enabled to form such judgment on the subject, when I state that the *Meletemata Sacra* and 'Commentary on St. John' are one and the same work. The title of Dr. Tittman's work was *Meletemata Sacra; sive Commentarius in Evangelium Joannis*—a title which declared as distinctly as words can declare, that the work is a commentary on the gospel of St. John. I quoted a passage in the *Meletemata Sacra*; but having a dislike to hard words, and not imagining that any one who had even heard of the name of Tittman—to say nothing of the person who wrote as if he were quite at home with 'the learned Tittman'—could be at a loss in the case, I employed the following terms—'I have carefully examined Tittman's commentary on St. John,' the volume denominated *Meletemata Sacra* being declared on the very title-page to be 'a Commentary on St. John.' No other commentary by Tittman I ever heard of, I will venture to say, except in Dr. Wiseman's reply, and therefore he (Dr. Wiseman) never in the whole course of his life had read or even once consulted the volume called *Meletemata Sacra*!" I do not quote this piece of tergiversation in

order to cast reproach on Dr. Wiseman, but to justify a careful canvass of all he says.

Dr. Wiseman is in the habit of asserting in his controversial works precisely the opposite of what most people think ascertained facts. The contradictory spirit is so intense within him that he cannot help it. He smites and contradicts everybody and every thing that either keeps aloof from or finds fault with the Romish religion. He is essentially, and, as a Romish priest, consistently intolerant. He treats facts as the Inquisitors, his friends, treat heretics. He dresses them up in his own colors, and sends them to the press in this country as he would send their author to the *auto-da-fé* in Spain, excommunicated, cursed, and caricatured.

But the great boast of Dr. Wiseman is in the following sentence: "That science has nowhere flourished more, or originated more sublime and useful discoveries, than where it has been pursued under the influence of the Roman Catholic religion." After this, one has a right to expect great scientific productiveness in Spain, in Italy, in Austria, in Ireland, and among the Romish population of England. One would expect to find that the two Sicilies had exceeded the two Saxonies, that Spain had eclipsed Holland, and that Italy outshines England. Are these Roman Catholic countries very productive of Newtons, of Keplers, and of Davys, or are they so modest as to "blush unseen, and waste their sweetness on the desert air;" so that even an inquisitive cardinal could not find them, notwithstanding the facility with which, on a late occasion, he had ransacked the world for witnesses on a very memorable trial, and brought them out for the glory of mother church by mere word of mouth. What a pity that he could summon so few scientific prodigies from the same quarter! He might have named a few, or devoutly invented another Palissy, the potter. The fact is the cardinal must have built his conclusion on the

instances given in his breviary. There, I admit, we are beaten. Such were the scientific attainments of Roman Catholic saints, that one genius, some hundred years ago, crossed the Mediterranean on his cloak. Where has Protestantism such acquaintance with hydraulics and hydrostatics as this? Hide your heads, ye Wattses and Ericssons, and ye Atlantic steamers, in the presence of the talented, the economical, and the scientific geniuses of the Romish Church. Another Roman Catholic *savant*, recorded in Dr. Wiseman's breviary, had his head cut off in battle. He did not stick it on again, that would have been an ordinary exploit, but he took his head under his arm, and marched home with a countenance as composed as if nothing had happened. The Church of Rome has two heads of John the Baptist, one in Rome and the other at Amiens, but this is scientifically explained,—one was the head of John the Baptist when he was a boy, and the other when he was of middle age! Such are the scientific attainments of that church that she possesses as many fragments of the true cross as, if collected together, would build one of Her Majesty's 120 gun ships. I need not say that the eyes of Madonnas are constantly winking and shedding tears, and that the blood of St. Januarius liquefies on the day dedicated to his service. In such scientific accomplishments as these Protestants confess their inferiority, and acknowledge that Romanists have the præminence. But these are ancient things and recorded in the Romish breviary.

Well, I will come to modern things, not yet recorded in the philosophical transactions of the Royal Society, and as yet unconnected with the breviary. Dr. Cullen, chief bishop of the Roman Catholic Church in Ireland, is so profound and scientific a scholar, that in the year 1851 he stated his belief that the earth stands still, and the sun, moon, and stars are so courteous that they make a daily march round the earth instead of giving the earth the trouble

to march round them. This is scientific progress as well as gallantry. A French priest the other day enunciated the wonderful discovery, that railroads have been sent as a special judgment on hotel keepers for providing their guests with flesh-meat during Lent. This is another specimen of profound Popish science. In the great metropolis of Christendom—in Rome, where there are no heretics to disturb the happy and peaceful serenity of the mother church, as the fountain of all accomplished and scientific discoveries, gas-lights have not yet been introduced, and when railroads were proposed to be carried into the holy city, the Pope sank into his sacred slippers in perfect horror at the very idea of it, and only at last consented to it provided the project was carried out with English money. It is very curious that if the Church of Rome is so great a patroness of science, its city should continue so little indebted to its products, or so superior to its discoveries. The one great metropolis of the world which is in all the comforts and conveniences resulting from science a century behind all, is Rome. But I must investigate the Doctor's deductions in order to estimate the due force of the strong and unhesitating assertion made by Cardinal Wiseman, that the Church of Rome is the patroness of science. I will take the instances adduced by the cardinal. Spectacles, he said, were invented by Armati, an Italian banker, whereas the truth is, they were only improved by Armati, and were long before invented by a foreigner. The discovery of the barometer he attributes to Torricelli. Let Torricelli have the credit of it; but was that discovery made under the auspices of the Roman hierarchy or with their approbation? Did his genius expand under the fostering influence of the Romish priesthood? Quite the reverse. It was stated in the life of that illustrious man, that no sooner did the priesthood hear of his discovery, and the just and scientific grounds on which he explained it, than they fell foul of him

and furiously attacked him for daring to contradict an infallible, and as they said, a Catholic truth, that "Nature abhors a vacuum;" and that the reason why air rushes into an exhausted lung, why water rises in the tube of the pump, and why mercury rises and sinks in the barometer, is that Nature had an abhorrence of a vacuum. Nature must thus have appeared to these monastic patrons of science sensitively squeamish, fond of a crowd, and averse to quiet. But Torricelli explained the principle of his barometer on very different grounds, and Cardinal Wiseman should have stated that when he did so, he met with the violent opposition of the priests of the Romish Church. But when Cardinal Wiseman ascribes electricity to Galvani and Volta, he eclipses himself in the Turton controversy about Tittman. He said Galvani and Volta were the great discoverers of electricity. Volta and Galvani discovered some peculiar manifestations of the action of electricity; but as a science, it had no formal and real shape, until Davy, Oersted, Biot, and Faraday, took it in hand, and before their day Franklin and a few others. He might as well have ascribed steamboats and locomotives to Tubal Cain. But when Cardinal Wiseman touched astronomy he went beyond all besides. When he referred to Galileo he seemed to soar beyond himself and to rise to the third heaven; but it was on waxen wings, and his fall was the more terrible in the ratio of the height to which he so indiscreetly rose. He has transubstantiated a sufferer at the hands of the Vatican into one of the indigenous products of the holy Catholic Church. In short he reads history backwards—he pronounced a fact, as familiar as was his presence in Leeds when he did so, to be a fiction; and really it made him look more like a cardinal prince of St. *Im*-Pudentia than of St. Pudentia. His intrusion on the rights and privileges of our Queen and our Established Church was tolerably bold, but this experiment on our patience, this attempt to obliterate history or to

adapt it to pious uses, looks like an effort to set up in England a new Procrustes' bed, on which patients are laid and cut shorter or stretched longer as may be required — not a bed fitted to the patient, but the patient to the bed. In short, in the hands of Dr. Wiseman all facts in history, all laws, all languages, and all arguments must be chopped and squared to meet the wishes of the Romish Church.

Galileo's history was a ceaseless conflict with a bigoted, intolerant, and superstitious priesthood. His discovery of the absurdity of the Aristotelian philosophy, the founder of which occupied a place second only to the Pope's, led him to attack that inveterate system; and for doing that very thing, as an essential preliminary to sound scientific inquiry, Nizzoli, who flourished nearly fifty years before, was persecuted; and Geordane Bruno, nearly a contemporary, was burned at Rome for doing what Galileo once more ventured to attempt. It was the republic at Venice — not the college of cardinals — who first provided Galileo with a situation as professor in Padua and a suitable stipend. Such information on magnetism as Galileo possessed he owned to have derived from Dr. Gilbert, an Englishman, whose work *De Magnete* he exceedingly admired. It was on a visit to a friend at Venice, in 1609, that he heard that a Dutchman, Hans Lippersheim, had invented an optical instrument which had the singular property of causing distant objects to appear near. This Dutchman had a telescope made by himself in October, 1608. Fucarius stated that one of these telescopes had been brought to Florence long before Galileo's was made, and Sirturus states that a Frenchman, a partner of the Dutch inventor, came to Milan in May, 1609, and offered a telescope for sale to the Count de Fuentes. It was stated by Sir David Brewster that Galileo was not the inventor of the telescope, and a more competent scientific judge could not be quoted than Sir David. Telescopes were invented in the Protestant country of Holland, and thus one of the

cardinal's claims, that Galileo invented the telescope, was disposed of. So unpopular were Galileo's discoveries of the satellites of Jupiter, that the principal professor in Padua resisted Galileo's entreaties to look through his telescope, and argued from analogy that what Galileo saw was impossible. When Galileo brought his telescope to Rome, some of the cardinals were alarmed, but being the wonder of the age, out of curiosity alone to see so talented a man, they did not resist his arrival. Sir David Brewster said, "the Aristotelian philosophers, the temporizing Jesuits, the political churchmen, entered into an alliance against Galileo, and threatened him with the penalties of his scientific discovery." In 1613, Galileo having addressed a letter to the Popish Abbé, Costelli, stating that the Bible was not designed to teach science and philosophy, and that the language of the Scriptures was to be interpreted in its common interpretation, Caccini, a Dominican friar, ascended the pulpit and took for his text what he thought in itself a splendid argument against Galileo, "Ye men of Galilee, why stand ye here looking up into heaven?" It is but fair to state, however, that Maraffi, the general of the Dominicans, expressed his regret, while he indicated the extent of the opposition, by saying he could not be responsible for the conduct of forty thousand brutal monks.

How was Galileo further treated under the auspices of a church which was the gracious patroness of science? He was summoned to appear at Rome in the year 1615, and cited before the Inquisition to answer for the heretical doctrines which he had published. He was charged with maintaining the motion of the earth and the stability of the sun. On the 25th of February, 1615, it was decreed that Galileo should be enjoined by Cardinal Bellarmine to renounce his obnoxious doctrines, and to pledge himself neither to teach them in public nor to defend them in future. In

the event of his refusal to acquiesce in this sentence, it was decreed that he should be thrown into prison.

Professor Playfair has observed, "The church itself was roused into action by reflecting that it had staked the infallibility of its judgment on the truth of the very opinions which were now in danger of being overthrown. Thus was formed a vast combination of men, not very scrupulous about the means which they used to annoy their adversaries; the power was entirely in their hands, and there was nothing but truth and reason to be opposed to it. . . . It was determined to silence by force an adversary who could not be put down by argument.

"His dialogues contained a full exposition of the evidence of the earth's motion, and set forth the errors of the old, as well as the discoveries of the new philosophy, with great force of reasoning, and with the charms of the most lively eloquence. They are written, indeed, with such singular felicity, that one reads them at the present day, when the truths contained in them are known and admitted, with all the delight of novelty, and feels one's self carried back to the period when the telescope was first directed to the heavens, and when the earth's motion, with all its train of consequences, was proved for the first time. The author of such a work could not be forgiven. — Galileo, accordingly, was twice brought before the Inquisition.

"The first time, a council of seven cardinals pronounced a sentence which, for the sake of those disposed to believe that power can subdue truth, ought never to be forgotten: 'That to maintain the sun to be immovable, and without local motion, in the centre of the world, is an absurd proposition, false in philosophy, heretical in religion, and contrary to the testimony of Scripture. That it is equally absurd and false in philosophy to assert that the earth is not immovable in the centre of the world, and, considered theologically, equally erroneous and heretical.

“These seven theologians might think themselves officially entitled to decide on what was heretical or orthodox in faith, but that they should determine what was true or false in philosophy, was an insolent invasion of a territory into which they had no right to enter, and is a proof how ready men are to suppose themselves wise, merely because they happen to be powerful.

“At this time a promise was extorted from Galileo, that he would not teach the doctrine of the earth’s motion, either by speaking or by writing. To this promise he did not conform. His third dialogue, published, though not till long afterwards, contained such a full display of the beauty and simplicity of the new system, and such an exposure of the inconsistencies of Ptolemy and Tycho, as completed the triumph of Copernicus.

“In the year 1663, Galileo, now seventy years old, being brought before the Inquisition, was forced solemnly to disavow his belief in the earth’s motion; and condemned to perpetual imprisonment, though the sentence was afterwards mitigated, and he was allowed to return to Florence. The court of Rome was very careful to publish this second recantation all over Europe, thinking, no doubt, that it was administering a complete antidote to the belief of the Copernican system. The sentence, indeed, appears to have pressed very heavily on Galileo’s mind, and he never afterwards either talked or wrote on the subject of astronomy. Such was the triumph of his enemies, on whom ample vengeance would have long ago been executed, if the indignation and contempt of posterity could reach the mansions of the dead.”

His libel, as given by Limborch, is:—

“Whereas, you Galileus, of Florence, aged 70, were informed against in the year 1615, in this holy office, for maintaining as true a certain false doctrine, held by many, viz. — that the sun is the centre of the world, and immov-

able, and that the earth moves round it with a daily motion. Likewise, that you have certain scholars to whom you have taught the same doctrine. Likewise, that you have kept up a correspondence with certain German mathematicians concerning the same. Likewise, that you have published certain letters concerning the solar spots, in which you have explained the same doctrine as true, and that you have answered the objections which, in several places were made against you, from the authority of the Holy Scriptures, by construing or glossing over the said Scriptures, according to your own opinions. And, finally, whereas the copy of a writing, under the form of a letter, reported to have been written by you to one who was formerly your scholar, has been shown to us, in which you have followed the hypothesis of Copernicus, which contains certain propositions contrary to the true sense and authority of the Holy Scriptures.

“Now, this holy tribunal, being desirous to provide against the inconveniences and dangers which this statement may occasion, to the detriment of the holy faith, by the command of the most eminent lords, cardinals, etc. of this supreme and universal Inquisition, have caused the two following propositions concerning the immovability of the sun, and the motion of the earth, to be thus qualified by the divines, viz. —

“That the sun is the centre of the world and immovable, with a local motion, is an absurd proposition, false in philosophy, and absolutely heretical, because it is expressly contrary to the holy Scriptures.

“That the earth is neither the centre of the world nor immovable, but that it possesses a daily motion, is likewise an absurd proposition, false in philosophy, and, theologically considered, at least erroneous in point of faith.

“But, as it pleased us in the first instance to proceed kindly with you, it was decreed in the said congregation, held before our lord N. Feb. 25, anno 1616, that the most

eminent lord cardinal Bellarmine should command you, that you should entirely depart from the said false doctrine, and in case you should refuse to obey him, that you should be commanded by the commissary of the holy office, to abandon the same, and that you should neither teach it to others, defend it, nor say any thing concerning it, and that, if you should not submit to this order, you should be put in gaol," etc., etc.

After a long account of the errors of Galileo's writings, their condemnation of the same, and their dealings with the unhappy author in order to his recantation, the holy fathers proceed as follows :—

"Invoking, therefore, the most holy name of our Lord Jesus Christ, and of his most glorious mother, Mary, ever a virgin, we do, by this our definitive sentence, which, sitting in our tribunal, we pronounce in these writings, with the advice and judgment of the reverend masters, doctors of divinity, and both laws, with whom we have consulted concerning the cause and causes now depending before us, between the magnificent Carolus Sincerus, doctor of both laws, and procurator of the exchequer of this holy office, of the one part, and you Galileus Galilei, a criminal here, under the power of the Inquisition, by this present written process, examined and confessed as above, of the other part; We do say, judge, and declare, that you, the aforesaid Galileus, have, upon account of those things, which are produced in the written process, and which you have confessed as above, subjected yourself to a strong suspicion of heresy in this holy office, by believing and holding to be true a doctrine which is false and contrary to the sacred and divine Scripture; viz.—that the sun is the centre of the orb of the earth, and does not move from the east to the west; and that the earth moves, and is not the centre of the world; and that these things may be considered and defended as probable opinions, although they have been declared and

determined to be contrary to the sacred Scripture; and, consequently, that you have incurred all the censures and penalties appointed and promulgated by the sacred canons, and other general and particular acts against such offenders; from which it is our pleasure that you should be absolved, provided that you do first, with a sincere heart, and a true faith, abjure, curse, and detest, before us, the aforesaid errors and heresies, and every other error and heresy contrary to the Catholic and apostolic Roman Church, in the form which shall be prescribed to you by us."

In order to arrest the progress of science and the discoveries it was introducing, and in order to do so effectually, they inserted in the *Index* Galileo's letters to Castelli, and to the Grand Duchess of Tuscany, Kepler's epitome of the Copernican theory, and the work of Copernicus on the revolution of the heavenly bodies. That the conduct of Galileo was otherwise correct, and his orthodoxy otherwise pure was attested by Pope Urban VIII., in a letter to the Grand Duke of Tuscany, containing the following words — "We find in him the love of piety; we have willed to give him this honorable testimony of virtue and piety." Galileo not ceasing to teach the new theory, Urban VIII. referred his work to the Inquisition. Old and sick, the philosopher was dragged to Rome, again condemned to be imprisoned by the holy tribunal of the Inquisition during its pleasure. To escape being burned, which would have been his doom, he laid his hand on the holy gospels — he did that which nothing could justify — and abjured and detested his deliberate convictions, and vowed never again to teach the doctrine of the earth's motion and of the sun's stability.

I ask from these facts, is it true that Galileo either discovered his problems, or was able to elucidate or institute his discoveries under the fostering patronage of a Pope, the Inquisition, the cardinals, bishops, or priests of that day? Such is the love of science in the bosom of Dr. Wiseman's

church that, ecclesiastically considered, Galileo died as a prisoner of the Inquisition, and that horrible tribunal doubted his right to make a will, and whether he could be buried in consecrated ground; and though a large sum was subscribed for erecting a monument to him in the church Santa Croce, the Pope would not allow the design to be carried out, and his remains were buried in an obscure nook of the church, and were thirty years without a tablet. Cardinal Wiseman says, Galileo suffered for his religion, and not for his scientific opinions. Were that the fact, it would only more deeply and darkly brand the Romish Church; for by the mouth of one of her prominent bishops she is charged with inflicting penal judgments, imprisonment, and deprivation of Christian burial on men for holding certain religious sentiments, and even after renunciation for the error of reading God's Word and inferring its meaning. The cardinal thus relieves his church from the charge of proscribing science, by branding her with the more terrible crime of crushing liberty and conscience and true religion. Both charges can be substantiated against her, but in this case — the case of Galileo — it was not Protestantism, but science; not a religious truth, but a scientific fact that Rome denounced, and by the mouth of some of her sons denounces even to this day. The monks and inquisitors were perfectly indifferent to science and religion too. Only any fact disclosed by the one, or doctrine educed from the great formularies of the other that threatened, or could be construed to disturb, the domination and supremacy of the Vatican, Pope, and prelate, and inquisitor, and monk hunted down without mercy, and at any risk. Statuary and painting Rome always encouraged. These are parts of her service, the decorations of her system; essential, in order to conceal its errors, and to add to its alien but attractive glories. In these there is scarcely any possibility of embodying heresy. Protestants do not require for their sanctuaries

painters and statuaries of a scripture character, or a traditional martyr; the one is not necessarily hostile to Romanism, and the other positively allied. Destitute of the inner spiritual and moral glory; exhausted of vital and growing strength; dependent on earthly and material resources, Romanism gathers round her all that could charm the vulgar, propitiate the tasteful, and awaken admiration, even if at the expense of holy, and saving, and sanctifying feeling. Like the ancient Egyptian temples, the creeping things of the Nile may be the gods within, but all the resources of artistic genius are combined in giving grandeur and magnificence without. Italy, in spite of Popery, is beautiful; and were it not for the repressive power of the Popedom, its modern would eclipse its ancient glory. Its soil and its sun are splendid; its antecedents and traditional glories are sufficient to stir colder hearts than those that beat in Italian bosoms.

But it is rather singular that the cardinal scarcely alluded to the poets of his beloved Rome and scientific Italy. Why did he not mention Dante, Petrarch, Ariosto, Tasso? It might have reminded his hearers that in the fourteenth century Rome had not a single copy of Homer, and that Petrarch was overwhelmed with joy on receiving one from the Greeks. It might have reminded his audience of Petrarch's sonnet —

Fontana di dolore, albergo d' ira,
Scola d' errori, e tempio d' heresia,
Gia Roma, hor Babilonia, falsa e ria,
Per cui tanto piange e si sopira;
O fucina d' inganni, o prigion d' ira
Ovi a buon muore et i mal si nutre e cria;
Di vivi inferno! un gran miracolo sia
Se Christo teco al fine non s' adira.

“Fountain of grief, abode of anger, school of errors, and temple of heresy; formerly Rome, now Babylon, false and

guilty, through whom there are so many tears and sighs; mistress of deceit, of prisons of wrath, where the good perish and the bad are cherished and engendered; hell of the living! it will be a great marvel if Christ is not angry with thee at last." * We cannot rest upon painting and music when the great struggle comes; we must fall back upon the press, and poetry lived by the press, therefore poetry and the Church of Rome have never been very good friends. No wonder that Cardinal Wiseman did not in his lecture speak of the poets: they were too outspoken for him. Even the celebrated Pope, a Romanist, had been obliged to write —

" See Rome, proud mistress of the world no more,
But loudly thundering against heathen lore;
Her gray-haired synods damning books unread,
And Bacon trembling for his brazen head;
See graceless Venus to a virgin turned,
And Phidias broken, and Apollos burned;
A second deluge learning thus o'erran,
And the monks finished what the Goths began."

But it must not be forgotten, that almost all the discoveries in science quoted by Cardinal Wiseman as the growth of Italy under Romish patronage, occurred subsequent to the glorious Reformation. Is not this suggestive evidence? M. Biot, in his announcement of the third volume of the great work of Laplace confirms all I have said, and seems to regard the Reformation as the true parent of progress in scientific knowledge. He says, "About two hundred years ago a man of genius, for having discovered and collected the incontestable proofs of the motion of the earth, was condemned as a heretic to perpetual imprisonment by a court of the Inquisition. Now, a complete treatise on the celestial motions is published without restraint. Its illus-

* Petr. Part. I., Son. 108, p. 149, vol. 4. Basil. 1581.

trious author beholds the sciences honored in his person by the first dignitaries of the state — how much progress in so short a time, and how vast a space gone over since the days of Galileo!" This admission by an illustrious man of science implies that ascendant Romanism is hostile to science, and that the same glorious event that opened the Bible led forth imprisoned science also. It was under the protecting wings of the Reformation that the Keplers, the Newtons, the Laplaces, the Faradays, and others had been able to pursue their investigations. Wherever the Reformation has spread, the apparatus of censures, the indices, and the Inquisition have disappeared. Reason has taken the place of force; discussion has dislodged inquisition; and men think and study, and give forth the result, satisfied with the patronage of a fair, full, and ample opportunity. Before Cardinal Wiseman can prove the extravagant position he has laid down, he must extinguish three hundred years, and after he has done so it will be to introduce the world to science, breaking forth in irrepressible might in spite of the repressive presence, not in consequence of the fostering patronage of the Popedom.

Thus we have seen how many of the discoveries in science claimed for Italian Romanists by Cardinal Wiseman, disappear and dissolve in clearer light, and how very defective must be the scientific triumphs of Rome, since such are her chiefest, if not her only proofs. But the truth is, Italy never received from Romanism any thing but degradation, imprisonment, proscription, and misery. To ascribe to the influence of Romanism whatever genius has struck out or research disclosed, in the Italian Peninsula, is as absurd as to attribute to the influence of Protestantism the Papal aggression. There is sunshine and balmy air in Italy, and vineyards and hills clothed with lovely vegetation to their summits, but Italy, not Romanism, is the parent of all this beauty. There are magnificent remains of statuary

and architecture and ancient art, yet not the Popes but the Cæsars have any credit for them. The few scientific men that dared to show themselves in Italy arose like scattered tall trees amid swamps and an undergrowth of noxious vegetation, indicating that inherent, indomitable vitality and force which no hostile elements could repress. Fevrier and Jacques, I ought to have added, two French commentators on Sir Isaac Newton, even so late as 1742, prefixed to his *Principia* this declaration — “Newton assumed in this book the hypothesis of the earth’s motion. The proposition of that author could not be explained otherwise than by making the same hypothesis. Hence we have been forced to admit a character not our own. But we declare our submission to the decrees directed by the Romish pontiffs against the motion of the earth.” But I will carry the cardinal to an epoch and a social condition when Rome had it all her own way.

From the sixth to the sixteenth century Romanism was in the ascendant, its power was absolute, heresy of any kind barely disturbed it. Surely, then, these ages, all moving under the influence of the Tiara, were ages of unrivalled glory, and Europe was a garden of wondrous and beautiful creations? Alas! human nature never sunk lower; as to ignorance, religion, and scientific and literary pursuits the atmosphere was never so thick. “The dark ages” is a feeble description of that state of things. Hildebrand, in a letter to the Abbot of Cluny, says, “The Romans among whom I dwell are worse than Jews and Pagans.” King Alfred complained that there was not a priest from the Humber to the Thames who understood the liturgy in his mother tongue, or who could translate the easiest piece of Latin, and that from the Thames to the sea ecclesiastics were, if possible, more ignorant. Hallam says that contracts were verbal, because no one could be found learned enough to draw up charters. Leo X. issued the most severe prohibi-

tions against books translated from Greek, Hebrew, or Arabic. Learning was all but quenched in places coextensive with the jurisdiction of Popedom, and the spread and influence of the Romish faith. It was the Greek monks, — schismatics in the judgment of Dr. Wiseman, — who repudiated the pretensions of the Popedom, who transcribed Homer and Plato in their cells; and it was schismatic Greek scholars that fled towards Italy on the fall of Constantinople, who rekindled the lights of literature in dark, degenerate, and priestridden Italy. The last retreats of knowledge and literature were not in Italy, nor in Spain, nor within the limits of the Western Church, but amid the heights of Athos, the peaks of Meteora, the caves of Arcadia; and if the schismatic Greek Church had not nursed the learning that this barbarous priesthood of Rome trod out, Italy, and Spain, and England, had probably sunk as low as Egypt and Babylon and Nineveh. Most assuredly a Newton, a Franklin, a Locke, a Shakspeare, a Milton, never would have emerged out of the stagnant swamps, and from under the priest infected air of the religion of Hildebrand. During these dark ages, the Mahomedan in the East was far more enlightened than the Romanists were; Caliphs could have instructed Cardinals, and Arabs, Romans. Mahomedanism sheltered what the church of Cardinal Wiseman persecuted and proscribed. Dante and Petrarch composed their works in exile; Bocaccio bitterly complains of the persecution of which he was the victim; Machiavelli was persecuted by the Medici; Guicciardini wrote his history in voluntary, yet in inevitable banishment; Ariosto lived in beggary; Tasso died in despair and want. Yet these celebrated men were so treated under the fostering care of Romanism. The Inquisition of Cologne obtained an imperial edict to burn all Hebrew books; and one of them, Hochshaten, wanted to prove, in reference to the Romish Church, that the study of Greek as well as Hebrew

was pernicious to its faith. Even the faculty of Theology at Paris declared that religion was ruined if the study of Greek and Hebrew was permitted. The words of a mendicant monk, as given by Conrad, of Heresbach, are: "They have invented a new language, which they call Greek. You must be carefully on your guard against it; it is the mother of all heresy. I see in the hands of men a book written in that language, which they called the New Testament; it is full of daggers and poison. As to the Hebrew, it is certain that all those who learn it become Jews."

Further, the Church of Rome has drawn up indices, and has put in the *Index Prohibitorius* almost every noble work which has proceeded from the pen of man. All the religious writings of Protestants we may, of course, expect to be there. But not merely the religious, but the ethical and literary productions of Protestant authors are proscribed. Among those are all the modern authors of eminence. In theology — Wycliffe, Luther, Calvin, Sherlock, Tillotson, Fisher, Whitby, Prideaux, and Michaelis; in scholarship — Scaliger, Campanella, Savanarola, Fleury, Lightfoot, Dupin, Bayle, Cudworth; among the historians — Hallam, Robertson, Hume, Burnett, Maimebourg, Mosheim, Merle D'Aubigné. The only historian she has left out is the infidel, Gibbon. Why is not Gibbon there? Because infidelity and Romanism — like sin and death, as seen by the poet, Milton — at first thought they were the most distant, hostile persons; but when they came together to compare notes, they found they were intimately, and almost closely related to each other. Thus we may expect that while infidelity was at the bottom of the excesses which were committed in 1793, it will be discovered at the last day that Voltaire, Rousseau, and others of that stamp, were the guilty but unfortunate victims of a teaching with which the Jesuits had imbued the mind from its earliest and most susceptible moments. In

this index are also included the philosophers — Bacon, Bentham, Malebranche, Leibnitz, Condorcet, Hobbes, Locke, Kant, Reid. Among the defenders of Christianity are Addison and Grotius; Newton, and all the astronomers; Dean Swift, of course; Dante, Milton, and Beranger amongst the poets; there was not a celebrated poet or literary character which they could not find here. Grant an old priest at Rome — not always the wisest — the power of prohibiting the circulation of any work that crosses his prejudices, his preferences, and his passions; and it is impossible that science can flourish under the influence of the Roman Catholic religion. It is recorded that a printer, who had once printed a heretical book, had all the books he printed condemned. In a work of Ignatius Loyola, edited by Cardinal Wiseman, we read: "If the church decree to be black what you see white, you are bound to believe it black." This Dr. Wiseman has sanctioned and published. This prostration of the intellect; this extinction of all personality, and absorption in Rome, is fatal to all intellectual and scientific progress. The celebrated Niebuhr, a competent and impartial judge, writing from Rome, Sept. 24, 1816, says: "I have been acquainted with two or three literary men, of real ability; but they are old men, who have only a few years to live; and when they are gone, Italy will be, as they say themselves, in a state of barbarism." On the 30th October, 1818, he wrote: "Rome is a terrible place for any one who is melancholy, because it contains no living person present to relieve the sense of sadness. The present is revolting; there are not even any remains of the cloud of the Middle Ages. There is only one man of talent and mental activity here — an old ex-Jesuit, on the borders of the grave; and he repeats the verdict which I have already heard — *Italia e spenta e un corpo morto*; which means, 'My Italy is exhausted, and has become a dead corpse.'" In May, 1819, he wrote: "Learning and lit-

erature are at a lower ebb than, perhaps, in any other country."

But, were the Church of Rome the most illustrious patron of science, this would be no proof of its apostolic and scriptural character. The Hindoos are distinguished for scientific attainments; but Hindooism is still wrong. The Chinese make such attainments a passport to office; yet the doctrines of Confucius are not, therefore, to be considered right. Fallen angels know more than Faraday and other scientific men; but they are fallen angels still. Let it never be forgotten that knowledge, science, and literature are mere power; but the knowledge of God and of his Son is everlasting peace. The boy that knows of no other curve than that generated by trundling his hoop, may be a better Christian than he who is profoundly versed in the laws and nature of cycloidal curves.

Where civil freedom is swallowed up by ecclesiastical despotism; where the Pope is also prince, and a camarilla of cardinals his only parliament; where infallibility pronounces its decisions; where there is a religion that crushes free inquiry, and fears the light; where discussion is suppressed; and, above all, where free conclusions of the intellect may be punished with confiscation of goods, imprisonment, and death — there science must perish, and literature wither, and the Middle Ages become the normal condition of mankind. In one of the very recent encyclical letters of the Pope, liberty of conscience and freedom of the press are denounced as detestable errors. In this great land, and under the auspices of our Queen — our constitutional sovereign — opinion is free as air; talent is not only allowed but welcomed into the field of competition; there is an audience for any one who has aught to say; there is a patronage for literature and science far more precious than Popes ever gave — even the patronage of a fair opportunity to all.

If I may venture to unfold the venerable auspices of my native land, or to cast its great horoscope in that sky in which so many nations have waxed and waned; if I may inquire whether its streets shall be trod, and its fields sown, and its looms worked, and its arts and sciences and literature upheld by a people worthy to speak the tongue of Milton, and to inherit the renown of Newton; whether we shall continue the loyal supporters of a throne still rooted as the granite rock, and the loving subjects of a Queen beautiful as the flower that blooms on it—I must first ascertain the depth, and fervor, and spring of its Protestant Christianity. Is it drawn pure from the Bible? Thanks be to God for that blessed Book. Let no Romanist darken its glorious light; let not a shadow come between it and us. I enter the sanctuary a prodigal, but a penitent prodigal, seeking my Father's face; and there, in its sacred pages, instead of reading preparations to punish me, I find a joyous festival; and, instead of rebukes, I hear ringing from the skies, "This my son was lost and is found, was dead and is alive again." This blessed Book tells me that the fires of Sinai are quenched, and the sword returned to the scabbard; and the cherubim, that once bade me off from the gates of Eden, are now ministering spirits to the heirs of salvation.



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